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Smith

A HANDBOOK
OF THE
ILA LANGUAGE

(COMMONLY CALLED THE
SESHUKULUMBWEY)

SPOKEN IN NORTH-WESTERN RHODESIA
SOUTH-CENTRAL AFRICA

COMPRISING GRAMMAR, EXERCISES, SPECIMENS OF
ILA TALES, AND VOCABULARIES

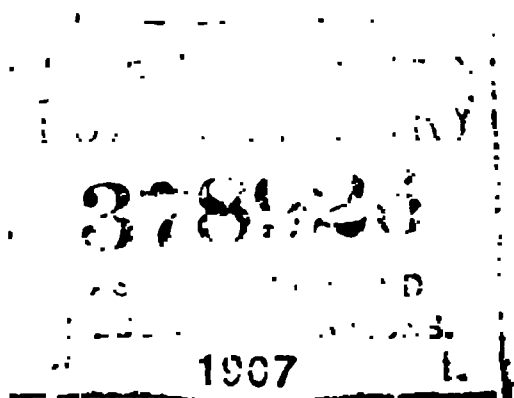
BY

EDWIN W. SMITH
OF THE BAILA-BATONGA MISSION

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TO
MY FATHER

WHO GAVE MANY YEARS TO THE SERVICE
OF JESUS CHRIST IN AFRICA
AND IN WHOSE STEPS
IT HAS EVER BEEN MY AMBITION
TO FOLLOW
I AFFECTIONATELY INSCRIBE THIS BOOK.



PREFACE

ON my arrival at Nanzela in July, 1902, I found it necessary to commence at the very beginning in learning the language, for nothing had as yet been done to reduce it to a written form. I was fortunate in having some knowledge of the Suto language and in securing as my first assistant a young man who knew considerable Suto as well as Ila. With his help I began at once to compile a vocabulary and to make grammatical notes. After a time I found that this man used a dialect which was more like Tonga than real Ila; so I procured the assistance of another young man, who was a true Mwila, and who had lived for some time at the mission. He has continued to be my assistant since then, and his help has been invaluable. The extensive knowledge he has displayed of his own language, and especially the copiousness of his vocabulary, have been a constant source of wonder and pleasure to me. From the beginning I had the intention of compiling such a Handbook as this; and I now submit the result of my labours to my fellow pioneers in North-Western Rhodesia, trusting that they may find it a help in learning the language.

I do not pretend to have mastered every detail of the language; but as it is certain that I shall have to make the same remark if I continue my studies for many years, I do not think that is a reason for delaying the publication of the book. Whatever has been omitted through ignorance or inadvertence, the main outlines of the language will, I believe, be found correctly delineated.

And here I should like to utter a word of caution. If any one using this book finds that some expression he has caught from a native is different in sound or form from what he reads here, I would ask him not to hastily conclude that I am wrong. In different parts of the country different words are used, and the same words may occur in slightly different forms; indeed one man will at one time pronounce a word in a certain way and at

another differently. I shall be glad if readers will note down any variations they find, any new grammatical forms, and any new words, and communicate them to me, so that later it may be possible to compile a more complete work.

It has been my aim throughout to produce a book that will be of practical use to those who desire to learn the language. Matter that would be of interest to philologists merely I have either entirely omitted or had printed in smaller type than the rest of the book. And I have paid special attention to preparing the exercises, which I should like to bring to the particular notice of readers.

It was my intention to have added another chapter to the grammar dealing with the relation of Ila to other Bantu languages. For this I had prepared many notes tracing the resemblances to and variations from other languages, and had collected also short vocabularies of the Koya, Lamba, Luba and Sodi dialects, all as yet unwritten. But I have been compelled by lack of space to omit this.

The sentence, and not a word, is the unit of language ; and one of the chief difficulties in systematizing a new language is to determine the method of dividing sentences into their component words. In this respect this book will be found to differ considerably from some other works on Bantu. In reading some books one is struck by the inordinate length of the words. Thus in the first Kaffir grammar published we find on one page a long list of words containing from eighteen to twenty-five letters each ; e.g. *Dayendibendingebendibendi*. And in the latest Kaffir grammar we find such words as *Obungenakutandabuzeka*. In Kongo, again, such as *Bekutufwantalakeselanga*. In Ganda, *Natambulatatambulakedomusana*. The explanation of such words is that they are compounded of various pronouns, particles, verbs, &c. It would no doubt be possible to match these with equally lengthy words in Ila, but I cannot but think that they must prove a stumbling-block to learners. I have, therefore, made it a rule to write as far as possible the various

pronouns, &c., by themselves ; though as a matter of convenience, and where it may be done without causing any perplexity, I have, in some instances, joined into one word several small particles. In this method I have followed the example set by Zulu and other grammarians.

In issuing this Handbook I cherish the hope that it may lead many to study the language and not to use Kitchen Kaffir. For those who are not familiar with the term, I may explain that Kitchen Kaffir is a hotch-potch of many dialects, without grammatical structure and very limited as to vocabulary. It is largely used by Europeans throughout South Africa, and it is a proof of the intelligence of the natives that they frequently understand what in reality is the most arrant nonsense. It is customary to laugh at the 'pidgin' English spoken by natives ; how much greater reason is there for ridicule when one hears an educated Englishman speaking a jargon at least as hideous as any corruption of English ! I am sure that readers of this book will agree with me that nothing is of more consequence for the future of this country than that Europeans and natives should understand each other ; and for that reason I plead for a careful and diligent study of the native idiom. A knowledge of Ila is the chief means to an understanding of Baila customs and modes of thought. 'Every language is a temple in which the soul of those who speak it is enshrined.' I believe that without knowing the language it is impossible to properly understand any people—especially a savage people like the Baila.

Ila is by no means a difficult language to learn, and I should think that any one could gain a very considerable knowledge of it in six months. As regards methods of study, the well-known aphorism of Bacon is as applicable to Ila as to anything else—'Reading maketh a full man ; conference a ready man ; and writing an exact man.' To learn Ila one must embrace every opportunity of speaking it, not in a careless, slipshod fashion, but with constant and careful attention to pronunciation, accentuation, and grammar. One should aim at speaking as nearly as possible

as the natives do. This makes the ready man. I would further recommend readers not to neglect reading and writing. Reading, as Bacon's words suggest, is invaluable as a means of enlarging one's vocabulary and becoming familiar with grammatical forms; the diligent reader will be a full man. It is for this reason that I have included in the Handbook a number of Ila tales. These I have written down from natives' dictation; and I trust they may be as useful to others as they have been to myself in understanding the language. I would further advise readers to write—not only the exercises given in this book, but also new words, tales, riddles, proverbs, as they may have opportunity. They will, I am sure, find that any labour spent in this way will bear abundant fruit.

In the preparation of this Handbook I have derived considerable help from similar books published on other Bantu languages; among these I would specially refer to Bishop Steere's book on Swahili, Dr. Grout's on Zulu, and Dr. Bentley's on Kongo. Nor must I forget to mention the work on Suto by my friend the Rev. E. Jacottet, a book which laid the foundation of all I have since learnt concerning Bantu languages. Father Torrend's *Comparative Grammar* has been in my hands constantly of late years, and I have derived much help from it, especially as the language he takes as his standard, Tonga, is a very close cognate to Ila.

I must express my gratitude to the Directors of the British South Africa Company and to the committee of the Primitive Methodist Missionary Society, who together have provided the funds for publishing the Handbook; and, also to my colleague, the Rev. W. Chapman, who is the first European of those now living in the country who settled among the Baila, and who has an unrivalled knowledge of the people and their ways. He has read through most of my manuscript and favoured me with many suggestions and also additions to the vocabularies.

EDWIN W. SMITH.

NANZELA,
NW. RHODESIA.
Nov. 27, 1906.

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PART I

GRAMMAR AND EXERCISES

CHAPTER I

INTRODUCTORY

THE Ila language is spoken by the Baila, or, as they are commonly called, the Mashukulumbwe, a people living in North-West Rhodesia on either side of the middle Kafue. The home of the true Baila is a tract of country about 250 miles long by 50 wide. They number about 25,000. But the use of the language is by no means limited to that area. The neighbouring tribes—the Basala, the Bambala, the Balamba, the Baluba—all understand and speak it: to a less extent so do the Mankoya. On the south the language of the Batonga (or Batoka) is so closely allied to Ila that they can hardly be called different languages. The language of the Basubia is also very similar. It will therefore probably be found that Ila is the most widely understood, and therefore the most useful, language in North-West Rhodesia.

The name Mashukulumbwe was given to the Baila by the Marotsi, whose custom it was at one time to make periodic raids into the country for slaves and cattle. The meaning of the word is doubtful, but in some way it probably refers to the chief physical characteristic of the Baila, their tall head-dresses. Another name heard in connexion with the tribe is 'Bamala'. This strictly applies to the inhabitants of the Mala district, but inasmuch as that is the centre of the true Baila the name is sometimes applied to the whole tribe. It will be noticed that Mala corresponds to Ila as plural to singular; but the derivation of the words is very obscure.

Around Nanzela the majority of the people call themselves Balumbu, and others bearing the same name are found elsewhere. They differ somewhat from the true Baila in their customs: in not wearing the cone, and in not going naked. The nucleus of these people seems to have migrated from the south-west: slaves and refugees from other tribes have swelled their numbers. Whatever their original language, they now speak Ila, but with certain variations. The aim of this Handbook is to record the true Ila language: any Lumbu variations will be found noted in the vocabulary.

The Baila have always had the reputation of being a particularly savage and turbulent people. Until the arrival of the pioneers of the Baila-Batonga Mission at the end of 1893, no European had settled in their country. There are stories still to be heard among the people of Europeans who had previously visited them and who were murdered or robbed: two well-known travellers, Holub and Selous, met with the latter fate and barely escaped from the former.

Ila belongs to the great family of languages to which the name Bantu is given, and which covers almost the whole of Africa south of a line drawn obliquely across the continent from the Cameroons to the mouth of the Tana River.

To these languages certain terms are applied by philologists. They are said to be Agglutinative languages. This point, which however is of very little practical importance, may be understood from the following quotation:—‘In the agglutinative languages grammatical relations are shown by prefixing, suffixing, or infixing sounds and syllables which are no longer independent words, and yet are clearly distinguishable from the full-words they modify, and not inextricably blended with them as in inflexion. If English, in addition to word-order and form-words, indicated grammatical relations only by such formations as un-just-ly, care-less-ness, it would be an agglutinative language.’¹

¹ Sweet, *History of Language*, p. 62. .

They are also termed prefix pronominal languages, because the pronouns are formed from the prefixes of the nouns, not as in the case of many languages, from the suffixes.

From a practical standpoint, the most important principle of these languages is that of the Alliterative or euphonic concord.

Now, the term alliteration is a well-known one. Early English poetry, we are told, had alliteration as its rule in place of rhyme; and to-day 'Alliteration's artful aid' is often invoked for the sake of emphasis or as a mere play of the fancy. Compare Shakespeare's line :—

'The praiseful princess pierced and pricked a pretty pleasing pricket.'

In Ila, as in all Bantu languages, alliteration, i. e. the continued repetition of one letter or syllable (sometimes changed slightly but always immediately recognizable), is not an accident of style, it is the very essence of the language. The whole structure of the language is based upon it. In the inflexional languages, the relation between the various words in a sentence is shown by suffixes. Thus in Greek: anthrop-os agath-os, a good man; anthrop-oi agath-oi, good men. In Latin: porta bona, a good gate; port-ae bon-ae, good gates. In French: un homme bon, a good person; des hommes bons, good people. In English: the tree's leaf; the trees' leaves. In Ila this grammatical relation is formed by means of prefixes, not suffixes: we have to look at the beginning of words, not the end. Thus: mu-ntu mu-botu, a good man: ba-ntu ba-botu, good people. The noun is the chief word in the sentence: it is the master, so to speak, and every pronoun or adjective dependent upon it takes its prefix (or modification of it) as a livery or mark of dependence.

This will be clear from the following examples :—

Mu-ntu u-mwi mu-botu mw-ini-mw-ini wa ke za.

Lit.—Person one good truly he did come.

One really good person came.

Bà-ntu ba-mwi ba-botu be-ni-be-ni ba ke za.

Lit.—People others good truly they did come.

Other really good people came.

A ka letwa ma-samo a-mwi ma-lamfu me-ni-me-ni; twa a zanda.

Lit.—They were brought trees other long truly : we them like.

Other really long trees were brought : we like them.

Tw-ambo twa-kwe tu-mwi ntu-biabe twi-ni-twi-ni: twa tusula.

Lit.—Sayings his some bad truly : we them hate.

Some of his sayings are really bad : we hate them.

Nchi che-chi chi-ntu cha-ngu nchi nda leta.

Lit.—It this thing mine which I bring.

This is my thing which I have brought.

Nshi she-shi shi-ntu sha-ngu nshi nda leta.

Lit.—They these things mine which I bring.

These are my things which I have brought.

This is the principle of the Euphonic or Alliterative Concord.

NOTE.—Many variations exist in spelling the word Mashukulumbwe. The following may be mentioned :—Bashukulompo (Livingstone); Mashukulumbe (Holub and Arnot); Mashukulumbwi (Selous); Bashikulombwe (Sir H. Johnston); Mashikulumbwe (Gibbons). The French spelling is Machikouloumboue. The spelling adopted above is that used in the Mission from the beginning, and the one adopted by the R. G. S. and the B. S. A. Co.'s Administration. It would be best to drop the use of this ponderous polysyllable in favour of 'Baila', the true tribal name of the people.

NOTE.—As some misunderstanding may occur with reference to the use of the terms Ila, Chila, Baila, Bwila, Mwila, it may be as well to explain their use here. The word Chila cannot be used adjectively so as to say : the Chila language, for it includes within itself the idea of the language. Ila is properly so used : say, the Ila language, the Ila people, the Ila country; or simply : Chila, Baila, Bwila. In speaking of the language it is permissible to speak simply of Ila. But only in use with Europeans : no native would understand 'Ila'; in speaking to natives be careful to say Chila. The use of Ila is thus similar to that of English in the following phrases : the English people, the English language, the English country.

CHAPTER II

PHONOLOGY

THE principles guiding the Ila orthography are as follows:—

1. To write phonetically, i. e. as the words are pronounced.
2. To write the principal words of a sentence, nouns and verbs, without any addition of particles such as auxiliaries, pronouns, prepositions, &c.

But it is not always practicable to carry out these principles to their fullest extent, as they are sometimes found in antagonism to each other. That is to say, it is sometimes convenient, in order to preserve the correct sound, to join words together which otherwise were best written separately. Thus the irregular verbs are written **kwiba** (*for* ku iba), **kwina** (*for* ku ina), &c. Again, to carry out the second principle we are sometimes bound to write grammatically instead of phonetically. Thus in the regular verbs we write **ku amba** (*pronounced* kwamba), **ku imba** (*pronounced* kwimba), &c. These need cause the student no trouble.

SECT. I. THE ALPHABET.

The Ila alphabet consists of twenty-four letters, i. e. the English alphabet without the signs **q** and **x**. The sound of **q** is represented by **kw**: **x** is not required.

The Vowels.

The vowels are **a**, **e**, **i**, **o**, **u**: but each has more than one value according to the stress laid upon it.

a	is pronounced as <i>a</i> in <i>mat</i>	written ă	ku mătă , to daub.
a long	„ „ <i>a</i> „ <i>father</i>	„ ā	ku mătă , to daub.
e	„ „ <i>e</i> „ <i>then</i>	„ ě	ku bětěka , to judge.
e long	„ „ <i>e</i> „ <i>there</i>	„ ē	mēnzhi , water.
i	„ „ <i>i</i> „ <i>pity</i>	„ ĩ	chĩntu , a thing.

i long	is pronounced as <i>i</i> in ravine	written <i>ī</i>	ku dīla , to cry.
o	„ „ <i>o</i> „ on	„	ō bōngo , brains.
o long	„ „ <i>o</i> „ bone	„	ō insōki , grass seed.
o broad	„ „ <i>o</i> „ bore	„	ō ku bōla , to rot.
u	„ „ <i>u</i> „ full	„	ū Mūntu , a person.
u long	„ „ <i>oo</i> „ fool	„	ū ku fūla , to blow.

Diphthongs.

There are two diphthongs in Ila : **ai** and **oi**. **Ai** is pronounced as in the English affirmative *aye* : **oi** as in *boy*.

Examples : **Bongai** ? **Shongai** ? **Ongai** ? **Ingoi**.

But often these vowels come together and are separately pronounced, with no diphthongal sound, although in rapid speech they may seem to have. In that case a diaresis is placed over the latter vowel. Thus : **Chinshainshai**, **ingaina**, **mai**, **ku-waila**.

The Consonants.

The consonants are as follows :—

B pronounced as *b* in *bone*. **Ku bona**, to see.

B sometimes has a slightly explosive sound as in **ku bala**, to read. Cf. **ku bala**, to pass by.

C occurs only in the compound **Ch**.

D pronounced as *d* in *die*. **Ku dila**, to cry.

D is very closely related to **l** : when followed by **i** it is often very difficult to know whether to write **di** or **li**.

F	pronounced as <i>f</i> in <i>fool</i>	Ku fula , to blow.
G	„ „ <i>g</i> „ <i>gone</i>	Ku guna , to nod.
H	„ „ <i>h</i> „ <i>hump</i>	Ku humpa , to crowd.
J	„ „ <i>j</i> „ <i>joy</i>	Njovwa , help me.
K	„ „ <i>k</i> „ <i>kangaroo</i>	Kangashikoswe , a mouse.
L	„ „ <i>l</i> „ <i>lap</i>	Ku lapa , to convey
M	„ „ <i>m</i> „ <i>mamma</i>	Mama ! Oh dear !
N	„ „ <i>n</i> „ <i>nine</i>	Nini , so-and-so.
P	„ „ <i>p</i> „ <i>parlour</i>	Ku pala , to scrape.
R	„ „ <i>r</i> „ <i>rest</i>	(See note below.)

S pronounced as <i>s</i> in <i>salad</i>	Ku sala , to choose.
T „ „ <i>t</i> „ <i>tumour</i>	Ku tuma , to send.
V „ „ <i>v</i> „ <i>very</i>	Ku vwima , to hunt.
Z „ „ <i>z</i> „ <i>zeal</i>	Ku zea , to consider.

NOTE.—The sound of the English *r* is never heard in Ila, but is introduced here for use in spelling proper names transferred from other languages. In such cases the Baila would sound the *r* as *l*; but often the *r* seems necessary in writing in order to preserve the integrity of the names. For example: Kreste, Abrahama, would be pronounced as Keleste, Abelahama.

Compound Consonants.

CH. This varies between the sound of *ch* in *church* and the sound of *tue* in *virtue*. Sometimes it comes very near to *k* to which it is phonetically closely allied.

TCH represents *ch* preceded by the explosive *t*, as in **Tchita**, I don't know.

SH is pronounced as in English, *shin*. **Shintu**, things.

ZH is pronounced as *z* in *azure*. **Ku zhala**, to bring forth.

VH. By this we represent the peculiar sound in so many Ila words, e. g. **ku vhumba**; **ku vhwā**. It is neither *v* nor *h*, nor is it an aspirated *v*. In fact it must be heard to be learnt. It and its nasalized form **ngvh** are the only difficult Ila sounds to acquire.

NG. There are in Ila two distinct sounds of *ng*, corresponding to the sounds in English of *finger* (fing-ger) and *singer* (sing-er). In the former, the sound of *g* passes over to the following vowel, and so we get a different sound from that in *singer*, in which there seems to be a slight hiatus between the *ng* and the next vowel. Both these sounds are in Ila. The former is represented by **ng**, the latter by **ng'**.

Examples.

Ng (finger).

Ingubi.

Ingaina.

Manga.

Ng' (singer).

Ing'ombe.

Ing'anda.

Mang'a.

NOTE.—The difference between *ng* and *ng'* will be noticed in the

Grammar and Vocabularies, but elsewhere there is no need to distinguish between them, as one soon becomes accustomed to the words in which they occur.

Combinations of Consonants.

No two consonants come together except (a) in the case of the nasals *m* and *n* which may be prefixed to other consonants; and (b) the semi-vowels which may be suffixed to other consonants.

Nasalized consonants are rather troublesome to a European, but the difficulty of pronouncing them is more apparent than real. In the following list, if the English words be divided and pronounced as shown, they will give sounds very like the Ila.

mb	pronounced as <i>mb</i> in co- <i>mb</i> ine	thus: ko-<i>mb</i>ila.
nd	„ „ <i>nd</i> „ la- <i>nd</i> ing	„ ta-<i>nd</i>ila.
mf	„ „ <i>mf</i> „ co- <i>mf</i> ort	„ ku-<i>mf</i>usa.
nj	„ „ <i>ng</i> „ lou- <i>ng</i> er	„ i-<i>nj</i>elo.
nk	„ „ <i>nk</i> „ la- <i>nk</i> y	„ i-<i>nk</i>uti.
mp	„ „ <i>mp</i> „ la- <i>mp</i> oon	„ la-<i>mp</i>isha.
ns	„ „ <i>ns</i> „ cou- <i>ns</i> el	„ me-<i>ns</i>o.
nt	„ „ <i>nt</i> „ hu- <i>nt</i> ing	„ i-<i>nt</i>imba.
nw	„ „ <i>nw</i> „ i- <i>nw</i> ard	„ ka-<i>nw</i>ino.
ny	„ „ <i>ny</i> „ la- <i>ny</i> ard	„ i-<i>ny</i>emo.
nz	„ „ <i>nz</i> „ clea- <i>nz</i> ing	„ mushi-<i>nz</i>o.
nch	„ „ <i>nc</i> „ co- <i>nc</i> etto (<i>c</i> = <i>ch</i>),	ku nchi-dila.
nsh	„ „ <i>ns</i> „ pe- <i>ns</i> ion	„ ma-<i>ns</i>ha.

There is also **ngvh**, as in **bongvhu**, for which there is no English equivalent.

The combination of consonants with the semi-vowels gives a long list which it is not necessary to record here.

The Semi-vowels.

W and **Y** are semi-vowels.

W is the sound of *u* followed by another vowel.

u + *a* = *wa*; *u* + *e* = *we*; *u* + *o* = *wo*; *u* + *i* = *wi*.

Y is the sound of *i* followed by another vowel.

i + *a* = *ya*; *i* + *e* = *ye*; *i* + *o* = *yo*; *i* + *u* = *yu*.

W and Y are not used in those cases where the two vowels are separately pronounced. Often in such cases a very light w or y may be detected between the vowels, as in **iya** = **ia**; **iyi** = **ii**; **iyamba** = **iamba**; **bowa** = **boa**; **sowa** = **soa**.

Examples.

mwami mwangu (= **muami uangu**); **intipa yangu** (= **intipa iangu**).

SECT. 2. PHONETIC CHANGES.

The principle of euphony, or the easy enunciation of sounds, plays a great part in Ila, and demands many changes in vowels and consonants when they come together. In some cases a toning down takes place by which harder sounds are made easier; in other cases a strengthening of weaker sounds so that they may be brought out and better heard. All through the following changes this is the principle at work.

Changes in Consonants.

1.—When **m** is prefixed to words beginning with **b** which contain another nasal, the **b** is deleted.

Examples.

ku bamba	Ba la m'amba (= mba- mba)	They arrange me.
ku banda	Ba la m'anda (= mba- nda)	They name me.
ku banzela	Ba la m'anzela (= mba- nzela)	They take out (grain) for me.
ku bambasikila	Ba la m'ambasikila (= mbambasikila)	They level for me.

This is also seen when the classifier **IM-** is added to stems beginning with **b**. Thus: **Lubanza**, a courtyard. **Imanza** (= **im-banza**), courtyards.

2.—When **n** is prefixed to words beginning with **l** which contain another nasal, the **l** is deleted.

Examples.

ku lumba **Ba la n'umba** (= nlumba) They thank me.
 ku londela **Ba la n'ondela** (= nlondela) They receive for me.
 ku lanzha **Ba la n'anzha** (= nlanzha) They show me.
 ku lengela **Ba la n'engela** (= nlengela) They cut up for me.
 ku lambila **Ba la n'ambila** (= nlambila) They worship me.

This is also seen when the classifier IN- is prefixed to stems in l. Thus : **Inembo** (= inlembo, from **ku lemba**, to engrave), engraving.

3.—In cases other than the above l becomes d when n or m is prefixed. Thus : ku lemeka. **Ba la ndemeka**, they honour me.

4.—When n or m is prefixed to words beginning with y, y changes into j.

Examples.

ku yaya **Ba la njaya** (= nyaya) They kill me.
 ku yalwila **Ba la njalwila** (= nyalwila) They open for me.
 ku yana **Ba la njana** (= nyana) They find me.

5.—Before an initial w, n becomes ng.

ku wisha **Wa ngwisha** (= nwisha) He throws me down.
 ku wezela **Wa ngwezela** (= nwezela) He hunts for me.

6.—Before i, l generally is sounded as d. (See note above, p. 6.)

Ku bala, to carry on the back. **Ku badika**, to cause to carry.
Ku sala, to choose. **Ku sadisha**, to choose carefully.

7.—For the sake of euphony letters are often introduced into a word. These letters are generally termed epenthetic, but they really mean that a strong nasal is introduced to make the word sound more forcibly.

Examples.

From the adj. -inu. Cf. ing'ombe injinu with muntu mwinu.
 From the root -anda. Cf. ing'anda with ianda.
 From the root -ombe. Cf. ing'ombe with mombe.

So when **n** is prefixed to verbs beginning with a vowel.

Ku idila, to imitate. **Ba la njidila**, they imitate me.

Ku ita, to pass. **Ba la njita**, they pass me.

Notice the insertion of **g** or **j** in these examples.

Changes in Vowels.

Many changes are caused by two vowels coming together. What takes place is either elision, assimilation, or contraction. Elision means that one of the vowels is dropped; assimilation that one of the vowels is modified to become like the other; contraction means that the two vowels unite to form one.

1.—When two **a**'s come together, elision may take place.

Examples.

Bik' anshi (*for* Bika anshi) Put down.

Wa amb' ati (*for* Wa amba ati) He said that.

Kadi mo (*for* Ka a di mo) He was there.

This rule does not always apply, in deliberate speaking and writing at all events. Thus we may read: **Ba la amba**, they are speaking. When uttered rapidly the two vowels are slurred over and only one heard, *ba l' amba*.

2.—When **a** and **e** come together, either assimilation or contraction takes place. **a + e = ee or e**.

Examples.

Beembezhi (or *bēmbezhi*) shepherds; *for* Baembezhi.

Ndi le za I am coming; *for* Ndi la eza.

3.—When **a** and **i** come together contraction takes place.
A + i = e.

Examples.

Kedi mo, It was there; *for* Ka i di mo.

Ne zize, Let it come; *for* Na i zize.

This takes place when the locative prefix or preposition, **a**, comes before nouns of class 3. *e.g.* **Ezeulu**, above; *for* a izeulu.

Also in the case of verbs beginning with **i**, short and unstable. But not when the **i** is long and permanent. Compare the following:—

Ba le njila, they enter; *for* **ba la injila**.

But **Ba la ingula**, they answer.

Ba le ta, they call; *for* **ba la ita**.

But **Ba la ita**, they pass.

This also takes place in nouns of Class 8 and Class 9 pl., where the initial **i** is also short and unstable. Compare these with nouns of Class 3.

Ba le te ng'ombe, they bring cattle; *for* **ba leta ingombe**.

Ba ine nsana, they have not strength; *for* **ba ina insana**.

4.—When **ă** and **ũ** come together they are contracted into **o**.

Examples.

Mumoni no be o, let there be light; *for* **na u be o**.

Ko ya koko, go thou there; *for* **ka u ya**.

This takes place when the nominative personal pronouns ending in **a** come before the objective pronoun, cl. 2. sing. **u**. Thus:—

Wo leta, he brought it; *for* **Wa u leta**.

5.—Short **i** is generally elided before another vowel, which then is pronounced long.

Examples.

Chamba, chest; *for* **chiamba**.

Chuna, stool; *for* **chiuna**.

Notice this in the genitive particles where **shi** + **a** becomes **sha**; **chi** + **a** = **cha**; and in the demonstratives, **shi-esho** becomes **shesho**. But **dia** and **bia** are not altered because the **i** is long; so in the demonstratives we have **biebi** not *bebi*.

6.—When **a** comes before **o** assimilation or contraction takes place. **▲ + o = oo or o**.

Examples.

Ba lo ompolola, *or* **ba l'ompolola**; *for* **Ba la ompolola**, they call.
Ba lo ona, *or* **ba l'ona**; *for* **Ba la ona**, they sleep.

7.—When **u** comes before **o** contraction takes place.
U + o = o.

Examples.

Bongo; *for* **buongo**, brain.

Lozhi; *for* **luozhi**, bark-string.

Mombe; *for* **muombe**, calf.

NOTE.—Other changes besides the above might be noticed, but it is impossible to note all those caused by rapid utterance. As is only natural where all words end and many begin with vowels, in rapid speaking the vowels are slurred over or omitted. Attention to the above rules and examples will soon enable the student to follow such changes.

SECT. 3. SYLLABLES AND ACCENT.

Every syllable in Ila ends in a vowel. This is an important rule in learning the pronunciation of words. Thus: **Muntu** is to be divided and pronounced **mu-ntu**, *not* **mun-tu**; **ba-mba**, *not* **bam-ba**; **la-nga**, *not* **lan-ga**.

Instead of learning intricate rules for correctly placing the accent, it is far better for the student to learn by constant intercourse with natives the correct accentuation. Where mistakes are most likely to be made the accent will be found noted in the vocabularies.

It will considerably help him if the student will read through the following exercises with an intelligent native, not to learn the meanings of the words so much as the pronunciation and accent. It would also be to his advantage to read through in the same way the *Ila Reading Book, No. 1*, which contains a number of Ila tales, lists of hard words, and other reading matter. These will do him more service than learning rules for pronunciation, for it cannot be too strictly urged upon the student that it is from the natives themselves that he must learn how to pronounce the language.

EXERCISES ON CHAPTER II.

Reading Exercise 1.

A list of words to be carefully distinguished in sound.

Ku bala, to read.	Ku sama, to dress.	Ku shika, to paddle.
Ku bāla, to carry.	Chamba, chest.	Ku shika, to arrive.
Ku bāla, to pass by.	Chamba, an old hoe.	Lwiya, side.
Ku cha, to clear (night).	Chānda, old house.	Lwīya, a horn.
Ku cha, to get fish.	Chānda, curds.	Lwala, mane.
Ku chēka, to set ajar.	Chanda, forked stick.	Lwala, nail, claw.
Ku cheka, to carve.	Changa, an animal.	Manga, kindness.
Ku dia, to pay.	Chango, three-forked stick.	Manga, twins.
Ku dya, to eat.	Chilu, site of ruin.	Mang'a, ruts.
Ku ēla, to bear fruit.	Chilu, race of people.	Masuki, many hairs.
Ku ěla, to fit.	Chiwa, drought.	Masuke, buttermilk.
Ku fūma, to sail along.	Chiwa, outer appear- ance.	Mwezhi, moon.
Ku fuma, to be early.	Chulu, ant-heap.	Mwezhi, jawbone.
Ku fumba, to burrow.	Chulu, thousand.	Mwēzhi, waterfall.
Ku fumba, to extol oneself.	Ilundu, a mountain.	Mwēndo, hind-leg.
Ku fua, to possess.	Ilondo, a drop.	Mwendo, a trader.
Ku fwa, to die.	Imo, very tall person.	Mwini, master.
Ku kāmba, to clap.	Imo, razors.	Mwini, handle of hoe.
Ku kamba, to scratch.	Impute, large fish- hook.	Mumi, living person.
Ku komba, to pray.	Impūte, ground-nut.	Mume, dew.
Ku komba, to eat food left over.	Imputi, binding on ' spear.	Munto, name of a tree.
Ku kumba, to brew.	Inkanzo, dancing- place.	Muntu, a person.
Ku lampa, to be long.	Inkanzo, kind of meat.	Inseke, a hen.
Ku lampa, to be sharp.	Insuki, a hair.	Inseke, a grain.
Bōngo, brains.	Insoki, grass seed.	Kanda, small fork stick.
Bōngo, he-goats.	Bwanda, curds.	Kānda, small house.
Ku sama, to cut up meat.	Bwanda, a wall.	Ku pela, to lick lips.
		Ku pēla, to sweep.
		Ku soma, to eat new grain.
		Ku soma, to sheathe.

Reading Exercise 2.

Some Salutations.

Person at home :	Wa bonwa	Thou art seen.	Good day.
Stranger :	Nda bonwa	I am seen.	
P.	Ku mudi	You are there.	(Inquiry as
S.	Ku tudi	We are there.	to people at
			stranger's
			place.)
P.	Mu la langa ?	You are alive ?	
S.	Tu la langa	We are alive.	
P.	Mwinako	Is your wife there ?	
	kwadi ?		
S.	Kwadi	She is there.	
P.	Mwana u la	Does the child suck ?	
	nonka ?		
S.	U la nonka	It sucks.	
P.	Ku ambwa nzhi ?	What is said ? i.e. What	
		news ?	
S.	Ku la inza	It is simply quiet.	
	budio		
P.	Mu dya nzhi ?	What do you eat ?	
S.	Inzala budio,	Famine only, my friend.	
	mwenzuma		

Reading Exercise 3.

Turn to the exercises on Chapters V and VI and read the Ila tales over with a native, ignoring for the present the translation.

CHAPTER III

THE NOUN

SECT. I. CLASSIFICATION.

EVERY noun consists of a root and a prefix. The root carries only a general meaning, the precise signification of the word being given by the prefix. Thus the root **-Ila** gives the general idea of the Ila people and from it are formed various nouns, each with a definite meaning.

Thus :—

Mw-ila (= Mu-ila), a person of the Ila tribe.

Baila, the Ila people.

Ch-ila (= Chi-ila), the language of the Ila people.

Bw-ila (= Bu-ila), the country of the Ila people.

Again, the root **-anda** gives the general idea of a dwelling-place ; by adding various prefixes we get the following words:—

In-g'-anda, a house.

I-anda, a large house.

M-anda (= ma-anda), houses.

Ch-anda (= chi-anda), a tumbledown house.

K-anda (= ka-anda), a small house.

Tw-anda (= tu-anda), small houses.

Bw-anda (= bu-anda), the wall of a house.

These prefixes, thirteen in number, are called classifiers, because by their means all nouns are divided into classes. They are as follows :—1. MU- ; 2. BA- ; 3. MI- ; 4. I- ; 5. MA- ; 6. BU- ; 7. KU- ; 8. KA- ; 9. TU- ; 10. CHI- ; 11. SHI- ; 12. IM- or IN- ; 13. LU-.

In forming number, the prefix of a noun undergoes change to indicate singular or plural, while the root remains unchanged.

Some of the prefixes represent the singular and others the plural. Arranged in pairs they appear as follows :—

<i>Singular.</i>	<i>Plural.</i>
1. MU-	2. BA-
1. MU-	3. MI-
4. I-	5. MA-
6. BU-	5. MA-
7. KU-	5. MA-
8. KA-	9. TU-
10. CHI-	11. SHI-
12. IM- IN-	12. IM- IN-
13. LU-	12. IM- IN-

From this it is seen that the fifth prefix MA- corresponds as plural to three singular prefixes ; that the first, MU-, corresponds to two plural prefixes ; and that the twelfth appears in both the singular and plural.

Nouns, then, are classified according, not to meaning, but to their prefixes. As has already been explained, and as will be seen more fully presently, the whole structure of the language is built up by means of these prefixes and it is therefore most important to grasp them thoroughly at the start.

We have thus nine classes of nouns.

NOTE.—It is not intended that the many words given as illustrations in this chapter and elsewhere should all be committed to memory : many of them are not common words, and it is useless for the student to commit long lists of words to memory. The words given in the exercises, on the contrary, should be learnt.

Class 1.

This consists of nouns having in the singular the prefix MU- and in the plural BA-. When the root of the noun begins with a vowel MU- generally appears as MW-.

Examples.

Mu-ntu , a person.	Ba-ntu , people.
Mu-lombwana , a man.	Ba-lombwana , men.
Mu-kaintu , a woman.	Ba-kaintu , women.
Mw-iyi , a teacher.	Ba-iyi , teachers.

The nouns of this class are mostly personal.

To it also belong the generic names of animals. Thus:—

Mu-nyama , a wild beast.	Ba-nyama , wild beasts, game.
Mu-zune , a bird.	Ba-zune , birds.
Mu-puka , an insect.	Ba-puka , insects.

Many names of animals belong to this class, mostly those which are large and powerful compared with others of the same kind. Thus:—

Mu-nyati , buffalo.	Ba-nyati , buffaloes.
Mu-sefu , eland.	Ba-sefu , eland.
Mu-zovu , elephant.	Ba-zovu , elephants.
Mu-chende , a bull.	Ba-chende , bulls.
Mu-bondo , the barbel.	Ba-bondo , barbel.

Many proper names are found in this class, though, of course, they have no plural. Such names, however, may take the prefix **Ba-** to denote a company of people of whom the person named is the leader or representative. Thus:—**Ba-Mukamatame**, Mukamatame and her people.

Sub-class 1 a.

There are many nouns which are shown by their pronouns and adjectives to belong to class 1, but which have not the proper singular prefix **MU-**; these may be regarded as belonging to a sub-class.

They include:—

1. Many proper names.

These are largely formed by means of certain prefixes: **Shi** or **Sha**, 'father of,' for masculine names; **Na**, 'mother of,' for feminine. Thus:—

Sha-matanga, the father of melons, *or*, herds.
Na-miyobo, mother of reeds.

2. Words beginning with **Shi**, **Sha**, and **She**. These are:—
 Certain names of animals:—

Shiluwe , a leopard.	<i>Plural:</i>	Ba-shiluwe.
Shempela , the rhinoceros.	„	Ba-shempela.
Shimakoma , a kind of snake.	„	Ba-shimakoma.
Shaluzuke , a kind of fish.	„	Ba-shaluzuke.

Certain names of trees and bushes :—

Shikameba, a bush with red fruit. *Pl.* : **Ba-shikameba.**

Certain personal nouns :—

Shinkondo , enemy.	<i>Plural:</i>	Ba-shinkondo.
Shiluse , a merciful man.	„	Ba-shiluse.
Shatambi , a dumb person.	„	Ba-shatambi.

3. Certain words expressing relationship :—

Tata , my father.	<i>Plural:</i>	Ba-tata.
Uso , thy father.	„	Ba-uso.
Ushe , his father.	„	Ba-ushe.
Ushesu , our father.	„	Ba-ushesu.
Ushenu , your father.	„	Ba-ushenu.
Ushabo , their father.	„	Ba-ushabo.
Uachisha , my uncle.	„	Ba-chisha.

4. Certain words which seem by their form to belong to other classes but which really belong to this.

Words beginning **Mi** which seem to belong to class 2, pl. :—

Mintengwe , a kind of bird.	<i>Plural:</i>	Ba-mintengwe.
Mishika , a large hawk.	„	Ba-mishika.

Words beginning with **Ka** which seem to belong to class 6 :—

Kabwenga , a hyena.	<i>Plural:</i>	Ba-kabwenga (<i>not</i> tubwenga).
Kafumbwi , sable antelope.	„	Ba-kafumbwi.
Kakune , a certain snake.	„	Ba-kakune.

Words beginning with **Cha** or **Chi** which seem to belong to class 7 :—

Chiwena , crocodile.	<i>Plural:</i>	Ba-chiwena.
Chibizi , a zebra.	„	Ba-chibizi.
Chibawe , otter.	„	Ba-chibawe.

5. A few nouns seemingly of class 1. form their plural by prefixing BA- to the singular form of the noun without removing the prefix.

Moze, a kind of bird. *Plural*: **Ba-moze**.

Mwaba, a jackal. „ **Ba-mwaba**.

Nouns of this class have really U as their singular classifier, but with most nouns it is heard only when special emphasis is put on the word. Thus at the beginning of sentences one may hear, or see written, **U-chibizi**, **U-shiluwe**.

NOTE.—In the tables of pronouns, &c., it is not necessary to give separate lines to this sub-class as the words contained in it are treated uniformly as those of class 1.

Class 2.

This comprises nouns which in the singular have the prefix MU-, as in cl. 1, and MI- in the plural. They are distinguished from those of cl. 1 by being impersonal. When the root of a word begins with a vowel the classifier generally appears as MW.

Examples.

Mu-kondo, a spoor.

Plural: **Mi-kondo**.

Mu-lusu, a stick.

„ **Mi-lusu**.

Mu-laka, tongue.

„ **Mi-laka**.

Mu-chila, a tail.

„ **Mi-chila**.

Names of trees belong largely to this class. (See list in Eng.-Ila Vocab.)

Examples of contracted words found in this class:—

Mozo, heart. *for* mu-ozo.

Plural: **Miozo**.

Moza, spirit. „ mu-oza.

„ **Mioza**.

Munda, garden. „ mu-unda.

„ **Miunda**.

Mungo, spoon. „ mu-ungo.

„ **Miungo**.

Class 3.

This consists of nouns whose singular prefix is I- and the plural MA-. The singular prefix is a contraction for DI-,

which appears in a few words, and which gives the form to many of the pronouns, &c., belonging to this class.

Examples.

I-dindi , a hole.	<i>Plural</i> : ma-dindi .
I-fufwe , a lung.	„ ma-fufwe .
I-kanda , a soft skin.	„ ma-kanda .
I-kumbi , a cloud.	„ ma-kumbi .

Many nouns in this class are augmentatives. That is to say, the prefix **I-** gives them the notion of *great, large, important*. For example:—

Lubu , a reed.	Ibu , a large reed.
Mukaintu , a woman.	Ikaintu , a large woman.
Ing'anda , a house.	Ianda , a large house.
Mulombwana , a man.	Ilombwana , a big man.

Examples of contracted words found in this class:—

Dinso , eye <i>for</i> di-inso.	<i>Plural</i> : menso <i>for</i> ma-inso.
Dino , tooth „ di-ino.	„ meno „ ma-ino.

Class 4.

The singular prefix of this class is **BU-**, which before roots beginning with a vowel appears as **BW-**; the plural prefix is **MA-**.

Examples.

Bu-ta , a bow.	<i>Plural</i> : Ma-ta .
Bu-tala , a grain-bin.	„ Ma-tala .
Bwato , a canoe.	„ Mato (<i>for</i> ma-ato).

Many of the nouns of this class are abstract:—

Bubotu , goodness.	Bubiabe , badness.
Bulozhi , witchcraft.	Buzhike , slavery.
Busongo , wisdom.	Busu , sorrow.
Bufwi , jealousy.	Bwami , authority.

Names of countries belong to this class:—

Bwila, the country of the Baila.

Bukubu, „ „ Marotsi.

Butonga, „ „ Batonga.

Many nouns in this class are of a collective character and have no plural. Thus:—

Iyi, an egg (cl. 3).

Buyi, roe of a fish.

Mwani, a mopani tree (cl. 2). **Bwani**, a mopani forest.

Ibwe, a stone (cl. 3).

Bubwe-bubwe, gravel.

Muzune, a bird (cl. 1).

Buzune, a number of tiny birds regarded as one thing.

Examples of contracted words found in this class:—

Meya, thorns. *for* ma-iya.

Bongo, brain. „ bu-ongo.

Boa, mushroom. „ bu-owa.

Boza, wool, hair. „ bu-ozu.

Bofu, blindness. „ bu-ofu.

Class 5.

This class consists of: (a) three nouns which in the singular have KU-, and in the plural MA-; and (b) verbal nouns. These latter are simply verbs in the infinitive mood, **Ku**, the sign of the infinitive, being prefixed to the verb and becoming a classifier. These nouns are treated in every respect as the others, but have no plural.

Examples.

Ku-twi, an ear. *Plural:* **Ma-twi**.

Ku-boko, forearm. „ **Ma-boko**.

Kulu, a leg (*for* ku-ulu). „ **Ma-ulu**.

Kufuna, love, loving.

Kuzanda, wanting, will.

Class 6.

This consists of nouns which in the singular have the prefix KA- and in the plural TU-, which before roots beginning with

a vowel appears as TW-. This is the diminutive class, though all nouns in it cannot be regarded as diminutives. To form a diminutive a word is taken from another class, stripped of its prefix and given the prefixes of this class.

Examples.

Mushimbi, a girl (cl. 1). **Kashimbi**, a little girl. *Pl.*: **Tushimbi**.

Isamo, a tree (cl. 3). **Kasamo**, a stick. *Pl.*: **Tusamo**.

Mulonga, a river (cl. 2). **Kalonga**, a brook. *Pl.*: **Tulonga**.

The plural classifier TU- is often used to express a small quantity of something, especially something to eat or drink.

Tukuku, a small quantity of beer. *From* Bukuku.

Tushima, a small quantity of bread. „ Inshima.

Twino, a small quantity of salt. „ Mwino.

Examples of contractions found in this class :—

Kembe (*or* **Keembe**), an axe, *for* Kaembe.

Kele (*or* **Keele**), a scab, *for* Kaele.

Class 7.

This class consists of nouns which in the singular have the prefix CHI- and in the plural SHI-.

Examples.

Chi-ntu, a thing. *Plural*: **Shi-ntu**, things.

Chi-bia, a pot. „ **Shi-bia**, pots.

Chi-banga, an axe. „ **Shi-banga**, axes.

Chi-fua, a bone. „ **Shi-fua**, bones.

A few nouns have BI- as an alternative prefix in the plural.

Bi-dyo *or* **shi-dyo**, food.

Bi-ntu *or* **shi-ntu**, things.

In many cases CHI- gives the idea of *old, broken, worthless*. For example :—

Lukoma, a calabash dipper. **Chikoma**, a spoilt lukoma.

Mukaintu, a woman. **Chikaintu**, a bad woman.

Iamba, a hoe. **Chamba**, an old hoe.

Names of languages belong to this class :—

Chila, the language of the Baila.

Chitonga, the language of the Batonga.

It would be more correct, perhaps, to regard the Chi in such cases as indicating 'custom' or 'manner', *e.g.* U la amba Chitonga, he speaks after the manner of the Batonga. The prefix has this meaning in many nouns. Thus: Wa zaka chikua, he builds after the manner of a white man; Wa mata chikaintu, he daubs after the manner of a woman. Allied to this, if not identical with it, is the prefix Cha which goes to form adverbs. U la chita chansana, he does with strength, forcibly; U la chita chaluse, he does in a merciful manner, mercifully.

Examples of contractions found in this class :—

Chulu, an ant-heap, *for* chi-ulu.

Chamba, chest, *for* chi-amba.

Chela, iron, *for* chi-ela.

Class 8.

This comprises nouns which are identical in form in both numbers, i.e. both the singular and plural classifiers are IM- or IN-. The numbers are only distinguishable by the pronouns which follow, the singular personal pronoun being *i* or *ya*, the plural *shi* or *sha*. Thus :—

Impongo i la ya, the goat is going.

Impongo shi la ya, the goats are going.

The prefix IM- is found before roots beginning with *b*, *p*, and *w*; IN- before others.

Examples.

Sing. and Plur. **In-komo**, bag, bags.

„ „ **In-gubo**, blanket, blankets.

„ „ **In-swi**, fish, fishes.

„ „ **Im-poko**, knife, knives.

The initial *i* of this prefix is unstable and very liable to be lost. Thus :—

Bika chechi mu nkomo, put this in the bag.

N.B.—*Not* mu inkomo.

The *i* is always retained at the beginning of a sentence.

Class 9.

This class consists of nouns which in the singular have the prefix **LU-** and in the plural **IM-** or **IN-**. Before roots beginning with a vowel **LU-** appears as **LW-**.

Examples.

Lu-fumba, a hoof. *Plural*: **Im-fumba**, hoofs.

Lu-tele, a net. „ **In-tele**, nets.

Lw-imbo, a hymn. „ **In-yimbo**, hymns.

Examples of contractions found in this class :—

Loyo, quitch grass, *for* lu-oyo.

Lozhi, bark-string, *for* lu-ozhi.

Sub-class 9 a.

While the proper plural classifier corresponding to **LU-** is undoubtedly **IN-** there are many nouns which take **MA-** in the plural instead. These we regard as forming a sub-class.

Examples.

Lu-pidi, a hill. *Plural*: **ma-pidi**.

Lu-ngwalo, a letter. „ **ma-ngwalo**.

Lu-bu, a reed. „ **ma-bu**.

Examples of contractions found in this class :—

Lwala, a finger-nail. *Plural*: **mala** *for* ma-ala.

Lwampa, unroofed house. „ **mampa** *for* ma-ampa.

Table of the Noun Classes.

No	Singular		Plural	
	Class	Example	Class	Example
1	MU- (MW-)	Mu-ntu, a person	BA-	Ba-ntu, people
1a	(U-)	(U-) shiluwe, leopard	BA	Ba-shiluwe, leopards
2	MU- (MW-)	Mu-nshi, a village	MI-	Mi-nshi, villages
3	I- (DI-)	I-tende, foot	MA-	Ma-tende, feet
4	BU- (BW-)	Bu-shiku, a day	MA-	Ma-shiku, night
5	KU- (KW-)	Ku-twi, an ear	MA-	Ma-twi, ears
6	KA-	Ka-shimbi, a girl	TU- (TW-)	Tu-shimbi, girls
7	CHI-	Ohi-ntu, a thing	SHI-	Shi-ntu, things
			BI-	Bi-ntu, things
8	IM- IN-	Im-pongo, a goat	IM- IN-	Im-pongo, goats
9	LU- (LW-)	Lu-tele, a net	IM- IN-	In-tele, nets
9a	LU- (LW-)	Lu-bu, a reed	MA-	Ma-bu, reeds

Defective Nouns.

There are many nouns which have no singular form. For example :—

Menzhi, water.

Mabishi, sour milk.

Mankanza, honeycomb.

Maumba, butter.

Madianshima, wedding feast. **Makatalo**, weariness, fatigue.

SECT. 2. GENDER.

There is no change in the noun to indicate distinction of sex. So important in European languages, gender plays no part whatever in the construction of Ila. To distinguish the sexes we must resort to the methods indicated below.

1. Different words are used for the masculine, feminine and common genders.

Examples.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Common.</i>
Mulombwana , a man.	Mukaintu , a woman.	Muntu , a person.
Mukombwe , a cock.	Inseke , a hen.	Inkuku , a fowl.
Muchende , a bull.	Impwizhi , a cow.	Ing'ombe , a head of cattle.

2. A limited use is made of the adjectives **-zhazhi** and **-tumbe**, both indicating 'child-bearing'.

Examples.

Ingombe inzhazhi, a cow.

Munyama muzhazhi, a female animal.

Chibizi muzhazhi, a zebra mare.

Impongo intumbe, a she-goat.

3. In the case of children the words **mulombwana**, a man, and **mushimbi**, a girl, or **mukaintu**, a woman, are used to indicate the male and female sexes respectively. Thus :—

Mwana mulombwana, a male child.

Mwana mushimbi, or **mwana mukaintu**, a female child.

SECT. 3. CASE OF NOUNS.

There are four cases in Ila, viz. Nominative, Accusative, Genitive, and Vocative. Except in the last, the noun undergoes no change in form, the case-relation being expressed by position in the sentence or by means of particles.

The Nominative Case.

This indicates that the noun is the subject of the action expressed by the verb. The noun in the nominative always stands absolute, i. e. it is not the real subject of the verb, it must always be connected with the verb by means of a personal pronoun. This is one of the most important points in Ila grammar and must be firmly grasped at once.

Examples.

Muntu u la ya, the person is going.

Lit.—*Person he is going.*

Bantu ba la ya, the people are going.

Lit.—*People they are going.*

Kashimbi ka la ya, the little girl is going.

Lit.—*Little girl she is going.*

Tushimbi tu la ya, the little girls are going.

Lit.—*Little girls they are going.*

Impongo i la ya, the goat is going.

Lit.—*Goat it is going.*

Impongo shi la ya, the goats are going.

Lit.—*Goats they are going.*

The pronouns will be given subsequently; from the above examples it will be seen that they are either identical with, or slightly modified from, the classifiers.

The noun in the nominative may be placed either before the

verb or after it, but the connecting pronoun always retains its position before the verb. Thus:—

Muntu u la ya, the person is going.

or **U la ya muntu**, the man is going.

Lit.—*He is going (the) person.*

The Accusative (or Objective) Case.

The noun in the accusative case does not change in form but may easily be distinguished from the nominative. It is never preceded or followed by a personal pronoun in the same way as the nominative. Sometimes to give emphasis to the thing spoken of, it is placed at the beginning of the sentence, and the pronoun in the nominative case is inserted between the accusative noun and its pronoun. Just as we say in English: *The man, do you see him?* Thus:—

Bantu ba la bona banyama, the people see game.

Banyama twa ba bona, the game, we saw them.

Lit.—*Game we them saw.*

Prepositions govern the accusative case. They will be found in their proper place, but here we may draw attention to the three prepositions, **Mu**, **Ku** and **A**. These are identical in form and meaning with the locative prefixes given in the next section, but used as prepositions they are properly not joined to the noun.

Mu indicates position *within*, motion *out of*, or *from*, or *into*; and answers to our prepositions *in*, *into*, *among*, *out-of*.

Ku indicates motion *towards* or *from*, position *at*; and answers to our prepositions *to*, *from*, *at*.

A indicates position *on*, *near*, motion *off*; and answers to our prepositions *along*, *upon*, *from-off*.

Mu tends to become **um** when it comes before nouns beginning with **b**, and **u** when it comes before nouns beginning with *m*. Likewise **Ku** tends to become **u** or **o** before nouns beginning

with *k*. **Mu** and **ku** may become **mw** and **kw** and be joined to nouns beginning with a vowel. **A** coalesces with the initial *i* of nouns of class 3 to form *e*.

Examples.

Mukaintu wa ka zhoka mu kudima, the woman returned from hoeing.

Mulombwana udi shiti mu ng'anda, the man stays in the house.

Bakaintu ba la bika maseka ku matwi, the women put rings in the ears.

Bantu ba la diza ku lupidi, the people climb up the hill.

Beenzu ba la kala ku munzhi, the travellers stay at the village.

Bantu ba le enda a muma wa lwenge, the people walk along the river bank.

A mu kale a shuna, sit ye on the chairs.

Genitive Case.

This case denotes certain relations between two nouns, such as :—

1. Possession. *e.g.* **ing'ombe sha mwami**, the chief's cattle.
2. Origin. *e.g.* **masamo a inshi**, trees of the earth, i. e. trees which spring from the earth.
3. Fitness. *e.g.* **Chindi cha kudya**, a time for eating, *lit.* of eating.

The first noun always represents the thing possessed, having origin or fitness; the second, that possessing, originating, or giving fitness.

The two nouns are connected by means of what are called genitive particles, as given in the table below. These have the same meaning as *of* in such phrases as : *the law of the land*, *the work of John*. But often we should translate them by *for* or *to* rather than *of*, *e.g.* **Imbuka ya kubala**, *lit.* a book of reading, i. e. a book for reading, *or*, to read.

Table of Genitive Particles.

No.	Singular				Plural			
	Class	Gen. Particle			Class	Gen. Particle		
		Simple	Full	Copulative		Simple	Full	Copulative
1	MU-	wa	owa	ngwa	BA-	ba	oba	mba
2	MU-	wa	owa	ngwa	MA-	ya	oya	nja
3	I- (DI-)	dia	odia	ndia	MA-	a		nga
4	BU-	bwa	obwa	mbwa	MA-	a		nga
5	KU-	kwa	okwa	nkwa	NA-	a		nga
6	KA-	ka	oka	nka	TU-	twa	olwa	ntwa
7	CHI-	cha	ocha	ncha	SHI-	sha	osha	nsha
8	IM- IN-	ya	oya	nja	BI-	bia	obia	mbia
9	LU-	lwa	olwa	ndwa	IM- IN-	sha	osha	nsha
9a	LU-	lwa	olwa	ndwa	IM- IN-	sha	osha	nsha
					MA-	a		nga

On the formation of these particles, note the simple forms are generally formed from the classifiers by suffixing the preposition *a*; thus *bu + a = bwa*, *lu + a = lwa*, *ku + a = kwa*. But when the *a* is added to a classifier ending in *i*, the *i* is dropped, thus *shi + a = sha*. But the *i* of *BI* being long the particle is *bia*. In class 3, sing., the full form of the classifier *DI-* is used, giving *dia* *not* *ia*. Whenever the classifier begins with *m*, this letter is dropped, thus *ya* *not* *mia*, *wa* *not* *mwa*, *a* *not* *ma*. In the plurals of classes 7, 8, 9, the particle is *sha*. The full forms are simply the above with *o* prefixed. The copulative forms are effected by a conjunction of the copulative particles and the simple forms, *e.g.* *ngu + wa = ngwa*, *n + ya = nja*, *ngu + a = nga*, &c.

The simple forms are in common use as in the following examples. The full forms are used when the noun possessed is understood and the particle stands first in the sentence. Thus:—

Owa mwami ngu wezu, that of the chief is this.

The copulative forms are used in such sentences as this:—

That village is of my chief, *or*, my chief's, **Munzhi wezo ngwa mwami wangu**.

Examples of the use of these particles.

Class 1. Muzhike wa mwami, the slave of the chief.

Bazhike ba mwami, the chief's slaves.

Class 2. **Muchila wa munyama**, the tail of the wild beast.
michila ya banyama, the tails of the beasts.

Class 4. **Buta bwa shilumamba**, the warrior's bow.
Mata a bashilumamba, the warriors' bows.

Class 5. **Kutwi kwa mwana**, the child's ear.
Matwi a mwana, the child's ears.

Class 6. **Kasonde ka mukaintu**, the woman's needle.
Tusonde twa bakaintu, the women's needles.

Class 7. **Chibia cha muzhike**, the slave's pot.
Shibia sha bazhike, the slaves' pots.
Bintu bia mwami, the chief's things.

Class 8. **Imbelele ya mwami**, the chief's sheep.
Imbelele sha mwami, the chief's sheep.

Class 9. **Lwimbo lwa mwenzu**, the traveller's song.
Inyimbo sha beenzu, the songs of the travellers.

Class 9 a. **Luseba lwa muntu**, a person's body.
Maseba a bantu, people's bodies.

In the possessive of personal nouns and proper names there is a different formation. Instead of using the genitive particles the possessive pronoun is used in the following manner :—

Mwanakwe Sezungo, *son-of-him Sezungo*, Sezungo's child.

Mwinakwe Shaloba, *wife-of-him Shaloba*, Shaloba's wife.

Namatwangakwe muzhike, *mistress-of-him slave*, the slave's mistress.

In such words the pronoun *kwe* is an enclitic, i.e. it is so closely united with the noun as to seem part of it; the accent is thrown forward, **mwána**, **mwanákwé**; **mwína**, **mwinákwe**.

The Vocative Case.

The vocative case is confined to a few nouns of class 1 a, expressing relationship. In addressing one's father, *e.g.* you do not say *Tata*, but **Ta**; to your mother, not *Bama*, but **Ma**; to your uncle, not *Uachisha*, but **Achisha**.

SECT. 4. LOCATIVE NOUNS.

Besides the classifiers already given there are three other prefixes found in nouns. They differ from the classifiers in that they are prefixed to the whole noun, not simply to the root. A locative noun is made up of three parts: locative prefix + classifier + root.

These prefixes are as follows:—

MU indicates position *within, inside*.

KU ,, ,, *at*.

A ,, ,, *around, upon*.

They are, therefore, identical in form and meaning with the prepositions given in the last section; but while as prepositions they are properly written separate from the nouns, as locative prefixes they must be treated like the classifiers and joined to the nouns.

Mu and **Ku** when joined to nouns of cl. 3, sing., become **Mw**, **Kw**. **A** then coalesces with the *i* to form **e**. When joined to nouns of cl. 8 and cl. 9, pl., the initial vowel of the classifier is lost.

Like other nouns, locative nouns in the nominative case are followed by pronouns, which in their case are identical in form. They also give form to adjectives, demonstratives, &c.

NOTE.—This will be fully illustrated in the following chapters, but in view of its immediate importance it may be as well to give examples in advance.

The student would do well at this point to refer to and carefully study the parts of Chapter IX dealing with the connecting of nouns and pronouns with locatives. (Sect. 1, 4; 2, 4.)

Examples.

Mung'anda mu la shia, the house is dark inside.

Lit.—*Inside-the-house inside is black.*

Mono muchikilo mubiabe, it is dirty here in the kitchen.

Lit.—*In-here in-kitchen in-bad.*

Kunshi kwisamo nkubiabe, it is dirty beneath the tree.

Lit.—*To-earth to-tree to-is bad.*

Adi sofwele amudiango, it is dirty around the door.

Lit.—*Around-is dirty around-door.*

Sa mwadi menzhi munkomo? Is there water in the bag?

Lit.—*Is it-is water in-bag.*

Pe, mwina menzhi munkomo. No, there is no water in the bag.

Lit.—*No, in-is-not water in-bag.*

Ano angu ngakando, my place here is big.

Lit.—*at-here at-mine at-big.*

SECT. 5. COPULATIVE PARTICLES.

In English we say : *it is a tree* ; *they are trees*, using the two words *it* and *they* of all nouns in the singular and plural respectively. In Ila there are two ways of expressing such a thought. We may simply say : **Muntu**, it is a man ; **Bantu**, they are people. Or we may use certain particles as given in the following table :—

Table of Copulative Particles.

<i>Class.</i>	<i>Particle.</i>	<i>Singular.</i> <i>Example.</i>
1. MU-	Ngu	Ngu muntu , it is a person.
2. MU-	Ngu	Ngu munzhi , it is a village.
3. I-	Ndi, nd'	Ndi isamo , or nd' isamo , it is a tree.
4. BU-	M, mbu	Mbuzane , or mbu buzane , it is meat.
5. KU-	Nku	Nku kutwi , it is an ear.
6. KA-	Nku	Nku kashimbi , it is a little girl.
7. CHI-	Nchi	Nchi chintu , it is a thing.
8. IM- IN-	N (nji)	Nimpongo , it is a goat.
9. LU-	N ; ndu	Ndumo , or ndu lumu , it is a razor.
9a. LU-	N ; ndu	Ndupidi , or ndu lupidi , it is a hill.

Plural.

<i>Class.</i>	<i>Particle.</i>	<i>Example.</i>
1. BA-	M; Mbo	Mbantu , or Mbo bantu , they are people.
2. MI-	Nji	Nji minzhi , they are villages.
3. MA-	Ngu(nga)	Ngu masamo , they are trees.
4. MA-	Ngu(nga)	Ngu mazane , they are meats.
5. MA-	Ngu(nga)	Ngu matwi , they are ears.
6. TU-	Ntu	Ntu tushimbi , they are little girls.
7. SHI-	Nshi	Nshi shintu , they are things.
8. IM- IN-	Nshi	Nsh'impongo , they are goats.
9. IM- IN-	Nshi	Nsh'imo , they are razors.
9 a. MA-	Ngu(nga)	Ngu mapidi , they are hills.

It will be noticed that these particles are merely the classifiers nasalized. In Classes 7 *sing.*, 7, 8, and 9 *pl.*, the *n* is so slight as to be almost inaudible. In Cl. 8 and 9 *pl.* the singular particle *n* is also used.

The forms in brackets are used with pronouns, &c. Where two forms are given the second is used in emphasis.

These particles may be used to connect two nouns, but in that case it must be carefully noted that the particle agrees in class with the second noun, not the first.

Examples.

Tushimbi mbo bateu, the little girls are thieves.

Not ntu bateu.

Isamo ngu mwani, the tree is a mopani.

Not ndi mwani.

Impongo ngu shembwe, the goat is a ram.

Not n shembwe.

NOTE.—There are negative forms of these particles, which the student may conveniently learn at this stage. See Chap. ix, Sect. 1, 1.

NOTE.—These particles are often a stumbling-block when writing down words from natives. You ask the word for a canoe and get the answer **mbwato**: you write down the word thinking perhaps it belongs to Class 8. Afterwards you find it means, *it is a canoe*. Even Dr. Livingstone was

caught in this trap. In his MS. vocabulary of Tonga, we read **Ndoka**, a tsetse; **Nisima**, porridge; for **luka**, insima.

SECT. 6. THE FORMATION OF NOUNS.

Nouns are formed from other nouns, from verbs, adjectives, and adverbs. This is done by prefixing a classifier according to the idea to be expressed, and often, when formed from verbs, by changing the final vowel of the verb. The rules governing the use of the various classifiers are very obscure, and only a few general remarks can here be made at present. Further study may possibly bring to light many more rules than are given here.

1. Many nouns are formed from simple verbs by prefixing the classifiers **MU-**, **BA-**, and changing the final vowel into *i*. These nouns indicate the doer of an action, and correspond to English words ending in *-er*, such as: *reader, writer, traveller*.

Examples.

Ku bula , to advise, instruct.	Mubudi , adviser, instructor.
Ku iya , to teach.	Mwiyi , a teacher.
Ku funa , to love.	Mufuni , a lover.

2. Many active nouns are formed, not from the simple but from the causative form of the verb, by prefixing **MU-**, **BA-**, and changing the final vowel into *i*. These nouns are much more common than the above.

Examples.

<i>Simple Verb.</i>	<i>Causative Verb.</i>	<i>Noun.</i>
Ku embela , to herd.	Ku embezha .	Mwembezhi , herdsman.
Ku swaya , to visit.	Ku swazha .	Muswazhi , a visitor.
Ku solola , to precede.	Ku solozha .	Musolozhi , predecessor, guide.

3. Some nouns are formed from the stative species of the verb. They indicate that the person named is in a certain state or condition. The final suffix **-uka** becomes **-ushi**: **Mu-**, **Ba-**, are prefixed, and the final vowel changes into *i*.

Examples.

Ku futuka, to be saved. **Mufutushi**, one saved.

Ku funguka, to be weaned. **Mufungushi**, a weaned one.

Sometimes another prefix is used instead of **Mu-**. Thus :—

Ku zapauka, to be torn. **Chizapaushi**, something torn, rag.

4. Many nouns are formed from verbs by prefixing the classifier **Chi** and changing the final vowel into **o**. These are formed from causative verbs and indicate the instrument with which the action is performed.

*Examples.**Simple Verb.**Causative.**Noun.*

Ku yala, to close. **Ku yazha**. **Chiyazho**, something to close with, e. g. a door fastening.

Ku paila, to offer to ancestors. **Ku paizha**. **Chipaizho**, an offering.

Instead of **Chi**, the classifiers **IM-** or **I-** or **KA-** may be used. Observe the shades of meaning given by the different classifiers. As we have seen before, **Chi** often gives the idea of *old, useless, worn out*.

Examples.

From **Ku pela**, to sweep. Causative form, **Ku pezha**.

Impezho, an ordinary broom or brush.

Ipezho, a large „ „

Kapezho, a small „ „

Chipezho, a worn-out „ „

From **Ku beza**, to carve wood. Causative form, **Ku bezha**.

Imbezho, a carving tool.

Ibezho, a large carving tool.

Kabezho, a small carving tool.

Chibezho, a worn-out carving tool.

5. Some nouns are formed from the relative species of the verb by prefixing **Chi**, and changing the final vowel into **o** : they indicate the place where the action is performed.

Examples.

<i>Simple Verb.</i>	<i>Relative form.</i>	<i>Noun.</i>
Ku lumbula , to pay a tax.	Ku lumbudila .	Chilumbudilo , place for paying tax; 'Receipt of custom'.
Ku paila , to offer to ancestors.	Ku paidila .	Chipaidilo , a place for praying.
Ku ika , to cook.	Ku ikila .	Chikilo , a kitchen.
Ku ona , to sleep.	Ku onena .	Choneno , a bedroom.

6. Some nouns are formed from the passive verb by prefixing a classifier without changing the final vowel.

Examples.

<i>Verb.</i>	<i>Passive Verb.</i>	<i>Noun.</i>
Ku funa , to love.	Ku funwa .	Mufunwa , one who is loved.
Ku zhinguluka , to go round.	Ku zhingulukwa .	Chizhingulukwa , something gone round, as obstacle in path.
Ku sama , to dress.	Ku samwa .	Chisamwa , clothing.

7. Verbs in the infinitive mood become nouns by simply taking as a classifier the particle **Ku**, which otherwise is not prefixed to the verb. Nouns may in this way be formed from any verb, or any form of a verb, but care must be taken as to the shades of meaning imparted by various forms of the verb.

Examples.

From **Ku katala**, to tire.

Kukatala, weariness.

Kukatazha, troublesomeness.

Kukatazhiwa, troubledness.

From **Ku bona**, to see.

Kubona, seeing, sight.

Kubonwa, being seen.

Kubonya, showing.

Kuboneka, visibleness.

Kubonesha, clear sight.

Kubonana, mutual seeing.

8. Other nouns are formed from these infinitive nouns by simply prefixing the genitive particle **Sha** (Class 7, *pl.*).

Examples.

Kudya, eating.

Shakudya, food.

Ku hozha, to pay wages.

Shakuhozha, wages.

9. Nouns of Class 1 a are formed from other nouns by prefixing **Shi**.

Examples.

Shikufwa, a dead person

from **Kufwa**, death.

Shimano, a cunning person

„ **Mano**, cunning.

Shilwengu, a notorious person

„ **Lwengu**, notoriety.

Shimanga, a kind person

„ **Manga**, kindness.

Shinkole, a cruel person

„ **Inkole**, cruelty.

10. Nouns of Class 1 a are also formed by prefixing **Na** to other nouns.

Examples.

Nabukando, a chief wife

from **Bukando**, greatness.

Nakufunwa, a favourite wife

„ **Kufunwa**, love.

Nabwaniche, a younger wife

„ **Bwaniche**, youthfulness.

11. Nouns are formed from others by simply changing the prefix into **Chi**. These nouns indicate something *broken, bad, worn-out, useless*.

Examples.

Mukaintu, a woman.

Chikaintu, a bad woman.

Mubinda, a loin-cloth.

Chibinda, a worn-out loin-cloth.

12. Diminutive nouns are formed from others by changing their classifiers into **KA-**, **TU-**.

Examples.

Mwembezhi, shepherd, young man.

Kēmbezhi, a boy.

Mulombwana, a man.

Kalombwana, a boy.

13. Other diminutive nouns are formed by prefixing **Kanga**. These belong to Class 6, and mostly are names of animals.

Examples.

Shikembezi , a lad.	Kangashikembezi , a young lad. <i>Pl. Tungabashikembezi.</i>
Muzovu , an elephant.	Kangamuzovu , a young elephant. <i>Pl. Tungabazovu.</i>

14. Augmentative nouns are formed from other nouns by changing the prefixes into **I-**, **MA-**.

Example.

Mulombwana , a man.	Ilombwana , a big man.
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15. Abstract nouns are formed from other nouns by changing the singular classifier into **BU-**.

Examples.

Muoneki , a king.	Buoneki , kingly dominion, kingdom.
Mwami , a chief.	Bwami , chieftainship, authority.
Musu , a sorrowful person.	Busu , sorrow, distress.

16. Proper nouns are formed from common nouns by prefixing **Shi**, **Sha**, **Shi** for masculine names; **Muka** or **Na** for feminine names. Often no prefix is heard, but the word is changed into Class 1 a, and U is always understood, and is heard when the noun is emphasized.

Examples.

Shimunza ,	<i>from</i> Munza , daytime.
Shibwizu ,	„ Bwizu , grass.
Shimata ,	„ Mata , bows.
Mukamuluti ,	„ Muluti , missionary.
Mukamukombwe ,	„ Mukombwe , a cock.
Mukachikwikwi ,	„ Chikwikwi , locusts.
Shantebe ,	„ Intebe , a bag made of bark.
Shamanga ,	„ Manga , kindness (or perhaps <i>twins</i>).

Shamwezhi, *from Mwezhi, moon.*

Namiyobo, „ Miyobo, reeds.

(U-)Chikanda, „ Chikanda, a hide.

17. Abstract nouns are formed from adjectives by prefixing Bu-.

Examples.

Bubongvhu, softness *from* -bongvhu, soft.

Bubotu, goodness „ **-botu, good.**

Buzumo, hardness „ **-zumo**, hard.

These adjectives are themselves formed from the verbs : **ku bomba, ku bota, ku zuma.**

18. Some adjectives are treated as nouns.

Examples.

Muzhazhi, a female person: the adj. **-zhazhi**, with prefix of Cl. 1.

Inzhazhi, a female goat, &c. „ Cl. 8.

19. A few nouns are formed from adverbs.

Examples.

Shikale, an ancient *from* **Kale**, long ago.

Shakumbadi, secrets ,, Kumbadi, aside.

20. Finally, examples may be given of compound nouns, i. e. nouns formed of two or more words of different parts of speech.

Chi-zhinga-bula, *that-which-surrounds-the-bowel*, i. e. intestinal fat.

I-pa-o-kubozha, *He-that-gives-and-rots* (a name given to God).

Mu-dima-ku-bushu, *what-digs-on-the-face*, i. e. small-pox.

SECT. 7. FOREIGN NOUNS.

The introduction of civilization among the Baila has inevitably enlarged their ideas and rendered necessary many additions to their vocabulary. For many of the new ideas it has not been necessary to borrow words; either (*a*) existing words have had an extended meaning given them, or (*b*) new words have been made according to the rules given in the previous section.

But over and beyond these, there exist many foreign words *ilaized*. Many words are borrowed from Tebele, others from English; many more from Suto. Suto has had most influence in this way, because of the Kololo (Suto) speaking Marotsi, and also because the first settlers among the Baila were missionaries who spoke Suto. Many of the words from Suto are really *sutoized* Dutch words, and this explains the curious presence in Ila of many Dutch words. A study of neighbouring dialects would probably show that from them also the Baila have borrowed. But notwithstanding all this, Ila remains a very pure language.

In introducing foreign words they are brought as much as possible into an Ila form, by giving them classifiers, spelling them phonetically (where necessary), and making such changes as will render them easy of pronunciation to Baila.

Foreign words are indicated as such in the Vocabulary. They include the following :—

(N.B.—E. = English; T. = Tebele; S. = Suto; D. = Dutch.)

1. *Administrative terms*: **Inkambe**, a government station (E. *camp*); **Intelongo**, a prison (S. *teronko*; D. *tronk*); **Ukapoteni**, a captain; **Usejani**, a sergeant; **Itikiti**, a census receipt, labour ticket.

2. *Names of coins*: **Itiki**, a threepenny bit (*tickey*); **Isikispense**, a sixpence; **Impondo**, a pound; **Ishilini**, a shilling.

3. *Names of common articles of civilized use*: **Chikati**, a watch, clock (T. *isikati*, time); **Chinotolo**, a key (S. *senottlolo*; D. *sleutel*); **Ibukiti**, a bucket.

4. *Names of articles of clothing*: **Ibulukwe**, trousers (S. *burukwe*; D. *broek*); **Ihempi**, a shirt (S. *hempi*; D. *hemd*).

5. *Names of time and seasons*: **Imbelekelo**, Saturday (T. *inpegelo*); **Mushimbuluko**, Monday (T. *Umsombuluko*, i. e. the unfolding); **Insunda**, Sunday; **Chismasi**, Christmas.

6. *'Missionary words'*: **Inkeleke**, a church (S. *kereke*; D. *kerk*); **Lubapatizo**, baptism; **Imputeu**, a catechumen class (S. *phuteho*); **Chikolo**, a school.

EXERCISES ON CHAPTER III.

The following exercises have been designed with a view to enabling the student, after mastering them, to join words into sentences, and thus anticipate what he will learn afterwards. He may find them rather a tax upon his patience: but he will have the consolation of knowing that when he has mastered them he possesses the essence of the whole grammar, and should straightway be able to make himself understood by the people. Subsequent exercises will not be upon this scale.

Exercise 1.

Classify the nouns given in Chapter II, writing down the singular and plural of each.

Exercise 2.

Find from the Vocabulary the meaning of the following words of Cl. 1 and 1 a, and write down and learn their plurals:—

Muntu; mulombwana; mukaintu; mwana; muzune; mwembezhi; mwami; muzhike; mutwanga; mushimbi; kamwale; chiwena; shumbwa.

Also the words for *my father, thy father, my mother, thy mother, &c.* With all these nouns, and all others of Cl. 1 and 1 a, use the following:

Adjectives:—**Mubiabe**, *pl. babiabe*, bad; **mubotu**, *pl. babotu*, good, fine; **bonse**, all; **banjibanji**, many; **omwi**, one; **bobili**, two.

Pronouns:—**Wa**, he, she, it; **ba**, they; **wezu**, this; **wezo**, that; **wedia**, yonder; **baba**, these; **babo**, those; **badia**, yonder; **wakwe**, *pl. bakwe*, his; **wesu**, *pl. besu*, our; **wenu**, *pl. benu*, your; **wabo**, *pl. babo*, their.

With adverbs, use **udi** for *it is*; **badi** for *they are*.

With nouns and pronouns, use **ngu** for *it is*; **mbo** for *they are*.

Adverbs:—**Inzho**, now, then; **kabotu**, well; **kwi**? where?

Verbs:—**Ku bona**, to see; **ku leta**, to bring; **ku langa**, to look for; **ku funa**, to love; **ku chita**, to do; **ku yaya**, to kill.

Nda bona, I see ; **wa bona**, thou seest, he sees ; **twa bona**, we see ; **mwa bona**, you see ; **ba bona**, they see.

Translate into English :—

Nda bona mulombwana mubotu. Muzhike mubiabe. Bashimbi ba langa ushabo. Sa mwa bona bakamwale? Nda bona kamwale omwi. Ngu wedia chiwena. Balombwana babo ba yaya bashumbwa bobili. Twa bona batwanga bakwe bonse. Mbo babotu. Mwami wakwe wa yaya munyama. Bantu bonse ba langa banyama. Bama ba leta mwana wabo. Mukaintu wedia ngu baina. Beembezhi babotu badi kwi? Mbo badia. Bashimbi ba chita kabotu. Sa mwa bona banyama banjibanji? Twa bona munyama omwi. Mwami wenu udi kwi? Shumbwa wezo wa yaya bakaintu bobili. Nda bona bazune inzho. Ushesu wa bona chiwena omwi. Uso wa leta muzhike wakwe. Ngu wezo mushimbi mubotu. Ngu wako mwana wezo.

Translate into Ila :—

Those young-girls. All the shepherds. My father sees many game. Those children are good. I look-for my father. My children do well. Do you see my mother? The two slaves are his. I see now. The chiefs are yonder. This is my child. Do you see the birds? All the men look-for game. We saw two crocodiles. The men kill many lions. Your mother brings her child. Where are all the men? I see one man. Those servants. This lion. Your children. Thy slave. Your two children. A bad girl. Bad servants. Good people.

Exercise 3.

Find from the Vocabulary the meaning of the following words of Cl. 2, and learn their plurals :—

Munzhi ; mutwi ; musamo ; mukondo ; mudiango ; mozo ; muchelo ; mudilo ; munda ; mwaka ; mwani ; mwezhi.

With these nouns in the singular use the same adjectives, &c. as in Class 1 ; in the plural use these :—

Mibiabe, bad ; **mibotu**, good ; **yonse**, all ; **minjiminji**,

many; **yobili**, two; **ya**, they; **ezhi**, these; **ezho**, those; **yedia**, those yonder; **yangu**, mine, my; **yako**, thy; **yakwe**, his; **yesu**, our; **yenu**, your; **yabo**, their.

With adverbs, use *idi* for *they are*: with nouns, &c., **nji**.

Verbs:—**Ku dima**, to hoe; **ku zaila**, to weed; **ku ya**, to go; **ku weza**, to hunt; **ku bizwa**, to be ripe; **ku tema**, to cut down; **ku tola**, to take to; **ku londa**, to fetch; **ku tobela**, to follow (spoor).

Ku, to; **mu**, in; **nzhi**? what?

Translate into English:—

Mutwi wangu. Nji ezho miunda yenu. Ba ya ku dima mu miunda yabo. Sa mwa bona menzhi? Nda leta musamo mubotu. Ngu wezu mwani. Mozo wako mubiabe. Bakaintu ba ya ku zaila. Balombwana ba tema miani ezho. Munyama nzhi wezo? Twa tobela mikondo ya munyama. Miaka yonse. Twa dima miaka minjiminji mu munda wezo. Bana ba londa michelo. Ba tola michelo ku ushabo. Twa bona minzhi minjiminji: nji mibiabe yonse. Ngu wezu munzhi mubotu: ngu wangu. Mudilo udi kwi? Bana ba ya ku kunka mudilo. Twa bona shumbwa mu munzhi.

Translate into Ila:—

My two villages are bad. This is the door. The girls go to the gardens to weed. The men follow the spoor. They go to cut-down mopani-trees. Many years. The women go to light fires. Where is thy village? The children take fruit to their mothers. The fruit is ripe in the garden. This month. Next month. This is thy medicine. The men go to hunt. They kill many game. Two years. Their fields. What are you cutting-down?

Exercise 4.

Find from the Vocabulary the meaning of the following and learn their plurals:—

Isamo; **itashi**; **itende**; **dinso**; **dino**; **ikumbi**; **iamba**; **ikani**; **ibwantu**; **isuba**; **isani**; **isumo**.

With these nouns, and all others of Cl. 3, use the following :—

Adjectives :—**Ibiabe**, *pl.* **mabiabe**, bad; **ibotu**, *pl.* **ma-
botu**, good; **onse**, all; **manjimanji**, many; **diomwi**, one;
obili, two.

Pronouns :—**Dia**, it; **a**, they; **ledi**, this; **ledio**, that; **ledia**,
yonder; **asa**, these; **aso**, those; **adia**, yonder; **diangu**, *pl.*
angu, my; **diako**, *pl.* **ako**, thy, thine; **diakwe**, *pl.* **akwe**, his;
diesu, *pl.* **esu**, our; **dienu**, *pl.* **enu**, your; **diabo**, *pl.* **abo**, their.

With adverbs use **didi** for *it is*; **adi** for *they are*.

With nouns, pronouns, adjectives: **nd'**, *it is*; **ngu**, *they are*.

Verbs :—**Ku yasa**, to spear; **ku dya**, to eat; **ku nwa**, to
drink; **ku amba**, to speak; **ku enda**, to travel, walk; **ku
vhumba**, to cover; **ku ula**, to buy; **a tu**, let us; **ko**, do
thou (imperative); **ka mu**, do ye.

O, with, and.

Translate into English :—

Twa ya ku nwa ibwantu. Babo bantu ba amba makani
manjimanji. Mwa ula kwi isani dienu? Masumo ngu a balo-
mbwana: mamba ngu a bakaintu. Makumbi a vhumba izuba.
Nd' isamo nzhi? Ngu mwani. Balombwana ba yasa banyama
o masumo abo. A tu ende inzho. Ka mu leta masumo enu o
mamba enu. Matashi obili. Itende diomwi. Meno abo onse.
Menso enu obili. A tu ende ku masamo adia. Meno angu
onse mabiabe. Masumo aza onse ngu angu. Isamo diako
didi kwi? Ndi ledio. Mwa nwa nzhi? Twa nwa ibwantu.
Mwa dya nzhi? Ba amba nzhi?

Translate into Ila :—

The cloud covers the moon. Where is your spear? This is
it. The women go to drink beer. Thy tooth is bad. The
men speak many tidings (makani). The girls' teeth are fine.
The men spear the game with their spears. The women hoe
their fields with their hoes. This tooth of mine is bad. Thy
two feet. Bring ye all the trees. What does he say? What

do you buy? Let us go now. What are you eating? Those affairs are yours. Let us go to see the chief's villages; they are two.

Exercise 5.

Find from the Vocabulary the meanings of the following nouns of Cl. 4, and learn their plurals, where they have any:—

Bwato; buta; buzane; buchi; busongo; bwami; bukoko; buloa; bulungu; bumi; bushiku; bulongo.

With nouns of this class, in the singular use the following. In the plural use those of Cl. 3, *pl.*

Bubiabe, bad; **bubotu**, good; **bonse**, all; **bunjibunji**, much; **bomwi**, one; **bwa**, it; **bobu**, this; **bobo**, that; **bodia**, yonder; **bwangu**, my, mine; **bwako**, thy, thine; **bwakwe**, his; **bwesu**, our; **bwenu**, your; **bwabo**, their.

With adverbs use **budi** for *it is*; with nouns, &c., **mbu**, or **m.**

Ndi kwete, I have; **udi kwete**, thou hast, he has; **tudi kwete**, we have; **mudi kwete**, you have; **badi kwete**, they have. **Ku zaka**, to build; **ku zasha**, to build with.

Translate into English:—

Bwato bwako mbubotu. Ndi kwete buchi bunjibunji. Ba zasha bulongo. Baya ku ula bulungu. Bushiku bobu. Bantu banjibanji ba funa ku nwa bukoko. Bumi bwako. Buta bwakwe budi kwi? Mbu bobu. Ko leta buchi bwako bonse. Baami babo badi kwete bwami bunjibunji. Ka mu leta buzane bwangu. Mwa tola kwi bwato bwangu? Mata angu adi kwi? Bulungu bwenu mbu bobu. Mbu bodia buchi bubotu. Buloa bwakwe bonse.

Translate into Ila:—

This is thy canoe. The men build-with clay. The women go to buy beads. That man has much wisdom. All this day. Let us go at night. Thy life. Those people love to drink strong-beer; we love light-beer. Bring much clay. This honey is bad. Our chiefs have authority in their villages. I have two canoes; bring the big one. This is his bow.

Exercise 6.

Find from the Vocabulary the meaning of the following nouns of Class 5 and learn their plurals, if they have any :—

Kutwi; kuboko; kulu; kufuna; kushia; kudia; kumana.

(Remember that any verb may be made into a noun by joining up the Ku.)

Most of the nouns of this class have no plural: those that have use the same adjectives, &c., as Cl. 3; in the singular use the following :—

Kubiabe, bad; **kubotu**, good; **komwi**, one; **kwa**, it; **koku**, this; **koko**, that; **kodia**, yonder; **kwangu**, my; **kwako**, thy; **kwakwe**, his; **kwesu**, our; **kwenu**, your; **kwabo**, their.

With adverbs use **kudi** for *it is*; with nouns, &c., **nku**.

Buti? how? **chinichini**, much, very much.

Ku chisa, to pain; **ku lampa**, to be long; **ku zosha**, to astonish.

Translate into English :—

Bwami bwa mwami wezu bwa zosha. Kutwi kwangu kwa chisa. Nda bona kushia kwako. Kufuna kwakwe kwa zosha. Matwi akwe a lampa. Kudya kwakwe. Udi kwete kutwi komwi. Kuchita kwako kudi buti? Nku kubotu. A tu ende chinichini. Kwenda kwako kwa zosha. Maulu akwe a lampa. Mutwi wangu wa chisa chinichini. Kuchisa kudi kwi? Kudima kwako kudi buti? A mu lete buchi bunjibunji.

Translate into Ila :—

I like your doings. My ear is painful. Your love is wonderful. Your eating. I see your blackness. You love your food very much. He has long arms. Your buying is good. His singing is bad. My leg is very painful. He has one ear. The ears of zebras are long. Their building. Your going. Your love.

Exercise 7.

Find from the Vocabulary the meaning of the following nouns of Class 6, and learn their plurals :—

Kashimbi; kasamo; kambo; kasonde; kalambwe; kalobo; kalombwana; kasaka; kēmbē; kānda.

With these nouns use the following :—

Kabiabe, *pl.* tubiabe, bad; kabotu, *pl.* tubotu, good; tonse, all; tunjitunji, many; komwi, one; tobili, two.

Ka, it; twa, they; kaka, this; kako, that; kadia, yonder; totu, these; toto, those; todia, yonder; kangu, *pl.* twangu, my, mine; kako, *pl.* twako, thy; kakwe, *pl.* twakwe, his; kenu, *pl.* twenu, our; kesu, *pl.* twesu, our; kabo, *pl.* twabo, their.

With adverbs: **kadi, it is; tudi, they are.** With adjectives, &c.: **nku, it is; ntu, they are.** To say *there is none*, use **kwina**, with all nouns.

Ku sobana, to play; ku beleka, to work; ku sha, to dig; ku loba, to fish with a hook; ku lukanka, to run; ku dila, to cry; ku sempula, to carry.

Translate into English:—

Tushimbi twa sobana kabotu. Nku kako kambo kabiabe. Tulombwana twa ya ku mulonga ku loba. Kembe kako kadi kwi? A mu lete tusamo tunjitunji. Balombwana ba sha kalambwe. Bakaintu ba ya ku kasaka ku chaba nkuni. Tushimbi twa zaka twanda tobili. Babo bantu ba amba twambo nzhi? Kasonde kaka nku kangu. Tusamo toto ntubiabe: a mu lete tubotu. A tu ende ku kasaka kadia. Kwina tulobo. Tushimbi twa dila chinichini. Tulombwana twa sempula nkuni. Bashimbi ba beleka. Nku kambo komwi. Badi kwete makani manjimanji. Kasonde kakwe kadi kwi? Twembe twenu ntubiabe.

Translate into Ila:—

This is my axe. We go to the forest to gather firewood. The crying of the little girls. The forest is yonder. The boys

go to the river to fish. The little girls play : they build little houses. The man digs a pit. Bring ye many sticks. Bad girls. This is your affair. There is no news. Two little girls. My fishhook. What are you digging? How do they play? What are you working at? What are you carrying? There is no firewood. There are no people.

Exercise 8.

Find from the Vocabulary the meaning of the following nouns of Class 7, and learn their plurals :

Chintu; chuna; chibia; chifua; chimpata; chanda; chishi; chumbwa; chikula; chidisho; chianza, chilonda.

With these nouns use the following :—

Chibiabe, pl. shibiabe, bad; chibotu, pl. shibotu, good; shonse, all; shinjishinji, many; chomwi, one; shobili, two.

Cha, it; sha, they; chechi, this; checho, that; chedia, yonder; sheshi, these; shesho, those; shedia, yonder; changu, pl. shangu, mine; chako, pl. shako, thy; chakwe, pl. shakwe, his; chesu, pl. shesu, our; chenu, pl. shenu, your; chabo, pl. shabo, their.

With adverbs : **chidi, it is; shidi, they are.** With nouns, &c. **nchi, it is; nshi, they are.**

Ndi la bona, I am seeing; u la bona, thou art, he is seeing; tu la bona, we are seeing; mu la bona, you are seeing; ba la bona, they are seeing. (NB. this form of the verb is also used as an immediate future tense : we shall see, &c.)

Ku kala, to sit, to remain; ku njila, to enter; ku njizha, to put in; ku bumba, to form; ku sata, to be sick.

Translate into English :—

Nshi sheshi shumbwa shangu. Ka mu njizha ing'ombe mu chimpata. Nda sata chilonda; nda langa musamo mubotu. Bashimbi ba la dya chanda. Nchi checho chifua. Ka mu leta shibia shobili. Nshi shianza shesho. Kwina shuna shinjishinji.

Leta shuna shako shonse. Chishi chechi chidi buti? Tu la langa chidisho : tu le njizha mu chibia chesu. Balombwana ba la ya ku chikula chedia. Nchi chabo chibotu. Ka mu kala mu chimpata. Shidi kwi shintu shenu? Bakaintu ba la bumba shumbwa shesu. Nchi chedia chikula cha mwami wenu. Nchi chibiabe chishi chechi.

Translate into Ila :—

Where are all your things? There is no relish to put into our pot. The girls are eating curds. That man has many pots. Where are the stools? Bring ye two. We want to sit. Go ye and sit in the kraal. The girls are sick with ulcers. That woman is making bins. Those are your things yonder. This is a bad nation. We look-for relish to put into our pot. The cattle are entering the kraal. Their customs are all bad. My pots are all good. This is his stool. Dogs like to eat bones.

Exercise 9.

Find from the Vocabulary the meaning of the following nouns of Class 8, and learn their plurals :—

Imbelele ; imbongolo ; imbuto ; impato ; impoko ; impwizhi ; ing'ombe ; ingubo ; ing'anda ; inkidi ; inkuku ; inshi ; inswi.

With these nouns (except where the plurals vary) use the following: **imbiabe**, bad; **imbotu**, good; **shonse**, all; **shinji-shinji**, many; **yomwi**, one; **shobili**, two; **ya**, it; **sha**, they; **ezhi**, this; **ezho**, that; **yedia**, yonder; **sheshi**, these; **shesho**, those; **shedia**, yonder.

Yangu, *pl.* **shangu**, mine; **yako**, *pl.* **shako**, thy; **yakwe**, *pl.* **shakwe**, his; **yesu**, *pl.* **shesu**, our; **yenu**, *pl.* **shenu**, your; **yabo**, *pl.* **shabo**, their.

With adverbs use: **idi**, it is; **shidi**, they are. With nouns: **n**, it is. With pronouns: **nji**, it is. With nouns and pronouns: **nshi**, they are.

Nda ka bona, I did see, I saw; **wa ka bona**, thou didst, he did see; **twa ka bona**, we did see; **mwa ka bona**, you did see; **ba ka bona**, they did see.

Ku mena, to grow (of plants, &c.); **ku kula**, to grow (of persons); **ku vhula**, to be much, many; **ku shanga**, to sow; **Ndetela**, bring me.

Translate into English :—

Nshi sheshi impongo shangu: nda zanda ku ula masani. Nda ka bona imbelele shobili. Inkuku shangu shinjishinji. Kwina imbongolo. Bakaintu ba la shanga imbuto shabo. Balombwana ba ka loba inswi. Ingubo shakwe sha vhula. Mwana wa ka kula chinichini. Impoko yangu nimbotu. Nji ezhi ng'anda yangu: a mu njile. Inkidi yako nji yedia; nimbotu chinichini. Impato shako nshi sheshi. Inshi ezhi idi buti? Bantu babo ba ka bona inkuku shinjishinji. Sheshi inkuku nshi shako.

Translate into Ila :—

Where are your two donkeys? These are they. This is my good knife. The women are sowing the seed yonder in their gardens. These trees are growing well. Bring me your stamping-block. There are many cows in the kraal. Those are his goats. How are you selling your sheep? The boys are going to fish. The fish are many in the river. Bring me two cows.

Exercise 10.

Find from the Vocabulary the meaning of the following nouns of Classes 9 and 9 a, and learn their plurals, noting especially those which have **ma** and those which have **in** for the plural.

Luba; **lubalo**; **lubeta**; **lubanza**; **ludimi**; **lwimbo**; **lukoma**; **lukwi**; **lumo**; **lusako**; **luseba**; **lutambo**.

With the nouns which have **in-** for the plural, use the same adjectives, &c., as those given in Class 8: with those which have **ma-** use the adjectives, &c., given for Class 3, pl. In the singular, use the following :—

Lubiabe, bad; **lubotu**, good; **lomwi**, one; **lwa**, it; **lolu**,

this; lolo, that; lodia, yonder; lwangu, my; lwako, thy; lwakwe, his; lwesu, our; lwenu, your; lwabo, their.

With adverbs use **ludi**, it is; with pronouns, **ndu**, it is; with nouns **n** (changing initial **l** into **d**), or **ndu**, it is.

Ku bika, to place; **ku imba**, to sing; **ku lampa**, to be sharp; **ku anga**, to tie; **ku angulula**, to untie.

Translate into English :—

Ka mu ya ku leta ingozhi shinjishinji. Wezo muntu udi kwete indaka shobili. Bakaintu ba la imba kabotu inyimbo shabo. Ndu lodia lupidi. Lutambo lwangu ludi kwi? Imo shako shidi shobili. Leta lukoma lwangu. Mwami wa bika imbeta shinjishinji, nshimbotushonse. Nshi sheshi imbalo. Lukwi lwako ndu lolo. Lumo lwangu lwa lampa. A mu bike luba. Lubanza lolu ndukando.

Translate into Ila :—

Your razor is sharp. They sing good songs. The hill is yonder. The men are going to bring bark-string. This is his belt. He has two dippers. The hills are many. The chief puts a law. There are no wattles. His body is sick. All the bark-string is mine. Untie that string. Let us sing this song.

Exercise 11.

Learn the meaning of the following :—

Mudiango; **lutele**; **chifua**; **ku pona**; **ifufwe**; **lubu**; **mukalo**; **chifwezh**.

Translate into English :—

Midiango ya minzhi. Intele sha balombwana. Ing'ombe ya mwami. Indiasho sha mulombwana. Mato a mwenzu. Buchi bwa nzuki. Mano a mwami. Inkuku sha bakaintu. Kuenda kwa mushimbi. Michelo ya masamo. Kutwala kwa muntu. Kudila kwa kashimbi. Shifua sha munyama. Kupona kwa muntu. Mafufwe a muntu. Chuna cha mukaintu. Mukalo wa munzhi. Mabu a mwenzu. Kufwa kwa mwami. Musamo

wa mushidishi. Chifwezhō cha muzhike. Shintu sha mukaintu. Kuimba kwa lwimbo.

Translate into Ila:—

The ox's head. The women's pots. The trees of the village. A woman's heart. The fruits of the trees of the gardens. The chief's house. The man's marriage. The town's fountains. The men's sheep. The children's blankets. The sheep's bones. The doorway of the house. The trees of the forest. The men's cunning. The bees' honey. The man's nets. The love of the child. The traveller's boots. The woman's fowls. The heads of the game and their tails. The playing of the little-girls. The head of my father. The men's bows. The children's reeds.

Insert the genitive particles in the following spaces:—

Kudila . . . bana. Menzhi . mulonga. Intele . . . muntu. Mitwi . . banyama. Kufuna . . . mushimbi. Butanga . . . mwami. Bongo . . . muntu. Chuna . . . mukaintu. Lozhi . . . muntu. Masamo . kuzaka. Meno . muntu. Mabu . mulonga. Ifufwe . . . mushimbi. Ikanda . . . munyama. Mukondo . . ng'ombe. Munda . . mwami. Dinso . . mushimbi. Inswi . . mulombwana. Isamo . . . kasaka.

Exercise 12.

Learn the meaning of the following:—

Ku shia; ku sweya; ku pidingene; ku tuba; ku sofwala; ku tontola; ku pia; ku nunka.

Translate into English:—

Mung'anda mu la tontola. Mono muchimpata mu la sweya. Ano a la shia. Koko kudi sofwele. Bantu mubadi modia. Kwadi muntu koko. Momo mwina muntu. Mono mu la nunka chikuno. Tola ng'ombe mu chimpata. Njizha shintu mu nkomo. Mung'anda mudi pidingene. Lubu kuludi kumulonga. Koko kushidi shintu shinjishinji. Mukasaka mwadi masamo manjimanji. Ing'ombe yangu idi kwi? Mwidi muchimpata.

Translate into Ila :—

Here in the house is dirty. Put the meat in the box. They go along the bank of the river. We have come from hunting. Where are the people? They are at the village. The house is clean inside. The top of the house is white. The house is cold inside. It stinks in here. Yonder there are many game. Where is my hat? It is in the box. Around here is in disorder. There is no man there.

Exercise 13.

Translate into English :—

Ngu mapidi. Nshing'ombe. Nji minzhi. Nd'isamo. Mbu-zane. Nimbelele. Nku kuchita. Nku kutwi. Ngu matwi. Ngu mano. Nchi chintu. Mbo bakaintu. Ntu twambo. Nku kusobana. Ngu musamo. Nji michelo. Ngu mata. Nji mikondo. Nshintele. Ngu manda. Nd'ikumbe. Ndutele. Nchi chimpata. Ningubo. Nku kasonde. Nku koma.

Translate into Ila :—

It is an eland. It is a crab. It is the feather of a cock. It is the bone of a sheep. They are men. It is the saying of the chief. It is the man's fault. Those things are mine. They are the chief's nets. It is my house. It is the spoor of an elephant. This is the fruit of that tree. This is your doing.

Exercise 14.

Correct the following where necessary, and assign reasons for so doing :—

Nji menzhi ya mulonga. Ngu bantu ba munzhi. Nda langa kuboko wa munyama. Isamo ezhi ndi mwani. Tushimbi tu bateu. Ing'ombe ni mongo. Nji mano wa muntu. Nku kutwi kwa muntu. Nku kashimbi wa mwami. Ngu mitwi ya banyama. Kambo ka mwami. Mbulongo ba ku zaka. Nga mano a balombwana. Nshing'ombe ya mwami. Tushimbi ntu bana ba

mwami. Mulombwana enda ku munzhi. U la funa mukaintu balombwana. Bongo ba muntu. Shikisu sha mwana. Chibawe cha mulonga. Isamo ya kasaka. Chiwena chidi u menzhi. Menso a mukaintu. Kamwale ka la ya ku munzhi. Shumbwa sha luma bantu. Shumbwa sheshi wa shi bumba mukaintu. Mung'anda u la shia. Lozhi lwesu lwa mana. Shiluwe shi la ya mashiku. Bama u la amba. Baushabo ba ndetela kudya. Kabwenga ka ke njila munganda. Udi kwi chibizi?

CHAPTER IV

THE ADJECTIVE

ADJECTIVES may be divided into two classes according as they express quality or quantity. The former include adjectives proper and such other constructions as take their place, while in the latter division are found the numerals, &c.

SECT. I. ADJECTIVES OF QUALITY.

a. Adjectives proper.

Adjectives proper are like nouns in this: they consist of two parts, root and prefix. But they differ from nouns in that the prefixes are not stable, the root taking the prefix of whatever noun the adjective qualifies. This explains what is very perplexing to a new student. He hears, e. g., the word *good* given as **mubotu**, then again as **chibotu**, **bubotu**, **mabotu**, &c.—in fact, he may hear thirteen or fourteen forms of that simple adjective. The explanation is simple: the root of the adjective is **-botu**, and the prefix is added according to the classifier of the noun. There being thirteen prefixes (fourteen with *Bi*), there must also be thirteen forms of each regular adjective.

The following are adjectives proper:—

- botu , good, beautiful, nice.	- fumpiu , blunt.
- biabe , bad, nasty, ugly.	- kulukulu , old, very old.
- bongvhu , soft.	- ini-ini , true, real.
- zumo , hard, dry, difficult.	- lamfu , long, tall, high.
- teke , moist, wet.	- fwafwi , short.
- lemu , heavy.	- shonto , small.
- pia , new, young.	- inu , fat.

-kofu, lean, thin.

-kando, large, big, great.

-bishi, unripe, raw.

-iki, cooked.

-kadi, angry, sharp.

-nji-nji, many, much.

Besides the above, there are many adjectives proper directly derived from the stative and capable forms of the verb.

Examples.

-hundaushi , dirty, defiled (of water)	from Ku hundauka.
-komoshi , broken	„ Ku komoka.
-pandulushi , trained, educated	„ Ku panduluka.
-sampushi , useless	„ Ku sampuka.
-sepweleshi , weak	„ Ku sepweleka.
-tandubudishi , elastic	„ Ku tandubudika.
-zandishi , precious	„ Ku zandika.
-bendushi , chipped	„ Ku benduka.
-boneshi , visible	„ Ku boneka.
-chengeshi , credulous	„ Ku chengeka.
-zapaushi , ragged	„ Ku zapauka.
-ebeshi , admirable	„ Ku ebeka.
-funishi , lovable	„ Ku funika.
-fungushi , weaned	„ Ku funguka.
-dimbushi , foolish	„ Ku dimbuka.
-fwembeshi , unlovable	„ Ku fwembeka.
-kasazhi , warm	„ Ku kasala.
-kunkumushi , faded	„ Ku kunkumuka.
-lamaushi , sticky	„ Ku lamauka.

NOTE.—This formation of adjectives is the same as that of the nouns of the third derivation (see Sect. 6, Chap. 3). Indeed these adjectives may stand alone as nouns, but nevertheless are true adjectives when they qualify nouns. This, indeed, applies, more or less, to all proper adjectives.

Examples.

As adjectives.

Muntu mudimbushi, a foolish person.
Chibia chikomoshi, a broken pot.
Masani mazapaushi, ragged cloths.
Muntu mubiabe, a bad person.
Buzane butemeki, dried meat.

As nouns.

Mudimbushi, a fool.
Chikomoshi, a broken thing.
Mazapaushi, ragged things.
Mubiabe, a bad person.
Butemeki, biltong.

Adjectives may be used in two ways : first, the adjective may be used as a descriptive word, as in the expression, 'a good man' ; second, it may be used as affirming something with the aid of a verb. In the former case the adjective is termed an attribute, in the latter a predicate.

Adjectives proper used as attributes.

The following examples will show the use of adjectives as attributes :—

- Cl. 1. MU- **Muntu mubotu**, a good person.
 Muntu mubiabe, a bad person.
 BA- **Bantu babotu**, good people.
 Bantu babiabe, bad people.
- Cl. 2. MU- **Munzhi mushonto**, a small village.
 Munzhi mupia, a new village.
 MI- **Minzhi mishonto**, small villages.
 Minzhi mipia, new villages.
- Cl. 3. I- **Ivhu izumo**, hard ground.
 Ivhu ibongvhu, soft ground.
 MA- **Masamo malamfu**, tall trees.
 Masamo mafwafwi, short trees.
- Cl. 4. BU- **Bufu buzumo**, dry meal.
 Bufu buteke, moist meal.
 MA- **Meya manjimanji**, many thorns.
 Meya makando, big thorns.
- Cl. 5. KU- **Kufuna kukando**, great love.
 Kufuna kushonto, small love.
 MA- **Matwi malamfu**, long ears.
 Matwi mafwafwi, short ears.
- Cl. 6. KA- **Kasani kazapaushi**, a torn rag.
 Kabia kabendushi, a chipped cup.
 TU- **Tuzane tukasazhi**, a small quantity of warm meat.
 Tushimbi tukofu, thin little girls.
- Cl. 7. CHI- **Chibia chikomoshi**, a broken pot.
 Chintu chikulukulu, a very old thing.

- SHI- **Shidyo shibishi**, raw food.
 Shintu shizandishi, precious things.
- BI- **Bidyo biki**, cooked food.
 Bidyo bikasashi, warm food.
- Cl. 8. IM- **Imbata inzumo**, hard potatoes.
 Impongo imfungushi, a weaned goat.
- IM- **Impongo inkofu**, lean cattle.
 Ing'ombe injinu, fat cattle.
- Cl. 9. LU- **Lutele lusepweleshi**, a weak net.
 Lutele lusampushi, a useless net.
- IN- **Ingozhi inteke**, moist bark-string.
 Intele impia, new nets.
- Cl. 9a. LU- **Lubu lusepweleshi**, a weak reed.
 Lupidi lukando, a big hill.
- MA- **Mabu mafwafwi**, short reeds.
 Mapidi mashonto, small hills.

NOTE.—(a) The adjectives **-nji-nji** and **-ini-ini** are reduplicated words and require that the noun prefixes be used twice, thus: **Maila manji-manji**, much grain; **makani menimeni**, true affairs. The latter obeys the laws given for the coalescence of vowels: $a + i = e$. In Class 8 pl. we find **ing'ombe shinjishinji**, *not* **injiinji**; also **inkani shinishini**. In Class 3 sing. **ikani inini**, a true saying; **ivhu dinjidinji**, much earth.

(b) In adjectives of Classes 8 and 9 the rule obtains that **im-** is prefixed to those whose initial letter is *b*, *p* or *f*; **in-** to others.

(c) When the adjective **-inu** is used with nouns of Classes 8 and 9 the letter *j* is inserted, thus: **injinu**, *not* **ininu**.

Adjectives proper used as predicates.

Used as predicates, the adjectives do not differ in form from those given above, except that, in all cases where the classifier does not begin with **m**, the copulative particles are used instead of the noun prefixes. There is also a secondary form in which the adjective is joined to the noun by means of the particle **di** suffixed to the personal pronouns. This form is used in relative clauses, and at other times to give emphasis. **Muntu udi mubotu** really means *person who is good*.

The adjectives given above as formed from verbs obey these rules, or their corresponding verbal forms may be used. Thus:—

Menzhi mahundaushi, dirty water.

Menzhi a hundauka, the water is dirty.

Examples.

Cl. 1. MU- **Muntu mubotu**, *or* **muntu udi mubotu**, the person is good.

BA- **Bantu mbabotu**, *or* **bantu badi babotu**, the people are good.

Cl. 2. MU- **Munzhi mupia**, *or* **munzhi udi mupia**, the village is new.

MI- **Minzhi mipia**, *or* **minzhi idi mipia**, the villages are new.

Cl. 3. I- **Isamo ndilamfu**, the tree is tall.

MA- **Masamo malamfu**, *or* **masamo adi malamfu**, the trees are tall.

Cl. 4. BU- **Bufu mbuzumo**, *or* **bufu budi buzumo**, the meal is dry.

MA- **Meya mazumo**, *or* **meya adi mazumo**, the thorns are dry.

Cl. 5. KU- **Kutwi nkushonto**, *or* **kutwi kudi kushonto**, the ear is small.

MA- **Matwi mashonto**, *or* **matwi adi mashonto**, the ears are small.

Cl. 6. KA- **Kashimbinkabiabe**, *or* **kashimbikadi kabiabe**, the girl is bad.

TU- **Tushimbi ntubiabe**, *or* **tushimbi tudi tubiabe**, the girls are bad.

Cl. 7. CHI- **Chintu nchipia**, *or* **chintu chidi chipia**, the thing is new.

SHI- **Shintu nshipia**, *or* **shintu shidi shipia**, the things are new.

BI- **Bintu mbinjibinji**, *or* **bintu bidi binjibinji**, the things are many.

Cl. 8. IM- **Impongo ninjinu**, the goat is fat.

IM- **Impongo nshinjinu**, the goats are fat.

Cl. 9. LU- **Lutele ndulemu**, the net is heavy.

IN- **Intele nshindemu**, the nets are heavy.

Cl. 9a. LU- **Lupidi ndulamfu**, the hill is high.

MA- **Mapidi malamfu**, *or* **mapidi adi malamfu**, the hills are high.

b. Other Adjectival Constructions.

Besides the adjectives proper, other expedients are resorted to for forming adjectival constructions, words being used as such which are not adjectives at all.

Verbs used as adjectives.

1.—Many of the adjectives proper have corresponding verbs which may be used in place of them as predicates. Thus:—

<i>Adjective.</i>	<i>Verb.</i>
-lemu, heavy.	Ku lema , to be heavy.
-inu, fat.	Ku ina , to be fat.
-biabe, bad.	Ku bia , to be bad.
-fwafwi, short.	Ku fwimpa , to be short.
-bongvhu, soft.	Ku bomba , to be soft.
-zumo, hard.	Ku zuma , to be hard.
-botu, good.	Ku bota , to be good.
-lamfu, long.	Ku lampa , to be long.

When these verbs are used as predicates they follow the ordinary construction of verbs with nouns; as attributes they follow the construction of relative classes.

Examples.

Lwa lema lubono lolu, this load is heavy = **Lubono lolu ndulemu**.

Shi zanda lubono lu lema, I don't like a heavy load = **Shi zanda lubono lulemu**.

Muntu wezu wa bota, this man is good = **Muntu wezu mubotu**.

Nda langa muntu u bota, I want a good person = **Nda langa muntu mubotu**.

Other verbs may be used in the same way. Thus:—

Menzhi aza a la tontola, this water is cold.

Nda langa menzhi a tontola, I want cold water, i. e. which is cold.

Menzhi aza a la pia, this water is hot.

Nda langa menzhi a pia, I want hot water, i. e. which is hot.

2.—Another construction is to use the verb in the perfect tense with the relative pronoun. It is convenient in this case to join the relative pronoun to the verb, but the relative construction must not be forgotten. And care must be taken to use the relative pronouns, not the classifiers, as with adjectives proper.

When it is desired to use them as predicates, the full form of the perfect must be used, i. e. the relative pronoun has suffixed to it the particle **di**.

Examples.

Shisamo shandene, different, or divided, sticks.

Shisamo shidi andene, the sticks are different, or divided.

Chintu chibumbunkene, a round thing.

Chintu chidi bumbunkene, the thing is round.

Bantu badiebile, quiet people.

Bantu badi diebile, the people are quiet.

Mulomo ulakeme, an open mouth.

Mulomo udi lakeme, the mouth is open.

Muntu ululeme, a righteous person.

Muntu udi luleme, the person is righteous.

Chintu chipampamene, a flat thing.

Chintu chidi pampamene, the thing is flat.

Makani apotene, involved affairs.

Makani adi potene, the affairs are involved.

Butanga butwetene, a decreased herd.

Butanga budi twetene, the herd is decreased.

Nouns used as adjectives.

1.—When a noun is to be used as a predicate it carries the

copulative prefix ; when used as an attribute it is joined to the noun qualified by means of the genitive particle in its full form.

Examples.

Butezhi, slipperiness.

Inzhila ezhi mbutezhi, this road is slippery.

Shi zanda inzhila oya butezhi, I don't like a slippery road.

Bunvuka, beeswax.

Musamo wezu mbunvuka, this medicine is sticky, i. e. it is beeswax.

Shi zanda musamo owa bunvuka, I don't like sticky medicine.

Butambo, voracity, rapacity.

Shumbwa wezo mbutambo, that lion is ravenous.

Shi zanda ku swanganya shumbwa owa butambo, I don't like meeting a ravening lion.

Buzandi, preciousness.

Chintu chechi mbuzandi, this thing is precious.

Nda ula shintu osha buzandi, I buy precious things.

Bwala, plenty, plenteousness.

Mwaka wezu mbwala, this is a plenteous year.

Tu la zanda miaka oya bwala, we like plenteous years.

2.—Another way is by employing the nouns beginning with **Shi**—

Examples.

Wezu muntu ngu shinsana, this person is strong.

Lit.—*is a strong person.*

Wezu muntu ngu shimanga, this person is kind.

Lit.—*is a kind person.*

Wezu muntu ngu shimano, this person is cunning.

Lit.—*is a cunning person.*

As attributes these may follow the first noun without any connecting link ; or the prefix **Shi** is dropped and only the neuter noun used. Thus :—

Nda funa muntu shinsana, or **Nda funa muntu udi insana**, I love a person who is strong, *lit.* who has strength.

3.—There are some nouns describing the colours of cattle which are used adjectively.

Examples.

Bubala, white and black, with black spots.

Ing'ombe ezhi nja bubala, this beast is as above.

Nja = **n** + **ya**, *it is of*.

Ikosole, red or black with white stripes around body.

Ing'ombe ezhi nje kosole, this beast is as above.

Nje = **n** + **ya** + **i**.

Masekwe, black and white.

Ing'ombe ezhi nja masekwe, this beast is as above.

Ishudiangombe, yellow.

Ing'ombe ezhi nje shudiangombe, this beast is yellow.

Nje = **n** + **ya** + **i**.

SECT. 2.—COMPARISON OF ADJECTIVES.

In English the degrees of comparison are formed by simply adding *-er* and *-est* to the adjective, as in the expressions : *He is taller than I ; He is the tallest of all*. In Ila there is nothing corresponding to this. Properly speaking, there are no degrees of comparison in the language ; the idea can only be expressed by circumlocutions.

1.—To express the comparative degree the verb **ku bazha**, *to surpass*, may be used.

Examples.

Muntu wezu mukando ku bazha wedia, lit.—person this great to surpass yonder. This person is bigger than yon.

Isamo ledi ndikando ku bazha ledio, lit.—tree this is great to surpass that. This tree is larger than that one.

Or the verb may be used in a different way. Thus :—

Muntu wezu u la bazha wezo ku nsana, this person surpasses that in strength, lit. by strength.

Isamo ledi di la bazha ledio ku kumena, this tree surpasses that in growth, lit.—by growing.

Intipa yangu i la bazha yako ku kulampa, my knife surpasses thine in sharpness, *lit.*—by being sharp.

The same verb may be used to express the superlative degree.

Examples.

Muntu wezu mubotu ku bazha bonse, this person is good to surpass all, i. e. this person is the best of all ;

or **Muntu wezu u la bazha bonse ku kubota**, this person surpasses all in being good, i. e. is the best of all.

Isamo ledi ndikando ku bazha onse, this tree is big to surpass all, i. e. this tree is the biggest of all ;

or **Isamo ledi i la bazha onse ku kumena**, this tree surpasses all in growing, i. e. is the biggest of all.

2.—Another way of expressing the comparative is by using the copula **di** with the preposition **ku**.

Examples.

Muntu wezu mukando kudi wedia, this person is big to that, i. e. this person is bigger than you.

Bantu baba mbashonto kudi badia, these persons are small to those, i. e. these people are smaller than you.

The superlative may be formed in the same way.

Examples.

Muntu wezu mubotu kudi bonse, that person is good to all, i. e. that person is best of all.

Impongo ezhi ninjinu kudi shonse, this goat is fat to all, i. e. this goat is fattest of all.

3.—The adjective may be reduplicated to express a kind of indefinite superlative.

Examples.

Nda langa masamo makando makando, I want big big trees, i. e. very big.

Udi muntu mubotu mubotu, he is a very good person.

4.—The adverbs, **chinichini**, *very* ; **chakubazha**, *surpassingly*, may also be used.

Examples.

Bulo bobo mbukando chinichini, that bed is very big.

Bulo bobo mbukando chakubazha, that bed is surpassingly big.

5. We may here take notice of certain particles suffixed to adjectives which express a superlative or absolute idea. They do not seem to be used with all verbs.

Ne. **Menzhi a la tontola-né**, the water is very very cold.

Bu. **Muntu u la tuba-bú**, the person is very, or altogether, white.

Nswa. **Menzhi a zuma-nswá**, the water is altogether dried up.

Nta. **Chechi cha zuma-ntá**, this is very very hard.

Pi. **Menzhi a la pia-pí**, the water is very very hot.

Piu. **Ing'ombe ya subila-piú**, the beast is very very red.

6. These particles are also used interjectionally, the verbs being omitted, e.g. **Nda ka ya ku menzhi**. **Nswa!** I went to the water. **Quite dry!** **Ne pele ne!** Quiet, quite quiet!

SECT. 3. ADJECTIVES OF QUANTITY.

a. The Cardinal Numerals.

The Baila count on their fingers. The left hand is closed, the little finger is then raised by the forefinger of the right hand to indicate one. The next finger is two, the next three, and so on. Six is represented by placing the two thumbs together; seven by raising the thumb and forefinger of the right hand, together with those of the left, and so on. Ten is shown by placing the two palms together.

There are also names for the numbers up to and including ten; also names for hundred and thousand. The numbers can be formed beyond a thousand. In schools children are taught to count in English.

1. The numbers 1-5.

These are proper adjectives, but do not take the simple classi-

fiers of the nouns like other adjectives. The particles used with them are as follows :—

Table of particles prefixed to numerals.

<i>Singular</i>		<i>Plural</i>
<i>Class</i>	<i>Particle</i>	<i>Particle</i>
1. MU- BA-	o	bo
2. MU- MI-	o	yo
3. I- MA-	dio	o
4. BU- MA-	bo	o
5. KU- MA-	ko	o
6. KA- TU-	ko	to
7. CHI- SHI- BI-	cho	sho bio
8. IM- IM-	yo	sho
9. LU- IN-	lo	sho
9a. LU- MA-	lo	o

NOTE.—It is difficult to explain these particles. In other Bantu languages the numerals are treated just as other proper adjectives ; why this change throughout from the vowel of the classifiers to o, we do not know. If the numeral roots were -omwi, -obili, or -umwi, -ubili, &c., the explanation would be simple, the assimilation of the two vowels would produce o. Thus—ba-obili = bobili, &c.

The following examples will show the use of these numerals:—

Class	<i>One.</i>	<i>Two.</i>	<i>Three.</i>
1.	Muntu omwi.	Bantu bobili.	Bantu botatwe.
2.	Munzhi omwi.	Minzhi yobili.	Minzhi yotatwe.
3.	Isamo diomwi.	Masamo obili.	Masamo otatwe.
4.	Bushiku bomwi.	Malo obili.	Malo otatwe.
5.	Kutwi komwi.	Matwi obili.	Matwi otatwe.
6.	Kambo komwi.	Twambo tobili.	Twambo totatwe.
7.	Chintu chomwi.	Shintu shobili.	Shintu shotatwe.
8.	Ingubo yomwi.	Ingubo shobili.	Ingubo shotatwe.
9.	Lutele lomwi.	Intele shobili.	Intele shotatwe.
9a.	Lupidi lomwi.	Mapidi obili.	Mapidi otatwe.
Class	<i>Four.</i>	<i>Five.</i>	
1.	Bantu boné.	Bantu bosanwe.	
2.	Minzhi yoné.	Minzhi yosanwe.	

Class	<i>Four.</i>	<i>Five.</i>
3.	Masamo oné.	Masamo otatwe.
4.	Malo oné.	Malo osanwe.
5.	Matwi oné.	Matwi osanwe.
6.	Twambo toné.	Twambo tosanwe.
7.	Shintu shoné.	Shintu shosanwe.
8.	Ingubo shoné.	Ingubo shosanwe.
9.	Intele shoné.	Intele shosanwe.
9 a.	Mapidi oné.	Mapidi osanwe.

The above table shows the use of the numerals as attributes. As predicates they are used as follows :—

Muntu omwi *or* **Muntu udi omwi**, the person is one.

Bantu bobili *or* **Bantu badi bobili**, the people are two.

Shintu shotatwe *or* **Shintu shidi shotatwe**, the things are three.

Impongo shone *or* **Impongo shidi shone**, the goats are four.

Michelo yosanwe *or* **Michelo idi yosanwe**, the fruits are five.

The particle **-nana** is suffixed to **omwi**, **diomwi**, &c., to express *only, merely*. Thus :—

Kadi muntu omwinána, it was only one person.

Kadi ng'ombe yomwinána, it was only one beast.

2. *The numbers 6–9.*

Six, **Chisambomwi**.

Seven, **Chiloba**.

Eight, **Lusele**.

Nine, **Ifuka**.

These are nouns and are connected with the nouns they qualify by means of the particle **di** suffixed to the pronouns.

Examples.

Bantu badi chisambomwi, the people are six ; *or* six people.

Masamo adi chiloba, the trees are seven ; *or* seven trees.

Bachiwena badi lusele, the crocodiles are eight ; *or* eight crocodiles.

Mikalo idi ifuka, the water-holes are nine; *or* nine water-holes.

NOTE:—In the Lumbu dialect, six is **kakole**, seven is **tukole tobili**, eight is **tukole totatwe**, nine is **tukole tone**.

3. *Tens, hundreds.*

Ten is **Ikumi**.

Twenty is *two tens*, **Makumi obili**.

Thirty is *three tens*, **Makumi otatwe**.

Forty is *four tens*, **Makumi one**.

Fifty is *five tens*, **Makumi osanwe**.

Sixty is *six tens*, **Makumi adi chisambomwi**.

Seventy is *seven tens*, **Makumi adi chiloba**.

Eighty is *eight tens*, **Makumi adi lusele**.

Ninety is *nine tens*, **Makumi adi ifuka**.

One hundred is **Mwanda**.

Two hundred is **Mianda yobili**.

Three hundred is **Mianda yotatwe**.

&c., &c.

4. The joining of the units to the tens is rather complicated. If you are simply counting use the word **intesha**, a unit; if you are counting anything use the constructions as below:—

Eleven, **Ikumi diomwi o mu ntesha yomwi**.

Eleven people, **Bantu badi ikumi o mu muntu omwi**.

Twelve, **Ikumi diomwi o mu ntesha shobili**.

Twelve cattle, **Ing'ombe shidi ikumi o mu ng'ombe shobili**.

Thirteen, **Ikumi diomwi o mu ntesha shotatwe**.

Thirteen trees, **Masamo adi ikumi o mu masamo otatwe**.

Fourteen, **Ikumi diomwi o mu ntesha shoné**.

Fourteen men, **Balombwana badi ikumi omu balombwana boné**.

Twenty-one, **Makumi obili o mu ntesha yomwi.**

Twenty-one sheep, **Imbelele shidi ikumi o mu mbelele yomwi.**

One hundred and one, **Mwanda omwi o mu ntesha yomwi.**

One hundred and eleven, **Mwanda omwi o mu ikumi diomwi o mu ntesha yomwi.**

One hundred and twenty-one, **Mwanda omwi o mu makumi obili o mu ntesha yomwi.**

&c., &c.

b. The Ordinal Numerals.

These are formed by the cardinal numerals joined to the nouns by means of the genitive particles. An exception is in *first*, which is not formed by the numeral **-mwi** but by the noun **lutanzhi**, *beginning*. Or the regular adjective **-tanzhi**, *first*, may be used.

First, lutanzhi	Bushiku bwa lutanzhi , <i>or bushiku butanzhi</i> , the first day.
Second -bidi	Bushiku bwabidi , the second day.
Third, -tatu	Bushiku bwatatu , the third day.
Fourth, -ne	Bushiku bwané , the fourth day.
Fifth, -sanu	Bushiku bwasanu , the fifth day.
Sixth, chisambomwi	Bushiku bwa chisambomwi , the sixth day.
Seventh, chiloba	Bushiku bwa chiloba , the seventh day.
Eighth, lusele	Bushiku bwa lusele , the eighth day.
Ninth, ifuka	Bushiku bwa ifuka , the ninth day.
Tenth, ikumi	Bushiku bwa ikumi , the tenth day.
&c.	&c.

Note that the ordinals for *second*, *third*, and *fifth* differ slightly in form from the cardinals. Thus: **-bidi**, *not* **-bili**; **-tatu**, *not* **-tatwe**; **-sanu**, *not* **-sanwe**.

When the ordinal numeral stands first in a sentence *o* is prefixed to it. Thus:—

Owané ngu wezu, the fourth (person) is this.

c. Numeral Adverbs.

To express *once, twice, three times, &c.* the particle **ko** is prefixed to the numerals from one to five. Beyond *five*, the cardinal numerals are used. Thus :—

Once, **komwi**.

Twice, **kobili**.

Three times, **kotatwe**.

Four times, **koné**.

Five times, **kosanwe**.

Six times, **ohisambomwi**.

Seven times, **chiloba**.

&c.

&c.

d. Indefinite Adjectives.

1. The indefinite adjectives *one, some, other, another* are expressed by means of the root **-mwi** prefixed by the personal pronoun.

In the same way is treated the root **-nji**, signifying : *other, different*; also the root **-udie**? *which?* found in the next chapter under interrogative pronouns.

Table of the Indefinite Adjectives -mwi, -nji.

Class	Singular		Plural	
	-mwi	-nji	-mwi	-nji
1. MU- BA-	umwi	unji	bamwi	banji
2. MU- MI-	umwi	unji	imwi	inji
3. I- MA-	dimwi	dinji	} amwi	anji
4. BU- MA-	bumwi	bunji		
5. KU- MA-	kumwi	kunji		
6. KA- TU-	kamwi	kanji	tumwi	tunji
7. CHI- SHI-	chimwi	chinji	} shimwi	shinji
8. IM- IM-	imwi	inji		
9. LU- IN-	{ lumwi	lunji	amwi	anji
9a. LU- MA-				

Those of the above indefinite adjectives beginning with a consonant have *o* prefixed to them when they stand first in a sentence. Thus **Oshimwi nshi sheshi**, other (things) are these.

Examples.

Class 1.

Muntu umwi wa fwa, umwi wa pona, one person is dead, another lives.

Bantu bamwi ba shala, bamwi be enda, some people stay, others go.

Wa yasa munyama wezu, ome nda yasa unji, he speared this animal, I speared another, i. e. a different one.

Baba bantu ba shika 'sunu, zona ku la shika banji, these people come to-day, to-morrow there will arrive others, i. e. different ones.

Class 3.

Isamo dimwi ndilamfu, dimwi ndifwafwi, one tree is long, the other is short.

Masamo amwi nji miani, amwi nji milombe, some trees are mopani, others milombe.

Walo ngu a leta masamo aza, ome nda leta anji, he it is who brought these trees, I brought others.

Class 7.

Chintu chimwi nchishonto, chimwi nchikando, one thing is small, the other large.

Shintu shimwi nshikando, shimwi nshishonto, some things are large, others are small.

Shi zanda chintu chechi, nda zanda chinji, I don't want this thing, I want a different one.

Shintu sheshi ta shidi shangu, shangu shinji, these things are not mine, mine are different.

Class 8.

Ing'ombe imwi ninjinu, imwi ninkofu, one beast is fat, another lean.

Impwizhi shimwi sha subila, shimwi sha tuba, some cows are red, others white.

Nshi sheshi impongo nshi nda zanda ku ula, shi zanda

shinji, these are the goats which I wish to buy, I don't want others, i.e. different ones.

Note the difference between **umwi**, &c., and **omwi**, &c. The difference is slight in form, but great in meaning.

Lupidi lomwi, one single hill.

Lupidi lumwi, one hill, a certain hill among others.

2. The indefinite adjective *all* is the root **-onse**, joined to the personal pronoun. The root **-ongeana**, *few*, is treated in the same way. Also the root **-ongai** ? *how many* ? found in the next chapter.

Table of the Indefinite Adjectives -onse, -ongeana.

	<i>Singular</i>	<i>Plural</i>	
<i>Class</i>	<i>-onse</i>	<i>-onse</i>	<i>-ongeana</i>
1. MU- BA-	onse (u + onse)	bonse (ba + onse)	bongeana (ba + ongeana)
2. MU- MI-	onse (u + onse)	yonse (i + onse)	yongeana (i + ongeana)
3. I- MA-	dionse (di + onse)	onse (a + onse)	ongeana (a + ongeana)
4. BU- MA-	bonse (bu + onse)		
5. KU- MA-	konse (ku + onse)		
6. KA- TU-	konse (ka + onse)	tonse (tu + onse)	tongeana (tu + ongeana)
7. CHI- SHI-	chonse (chi + onse)	shonse (shi + onse)	shongeana (shi + ongeana)
8. IM- IM-	yonse (yi + onse)		
9. LU- IN- }	lonse (lu + onse)		
9a. LU- MA- }		onse (a + onse)	ongeana (a + ongeana)

Examples.

- Cl. 1. **Muntu onse**, the whole person.
Bantu bonse, all the people.
Bantu bongeana, a few people.

- Cl. 2. **Munzhi onse**, the whole village.
Minzhi yonse, all the villages.
Mikalo yongeana, a few water-holes.
- Cl. 6. **Kambo konse**, the whole matter.
Twambo tonse, all the affairs.
Tushimbi tongeana, a few girls.
- Cl. 8. **Impwizhi yonse**, the whole cow.
Impwizhi shonse, all the cows.
Impwizhi shongeana, a few cows.

The adjective **-onse** has also forms for the first and second persons plural. Thus:—

Tu la ya tonse, we are all going.
A mu zize nonse, come all of you.

3. The indefinite adjective *every* is the reduplicated form of **-mwi**, i.e. **-mwi -mwi**.

Examples.

Muntu umwi umwi, every person.
Ing'ombe imwi imwi, every beast.
Ikani dimwi dimwi, every affair.

NOTE.—It is difficult to know whether such words as the above should be classified as adjectives or pronouns. Some writers call them the one, others the other. On the whole it is perhaps better to do as we have done. But it must be noticed that all the words given above may be used as pronouns. Thus: **Bonse ba la ya**, they are all going, where, of course, the word **bantu** is understood before **bonse**. But in that sentence **bonse** may be correctly regarded as a pronoun. So with the others.

SECT. 4. LOCATIVE ADJECTIVES.

The three locative prefixes may also be used with adjectives.

Examples.

Mono mung'anda mubiabe, Here in the house is bad.
A mu pele muchimpata monse, Sweep ye all the yard,
i.e. in all the yard.
A mu bike bulongo ezeulu anganda onse, Put ye clay
all on the top of the house.

EXERCISES ON CHAPTER IV.

Exercise 1.

Vocabulary : Adjectives proper in Sect. 1. Nouns, &c., will be found in Vocabularies.

Translate into English :—

Banyama banjibanji. Kasamo kashonto. Minzhi mibotu. Miunda mikando. Bulo buzumo. Lozhi luteke. Inzuki shinjishinji. Musamo mukadi. Mukalo mulamfu. Koma kashonto. Imbelele inkofu. Tushimbi tubiabe. Ingubo impia. Lwimbo lubotu. Michelo mibishi. Buzane bwiki. Mulombwana mufwafwi. Inshima imongvhu. Inshi inteke. Chela chilemu. Intipa imfumpiu. Chisani chikulukulu. Makani menimeni. Tata mubotu. Bwato bulamfu. Muntu mufunishi. Mutiba mubendushi. Impongo imfungushi. Mabala makunkumushi. Musamo mulamaushi. Mitiba misampushi. Shimamo mufwembishi.

Translate into Ila :—

An unlovable rogue. Ragged loincloths. A short needle. Soft clay. A large bow. Beautiful flowers. Admirable children. Warm food. Raw meat. Bad water. A heavy tree. Many wild animals. A sharp knife. A hard bed. Dry reeds. Lean goats. Bad gardens. Foolish women. A small affair. A long string. A young child. Moist clay. A pretty little girl. Bad men. Good women. Sticky medicine. Precious grain. A big village. Fat sheep. Faded colours. Ragged clothing. A credulous man. A visible star. Elastic string. Explained affairs. Broken pots.

Exercise 2.

Vocabulary : Adjectives as before.

Translate into English :—

Lubono ndulemu. Bulongu mbubongvhu. Imbelele sheshi nshinjinu. Inzuki shidi shinjishinji. Impongo ezho ninkofu.

Isamo ledio ndilamfu. Tushimbi tudi tubotu. Inyimbo nshimbotu. Mitwi yesu mizumo. Wezo muntu wa funika. Chibia changu cha benduka. Wezo mwana wa dimbuka. Mwami wabo wa chengeka; wa vumina budio makani onse. Shikobelo shako sha zapauka. Chilendi checho nchilamfu. Chifua chechi chibongvhu. Wezo chihole wa sepweleka. Bachivhubwe babo mbo bakadi. Dino diangu ndilamfu. Mabwe azo adi buti? A zuma chinichini. Imbuto shakwe nshiteke.

Translate into Ila:—

That fence is strong (zumo). This song is new. That belt is useless. These clothes are very old. This stamping-block is new. The mealies are dry. The meal is moist. The pit is deep. The goats are fat. His wisdom is great. The meat is bad. The houses are tall. The girls are good. The clay is wet. The villages are big. This man is credulous; he believes all I say. This basket is small; I don't want it. The lion is fierce. These basins are chipped; take them away. These are many fruits; where did you find them? That man is very foolish. He wears ragged clothes.

Exercise 3.

Vocabulary: Nouns, &c., used as adjectives in Sect. 1.

Translate into English:—

Lozhi lolo lwa fwimpa. Luba lwesu lwa zuma. Baba bantu ba la bomba inzho. Muntu wezo mbutambo; wa beleka chini-chini shikwense. Moza wa muntu mbuzandi. Mwami wesu ngu shimanga; owabo ngu shilutuzhi. Tu la letela mubeteshi makani aza apotene. Wezo muntu wa usa ku bona butanga bwakwe butwetene. Ozona nda ka ula ng'ombe idi bubala. Iamba ledi didi pampamene. Wa beza lusako lubumbunkene.

Translate into Ila:—

Bring me that round thing. This thing is short; I want a long one. In our village the people are quiet; in his village they are fighting. This road is slippery; many people fall here.

That man is ravenous in eating (*say* to eat). That man is wise ; he knows all our affairs. My herd has decreased very much. Years of plenty follow years of famine. This cow is yellow. Bring me cold water ; this is hot. That man is righteous ; he is not harsh. This business is divided.

Exercise 4.

Vocabulary : All adjectives in Sect. 1.

Insert the proper prefixes in the following spaces :—

Mata . . kando. Inswi . . nji . . nji. Imbeta . . zumo.
 Ingombe . . inu. Dino . . lamfu. Mozo . . bongvhu. Tulam-
 bwe . . lamfu. Shintu . . pampamene. Muntu . . luleme.
 Bufu . . teke. Buzane . . iki. Tata . . botu. Chiwena
 . . kadi. Ing'anda . . zumo.

Translate into English :—

Sa mapopwe a zuma? A zuma kabotu. Tu langa ku ula inyemo. Nda kapola isani ibotu. Ba ka leta minkodi. Imbata shi la bomba. Matuba a bola. Mapushi a subila. Nda langa matanga mabishi. U la ula buti miseza? Nda langa bulungu bu tuba. Ba ka nwa bukoko bunjibunji. Nda zanda ibwantu ikadi. Shimwina mulombwana wezo a tu letele buchi.

Translate into Ila :—

What do they bring to sell? They brought potatoes yesterday; to-day they bring honey and cassava. Is the cassava cooked? Is the honey new? Are the potatoes soft? What do you want? The mealies are very dry. We found nuts in the field. Do you want red cloth? These are the chief's goats; he wishes to buy white cloth.

Exercise 5.

Subject : Sect. 2.

Translate into English :—

Inzoka ezho ninlamfu ku bazha yedia. Chile chechi nchilemu ku bazha shimwi. Bulu bwangu mbukando ku bazha bwako.

Chihunisho chechi cha chea kudi checho. Menzhi aza a la pia-pi. Nda langa shisamo shilamfu-lamfu. Nda zanda ku kala kono ku bazha kodia. Muntu wezo udi luleme chakubazha. Twa ka ya ku mukalo ku nwa menzhi : twa yana a zuma-nswa. Mwana wezo u la bazha bonse ku kukula.

Translate into Ila :—

My goat is fatter than that. This reed is stronger than that. This country is finer than mine. Your wife has more children than mine. Give me your knife ; it is sharper than his. I want very tall trees, for I am building a surpassingly high house. This load is lighter than that. This water is very very cold ; bring me some hot to add to it. Your cattle are all redder than mine. I prefer red cattle to all.

Exercise 6.

Subject: The numerals in Sect. 3.

Translate into English :—

Imbata shotatwe. Imbelele shidi makumi one. Ingubo yomwi. Bantu badi chisambomwi. Masamo adi osanwe. Banako badi bongai? Badi botatwe budio. Ndi kwete mwana omwinana. Bakaintu bosanwe. Bantu badi ifuka. Ndetela inyemo shidi chiloba. Kwa ka shika bantu badi makumi adi ifuka. Ndi kwete ng'ombe shidi ikumi o mu ng'ombe shosanwe. Mwami wezu ngu muvhubi : udi kwete impwizhi shidi mianda yobili. Kale kale wa ka fua ku bazha 'sunu : pele butanga bwakwe budi twetene.

Translate into Ila :—

My father has three goats ; I have only one. Sixty-four children. Ninety zebras. Bring me six baskets of corn. How many children have you? I have only one child. In this fence there are 435 mopani poles. I want twenty-six carriers. There are nineteen loads, and I want eight boys to carry me in the hammock. When five days have passed we shall arrive at Nkala. That man has four wives.

Exercise 7.

Subject : Ordinal numerals, numeral adverbs, indefinite adjectives.

Translate into English :—

Wa ka chita bobo kongai? Nda chita komwi. Bantu bamwi badi kwete masumo manjimanji; ome ndi kwete diomwinana. Mwanako mutanzhi ngudie? Ka badi bantu bongeana. Nda ko ompolola banjibanji, anokuti kwa shika pele bongeana. Bufu bumwi mbuteke, bumwi mbuzumo. Ndetela inyemo shenu shonse. Lutele lumwi nduzumo: lumwi lwa sepweleka. Mapidi amwi adi kono; amwi adi kodia. Kashimbi kamwi nkabiabe, kamwi nkabotu. Ndetela ibwe yomwinana. Makani ako onse adi potene. Usunu mbushiku bwatatu nambuti? Shi zanda chechi: leta chinji.

Translate into Ila :—

I don't like this fowl; bring me another. One of your cows has calved. This is the sixth day. Do this four times. This is your first work. All the men came yesterday; to-day there are but few. Some of these trees are short; go and bring others. I told him to pull out the rotten tooth, whereas he pulled out a different one. Where are all your children? Only a few are here. All this journey we have travelled fast. I have visited that village four times.

CHAPTER V

THE PRONOUN

THE pronouns in Ila are very numerous and most important. In English we have simply the pronouns, singular and plural, of the three persons, 1st, 2nd, and 3rd, nominative and objective, masculine, feminine, and neuter. In Ila there is no gender classification, but in addition to the 1st and 2nd persons there are pronouns in the 3rd person corresponding to each of the noun classes. Nobody can hope to speak the language correctly without thoroughly mastering all the different forms.

There are seven different kinds of pronouns, viz. :—Personal, Substantive, Possessive, Interrogative, Reflective, Demonstrative, and Relative.

SECT. I. THE PERSONAL PRONOUN.

We will first take the forms of the pronoun used in the first and second persons and in the third person, Class 1. These are :—

<i>Pers.</i>	<i>Singular</i>		<i>Plural</i>	
	<i>Nominative</i>	<i>Accusative</i>	<i>Nominative</i>	<i>Accusative</i>
1.	ndi, nda, n, I	n, m, me	tu, twa, we	tu, us
2.	u, wa, thou	ku, thee	mu, mwa, you	mu, ma, you
3.	u, wa, a, he, she, it	mu, him	ba, they	ba, them

Note :—

(a) Of the two forms given in the nominative, that ending in *a* is used in certain perfect and past tenses, and the aorist. The form *n* in the first pers. sing. is used with verbs in the subjunctive mood.

(b) There is no difference in pronunciation between the 2nd and 3rd pers., nom. sing. **u**; the distinction between them is given only in the context, or by the use of certain substantive pronouns.

(c) In the acc. of the 2nd pers. plur. there is a double form, **mu** and **ma**. These can be used interchangeably; only when **mu** is likely to be confounded with the 3rd pers. sing. acc. it is better to use **ma**.

(d) Occasionally one may hear the 2nd pers. plur., **mu**, *you*, used instead of **u**, *thou*, as in English, but generally **u** is employed.

The accusative of the 1st pers. sing., **n**, **m**, is prefixed to the verb. 'When it is prefixed to certain verbs phonetic change takes place in the initial consonant or vowel of the verb according to the rules given in Chapter II.

1. When prefixed to a verb beginning with a vowel the pronoun is nasalized, i.e. **n** or **m** prefixed to a verb beginning with *a*, *o*, or *u* becomes **ng**.

Examples.

Ku anzha, to salute. **Ba la nganzha**, they salute me.

Ku abila, to divide among. **Ba la ngabila**, they distribute to me.

Ku ambila, to speak to. **Ba la ngambila**, they speak to me.

Ku ompolola, to call. **Ba la ngompolola**, they call me.

Ku udila, to buy for. **Ba la ngudila**, they buy for me.

N or **m** prefixed to a verb beginning with *e* or *i* becomes **nj** or **ny**.

Ku ebela, to look at. **Ba la njebela**, they look at me.

Ku enzha, to guide. **Ba la nyenzha**, they guide me.

Ku ingula, to answer. **Ba la nyingula**, they answer me.

Ku iya, to teach. **Ba la njiya**, they teach me.

2. Prefixed to verbs beginning with *w*, *n* or *m* becomes *ng*.

Example.

Ku wisha, to throw down. **Ba la ngwishā**, they throw me down.

3. When *n* or *m* is prefixed to verbs in *l*, *l* becomes *d*.

Examples.

Ku lemeka, to honour. **Ba la ndemeka**, they honour me.
Ku lwila, to fight for. **Ba la ndwila**, they fight for me.
Ku letela, to bring for. **Ba la ndetela**, they bring for me.

4. When *n* or *m* is prefixed to verbs whose initial is *b* or *l* and which contain another nasal, the *b* or *l* is deleted.

See examples given in Chap. II, Sect. 2 (1, 2).

5. When *n* or *m* is prefixed to verbs beginning with *y*, *y* becomes *j*.

Examples.

Ku yaya, to kill. **Ba la njaya**, they kill me.
Ku yovwa, to help. **Ba la njovwa**, they help me.

6. Before verbs beginning with *m* or *n* the pronoun is simply dropped. To indicate this elision an apostrophe may be inserted, but there is no change in the spoken language.

Examples.

Ku manina, to serve. **Ba la 'manina**, they serve me.
Ku nununa, to redeem. **Ba la 'nununa**, they redeem me.

7. Before the other consonants *m* or *n* undergoes no change.

B. — **Ku bala**, to pass by. **Ba la mbala**, they go past me.

Ch. — **Ku china**, to throw down. **Ba la nchina**, they throw me down.

D. — **Ku didila**, to weep for. **Ba la ndidila**, they weep for me.

F. — **Ku fusa**, to throw. **Ba la mfusa**, they shoot me.

K. — **Ku kaka**, to refuse. **Ba la nkaka**, they refuse me.

S. — **Ku sempula**, to carry. **Ba la nsempula**, they carry me.

T.—**Ku tambula**, to receive. **Ba la ntambula**, they receive me.

V.—**Ku vumina**, to believe. **Ba la nvumina**, they believe me.

Z.—**Ku zanda**, to like. **Ba la nzanda**, they like me.

The verbs also take this form in the subjunctive mood, the final vowel changing into *e*. Thus :—

Sa wa amb'ati, ngange? Do you say I must tie?

Wa ntuma kumbele ati nyenzhe beenzu, he sent me ahead that I might guide the travellers.

Nde ziza, ntambule shintu shangu, I come that I may receive my things.

In relative clauses, also, this form of the pronoun is often found; but here, in order, it seems, that the pronoun may be more distinctly heard, it takes the form of *in-*. Thus **Nku kako kambo nku inanga**, this is the affair I want; **Ingo masamo aza ngu inanga**, they are not the trees I want. *Pronounce*: **nkwinanga**; **ngwinanga**.

When the accusative **mu** is used before verbs beginning with *b* it often appears as **um** prefixed to the verb. Thus :—

Ta ba ch'umboni dinji, they did not see him again.

Dimwi ba ka umbusha, afterwards they raised him.

Bantu ba ka umbuzha, the people asked him.

The pronouns given above are equivalent to our English *I*, *thou*, *he*, &c.; there yet remain forms for all the classes, 2-9a, equivalent to our *it*, *they*, *them*. These pronouns are shown in the following table :—

Class	Singular		Plural	
	Nominative	Accusative	Nominative	Accusative
2. MU- MI-	u, wa	u	} i, ya a	i
3. I- MA-	di, dia	di		
4. BU- MA-	bu, bwa	bu		a
5. KU- MA-	ku, kwa	ku		
6. KA- TU-	ka	ka	} tu, twa shi, sha bi, bia	tu
7. CHI- SHI- BI-	chi, cha	chi		shi
8. IM- IM-	i, ya	i		bi
9. LU- IN-	lu, lwa	lu	} shi, sha shi, sha a	shi
9a. LU- MA	lu, lwa	lu		shi
				a

On the use of these pronouns note particularly :—

(a) The subject of a sentence, when a noun or substantive pronoun, must always be followed by a personal pronoun. An apparent exception to this is when the subject noun or substantive pronoun is placed after the verb ; but that it is only apparent is seen by changing the position of the subject. Thus :—

Muntu u la ya, the person is going ; *lit.*—person he is going.

Ing'ombe shi la fula, the cattle are grazing ; *lit.*—cattle they are grazing.

Putting the subject at the end, these sentences appear thus :—

U la ya muntu, he is going, the man.

Shi la fula ng'ombe, they are grazing, the cattle.

(b) When used as objects the personal pronouns are placed between the pronominal subject and the verb, never in any other position. Thus :—

Muntu u la mu yaya, the person kills him ; *lit.*—person he him kills.

These are most important rules and, particularly the first, are always violated by those who speak that dreadful lingo called 'Kitchen Kaffir'. This is the sort of thing one has inflicted upon him :—'Mina funa tenga,' 'Umfana funa hamba,' corruptions of the Tebele: 'Mina ngi ya funa ugu tenga,' 'Umfana u ya funa ugu hamba.' Fancy: 'Me want go'! 'Boy want walk'!—as those 'sentences' may be translated.

Examples of the use of the Personal Pronoun.

Notice the suffixing of the verbal copula **di** to the pronoun. This is merely a matter of convenience.

Muntu u le enda, the person **Nda mu bona**, I see him.
travels.

Bantu ba le enda, the people **Twa ba bona**, we see them.
travel.

Munzhi wa zakwa , the village is built.	Two ebela (= twa u), we admire it.
Minzhi idi kwi? Where are the villages?	Ta tu i bwene , we have not seen them.
Isamo di la mena , the tree grows.	Wa di nwisha , he waters it.
Masamo adi ongai? How many trees?	Adi otatwe , they are three.
Bwa mana bufu , the meal is finished.	Twa bu dya , we have eaten it.
Kutwi ku la chisa , the ear is painful.	Nda ku bona , I see it.
Kashimbi ka la sobana , the little girl plays.	U ka shimwine , tell her.
Tushimbi tu la dila , the little girls are crying.	Sa mwa tu lela? Do you feed them?
Chintu chidi kwi? Where is the thing?	Sa mwa chi bona? Have you seen it?
Shintu shidi kwi? Where are the things?	Sa mwa shi bona? Have you seen them?
Bintu bia vhwakwi? Where are the things from?	Sa mwa bi bula? Do you need them?
Impongo i la dila , the goat bleats.	Ko ya, u i yaye , go and kill it.
Ing'ombe shi la fula , the cattle are grazing.	Ka mu shi bingile kono , drive ye them here.
Lupidi ludi kulale , the hill is far.	Twa lu bona , we see it.
Lutele ludi kwi? Where is the net?	Shi lu bwene , I haven't seen it.
Intele shidi kwi? Where are the nets?	Shi shi bwene , I haven't seen them.

Locative Personal Pronouns.

The locative prefixes appear as pronouns, **mu**, **ku**, **a**.

Examples.

Munganda mudi sofwele, the house is dirty inside.

Anganda adi sofwele, the house is dirty, i. e. outside.

Kunganda kudi sofwele, it is dirty by the house.

Munganda mwina (= mu ina) **chintu**, there is nothing in the house ; *li*.—In-the-house in-it-has-no thing.

Kunganda kwina chintu, there is nothing at the house.

Anganda a ina chintu, there is nothing on the house.

SECT. 2. THE SUBSTANTIVE PRONOUN.

The substantive pronoun has different forms, the various uses of which may cause some perplexity to the student at first ; it will be best to take each form separately and explain it.

a.—The Simple Form.

Ome, I myself.

Uwe, thou thyself.

Walo, he himself.

Uwe, we ourselves.

Umwe, you yourselves.

Balo, they themselves.

The forms for the classes 2–9a are as follows :—

	<i>Class.</i>	<i>Singular.</i>		<i>Plural.</i>		
2.	MU-	MI-	Walo	} Yalo Alo Twalo Shalo Alo	} They themselves.	
3.	I-	MA-	Dialo			
4.	BU-	MA-	Bwalo			
5.	KU-	MA-	Kwalo			
6.	KA-	TU-	Kalo			} It itself, &c.
7.	CHI-	SHI-	Chalo			
8.	IM-	IM-	Yalo			
9.	LU-	IN-	Lwalo			
9a.	LU-	MA-	Lwalo			

It itself,
&c.

In the third person, all classes, the demonstrative forms are sometimes used instead of the above.

Use of these pronouns :—

(a) The pronouns of the second person are used vocatively :—

Umwe ! Umwe ! Ka mweza (mu eza) **kono** : You ! You !

Come you here.

Uwe ! Ko ya : You, go you.

(b) They are used to distinguish clearly between two persons or things named in a sentence. They may thus be used when there is a likelihood of confusion between the 2nd and 3rd persons sing. of the personal pronoun, *u*, *thou* or *he*. They are also used in a general way to give emphasis.

Examples.

Ome nda ma pa nshima; walo (or wezo) u la ma pa buzane, I, I give you bread; he, he gives you meat.

Uwe, ko ya ku munda; wezo a shale kono, you, go you to the field; he, he may stay here.

Balo ba la tuba, wezo u la shia, they are white, (whereas) he is black.

Kwalo kukozhana ba la kozhana, even as regards resemblance, they resemble each other.

Budimbushi bwalo, foolishness indeed.

Ome nda ma bapatizha menzhi; walo u ka la ma bapatiza o Moza u sweya, I, I baptize you with water; (but) he shall baptize you with the Holy Spirit.

The locative forms are as follows:—

Mwalo, even in.

Kwalo, even at, or to.

Alo, even on.

Examples.

Mwalo modia ka ya ku njila, even, or just, there he entered in.

Kwalo kodia ka ya ku vhwa, even just there he came out.

Alo adia ka ya ku kala, just there he sat down.

(c) These pronouns may also be used as objectives after prepositions, the particle *di* being appended to the preposition.

Examples.

Wa ka leta shidyo kudi balo, he brought food to them.

U tu kwatile milandu bubona mbu tu kwatila badi milandu kudi uswe, forgive our faults as we forgive them that have faults to us.

(d) These pronouns when immediately following nouns express^o *only, merely, simply*; e. g. **Impongo shalo**, only goats.

(e) These pronouns are emphasized in the plur. by means of the particle **lona**. The meaning is peculiar. **Intongwezhi sha ba shalo lona**, the stars are themselves alone; i. e. nothing else visible. **Koko kudi balombwana balo lona**: There are only men there, i. e. no women or children.

b. The Indicative Form.

This is formed by means of the copulative particles and the latter syllables of the simple form. In the first and second persons the copulative particle is **ndi**.

Class	Singular		Plural	
	Affirmative	Negative	Affirmative	Negative
1st p.	Ndime, it is I	Indime, it is not I	Ndiswe, it is we	Indiswe, it is not we
2nd p.	Ndiwe, it is thou	Indiwe, it is not thou	Ndimwe, it is you	Indimwe, it is not you
1. 3rd p.	Inguwe, it is he	Ingwe, it is not he	Imbabo, it is they	Imbo, it is not they
2.	Inguo	Ingwe	Injiyo	Injo
3.	Indidio	Indio	Ingao	Ingo
4.	Imbubo	Imbo		
5.	Inkuko	Inko		
6.	Inkako	Inko		
7.	Inchicho	Incho		
8.	Injio	Injo	Intuto	Into
9.	Indulo	Indo		
9a.	Indulo	Indo	Inshisho	Insho
			Ingao	Ingo

On the uses of these pronouns, note:—

(a) In the negative of classes 1–9a use is made of the copulative particle negative, followed generally by the demonstrative pronouns; and in the affirmative, the demonstratives preceded by the copulative particles are also often used. Thus:—

Ngu wezo, it is this, *or* it. **Ingwe wezo**, it is not that, *or* it.
Ndi ledio, „ **Indio ledio**, „

(*b*) As the name implies, these pronouns are used in indicating or pointing out somebody or some thing. Unlike the demonstrative pronouns, they are never used adjectively.

Examples.

Nguni owa chita bodia? Who is it who did so?
Ndime nda ka chita, It is I who did (it).
Inguwe owa shika 'zona, it is he who arrived yesterday.
Inko kako kambo nku inanga, it is not the affair I look for.
Ingao masamo ako, these are thy trees.

(*c*) The affirmative forms (the initial *i* being deleted) are used, with or without prepositions, to indicate the author of an action or the instrument with which it is done, thus including our prepositions *by*, *with*, *by means of*.

Examples.

Chintu chechi cha letwa ndime, this thing was brought by me.
Sa cha letwa ndiwe? Was it brought by thee?
Bantu ba la shindikilwa ndiswe, the people are accompanied by us.
Mutatula wezo, nda ka umwa nguo (or ku nguo), this whip, I was beaten with it.
Bwato bobo, tu la landuka mulonga mbubo (or ku mbubo), that canoe, we will cross the river by means of it.

(*d*) These pronouns may also be used with the preposition **ku**, to, from, to which the particle **di** may or may not be appended.

Examples.

Kweza (Ko eza) kudi ndime, come to me.
Wa ke za kudi ndiwe, he came to thee.
Ka mu ya kudi nguwe, go ye to him.
Kweza kudi ndiswe, come to us.

The locative forms are as follows:—

Imumo, it is in.

Ima, it is not in.

Inkuko, it is at.

Inko, it is not at.

Ingao, it is on.

Ingo, it is not on.

c. The Indicative Form Emphasized.

By suffixing **-na** to the indicative form given above, an emphasis is given to it. The meaning is, *it is just so-and-so*.

<i>Class</i>	<i>Singular</i>	<i>Plural</i>
1.	Ndimena , it is I particularly Ndiwena , it is thou particularly Nguwena , it is he particularly	Ndiswena , it is we particularly Ndimwena , it is you particularly Mbobona , it is those particularly
2. MU- MI-	Nguwena	Njiona
3. I- MA-	Ndidiona	Ngona } it is Ntutona } those Nshishona } particularly Ngona }
4. BU- MA-	Mbubona	
5. KU- MA-	Nkukona	
6. KA- TU-	Nkakona	
7. CHI- SHI-	Nchichona	
8. IM- IM-	Njiona	
9. LU- IN-	Ndulona	
9a. LU- MA-	Ndulona	

Examples.

Shikwe inji, njiona ezhi inshipi yangu, I don't want another, it is just this my bracelet.

Ndulona lolo lwimbo, that is the very song.

Mbubona bushiku bobo, it is just that very day.

Nda tola musamo wezu nguwena ngu wa ku sha, I take this very medicine which you have dug up.

Nguni u sempula inkomo yangu? Nguwena Shama-tanga. Who is it carries my bag? It is even he, Shama-tanga.

From some of these examples it is seen that these pronouns are used to emphasize the demonstratives. The same is true of the locative forms:—

Mumona, just in there.

Nkukona, just at there.

Ngona, just on there, &c.

Examples.

A shike ngona a ka wila shumbwa ase muzovu wa wa.

When he arrived just where the lion fell, he also the elephant fell.

Mbike kwi chintu chechi ? Bika mumona momo. Where am I to put this thing? Put it just in there.

Mwa vhwa kwi umwe ? Nkukona koko nku tu vhwa.

Where are you from? It is just there whence we come.

Inzhila idi kwi ? Ngona 'wa. Where is the road? Just here.

d. The Prepositional Form.

<i>Class</i>	<i>Singular</i>	<i>Plural</i>
1.	Imbele, me Ubele, thee Abele, he	Tubele, us Mubele, you Babele, him
2. MU- MI-	Ubele	Imbele
3. I- MA-	Dibele	Abele } them
4. BU- MA-	Bubele	
5. KU- MA-	Kubele	
6. KA- TU-	Kabele	
7. CHI- SHI-	Chibele	
8. IM- IM-	Imbele	Shibele
9. LU- IN-	Lubele	Abele
9a. LU- MA-	Lubele	

These forms are verbal in origin; the second part of them, -bele, being the perfect of the verb **ku ba**, *to be, to become*. **Ko ya ku babele** really means *go where they are*, but is commonly used to mean simply *go to them*. So that while the meanings above are used care must be taken to remember the original meaning. To express a more personal idea the indicative forms are used as shown above.

Examples.

Kweza kwimbele (ku imbele), come to me.

Ing'ombe ku shidi koko, ko ya ku shibele, the cattle are yonder, go to them.

Be ziza ku tubele, they come to us.

e. The Conjunctive Form.

This is formed by means of the particle **a**, *with, and*, prefixed to the latter syllable of the simple form of the substantive pronoun.

Ame, I also, with me.

Aswe, we also, even us, with us.

Aze, thou also, even thee.

Amwe, you also, even you, with you.

Aze, he also, even him, with him.

Abo, they also, even them, with them.

Notice that the 2nd and 3rd persons sing. are irregular; the particle **aze** being substituted for the form **awe**.

In the 3rd person plur. there is a double form, **abo** and **abalo**.

The suffix **-bo** is added to the above to give them emphasis.

Amebo, I, even I.

Aswebo, we, even we.

Azebo, thou, even thou.

Amwebo, you, even you.

Azebo, he, even he.

(*wanting, use abalo*).

For the other classes, these are the forms :—

<i>Class</i>	<i>Singular</i>	<i>Plural</i>
2. MU- MI-	awo	ayo
3. I- MA-	adio	ao ato asho ao
4. BU- MA-	abo	
5. KU- MA-	ako	
6. KA- TU-	ako	
7. CHI- SHI-	acho	
8. IM- IM-	ayo	even it, with it
9. LU- IN-	alo	
9a. LU- MA-	alo	
		even they, with them

These pronouns are both nominative and accusative; as nominatives they have the meaning *even I, even it, &c.*, and

must then be followed by a personal pronoun like other pronouns ; as accusatives they have the meaning *with me, with it, &c.*

Examples.

Tu la ya aze, we will go with thee, i. e. together.

Twa ke enda abo, we travelled with them.

Ame ka nda ya, I also am going.

Sa wa njovwa, amebo ni nku swile, do you help me, me who hated you?

Ome shi ka ba amwe, I, I will not be with you.

Mwaba wa ya ku munzhi wakwe ; ayo inkala yo ona a munzhi wayo, Mwaba went to his village ; it also the crab slept at his place.

Ome shikwe aza, nda zanda ipepe odia ko aze, I, I don't want these, I want the feather which is there with you, i.e. on you.

Ndutele lubotu, kweza kono alo, it is a fine reed, come here with it.

Nda langa kuboko kwa musefu, kweza kono ako, I want the foreleg of the eland, come here with it.

SECT. 3. THE POSSESSIVE PRONOUN.

The following is a table of the possessive pronouns :—

<i>Pers.</i>	<i>Singular</i>		<i>Plural</i>
	<i>Class</i>	<i>Pronoun</i>	<i>Pronoun</i>
1		-ngu, my, mine	-isu, our, ours
2		-ko, thy, thine	-inu, thy, thine
3	1. MU- BA-	-kwe, his, hers, its	-bo, their, theirs
	2. MU- MI-	-o " "	-yo " "
	3. I- MA-	-dio " "	} -o " "
	4. BU- MA-	-bo " "	
	5. KU- MA-	-ko " "	
	6. KA- TU-	-ko " "	-to " "
	7. CHI- SHI-	-cho " "	} -sho " "
	8. IM- IM-	-yo " "	
	9. LU- IN-	-lo " "	
	9a. LU- MA-	-lo " "	-o " "

On the form and use of these, note :—

a. The pronouns of classes 2–9a are identical with the latter syllables of the indicative substantive pronoun, i. e. that part of them which is not the copulative prefix.

b. These pronouns are connected with the nouns they qualify by means of the genitive particles which are prefixed to them. Thus :—

Chintu cha-ngu, my thing.

c. In the 1st and 2nd persons plur. **-isu** and **-inu** obey the phonetic law that their initial **i** coalesces with the **a** of the genitive particle to produce **e**. Thus :—

Makani esu (= a + isu), our affairs.

Manda enu (= a + inu), your houses.

Shintu shesu (= sha + isu), our things.

Ing'ombe shenu (= sha + inu), your cattle.

d. They are placed immediately after the noun possessed.

e. The locative prefixes are also used with these pronouns.

Examples of the use of Possessive Pronouns.

Ing'anda yangu, my house.

Manda angu, my houses.

Ing'anda yako, thy house.

Manda ako, thy houses.

Ing'anda yakwe, his house.

Manda akwe, his houses.

Ing'anda yesu, our house.

Manda esu, our houses.

Ing'anda yenu, your house.

Manda enu, your houses.

Ing'anda yabo, their house.

Manda abo, their houses.

Munzhi o bantu baó, the village and its people.

Minzhi o bantu bayó, the villages and their people.

Isamo o matovu adió, the tree and its leaves.

Masamo o matovu aó, the trees and their leaves.

Bwato o mwini wabó, the canoe and its owner.

Kulu o shilonda shakó, the leg and its ulcers.

Kalombwana o kusobana kwakó, the boy and his playing.

Tulombwana o kusobana kwató, the boys and their playing.

Chikuba o mudimi wachó, the garden and its hoer.

Shikuba o badimi bashó, the gardens and their hoers.

Ing'ombe o chimpata chayó, the beast and its kraal.

Ing'ombe o chimpata chashó, the cattle and their kraal.

Lutanga o beembezhi baló, the cattle outpost and its herdsmen.

Intanga o beembezhi bashó, the cattle outposts and their herdsmen.

Locative Possessives.

	<i>Prefixed by mu</i>		<i>Prefixed by ku</i>		<i>Prefixed by a</i>	
1st p. sing. 2nd p. sing. 3rd p. sing. Cl. I 1st p. plur. 2nd p. plur. 3rd p. plur. Cl. I	mwangu mwako mwakwe mwesu mwenu mwabo		kwangu kwako kwakwe kwesu kwenu kwabo		angu ako akwe esu enu abo	
<i>Class</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2.	mwao	mwayo	kwao	kwayo	ao	ayo
3.	mwadio	mwao	kwadio	kwao	adio	ao
4.	mwabo	mwao	kwabo	kwao	abo	ao
5.	mwako	mwao	kwako	kwao	ako	ao
6.	mwako	mwato	kwako	kwato	ako	ato
7.	mwacho	mwasho	kwacho	kwasho	acho	asho
8.	mwayo	mwasho	kwayo	kwasho	ayo	asho
9.	mwalo	mwasho	kwalo	kwasho	alo	asho
9a.	mwalo	mwao	kwalo	kwao	alo	ao

These are formed like other possessives by prefixing the genitive particles to the possessive pronouns given above. Their meanings must be carefully noted, as they differ in some respects from other pronouns.

The first forms, **mwangu**, &c., mean literally *in-of-mine*. They are used in two ways : (a) to indicate inside something, inside one ; or (b) within one's dwelling. This latter meaning of course applies only to the 1st and 2nd persons, and to the 1st cl. of the 3rd pers.

The second forms, **kwangu**, &c., mean literally *to-of-mine*.

They also are used in two ways: (*a*) to indicate to something, and thus they have more of a prepositional than a possessive meaning; and (*b*) to indicate at or to one's place of residence, one's home. In the latter sense they are used only in the 1st and 2nd persons and the 3rd pers., Cl. 1; they are also in this sense preceded by the preposition **u** (modified form of **ku**) to distinguish from the other sense.

The third forms mean literally *on-of-mine* and are used with locative nouns, &c., to express the meaning of possession only.

The following examples will make all this clear.

Examples.

Sa koko kwako kwina u zanda ku beleka? At your place is there nobody wanting work?

Ano angu a ina masamo, On my premises here there are no trees.

Chifumo tu la bwela u kwesu, In the morning we are going to our home.

Mono mwangu mwina bulwazhi, In me, *or*, in my place there is no suffering.

Monse mwakwe mwina chintu, In all his place is nothing.

Tola sheshi u shi bike mukati mwadio, Take these and put them within it (i. e. ikwati, a box).

Twa ka ona afwafwi ao, We slept in the vicinity of it (i. e. munzhi).

Bika chechi kumbadi kwayo, Put this by the side of it (i. e. inganda).

Enclitic Possessives.

Various possessive pronouns are suffixed to the nouns, and therefore have the name enclitics. The following are examples of this :—

Tatésu, our father.

Mwanágu, my child.

Banésu, our children.

Mwanákwe mwami, the chief's child.

Banábo bami, the chief's children.

Besides these, other possessive suffixes are found in nouns bearing a kind of collective meaning. These suffixes are as follows:—

-ma , my fellow . . .	-nokwesu , our fellow . . .
-noko , thy fellow . . .	-nokwenu , your fellow . . .
-na , -nina , his fellow . . .	-nokwabo , their fellow . . .

Examples.

Mukazhima, my fellow wife.

Mukazhinoko, thy fellow wife.

Mukazhina, her fellow wife.

Mukazhinokwesu, our fellow wife.

Mukazhinokwenu, your fellow wife.

Mukazhinokwabo, their fellow wife.

Bakazhima, my fellow wives.

Bakazhinoko, thy fellow wives.

Bakazhina, her fellow wives.

Bakazhinokwesu, our fellow wives.

Bakazhinokwenu, your fellow wives.

Bakazhinokwabo, their fellow wives.

The above are used by and of the wives of a polygamist.

Musama, my fellow initiate.

Musanoko, thy fellow initiate.

Musanina, his fellow initiate.

Musanokwesu, our fellow initiate.

Musanokwenu, your fellow initiate.

Musanokwabo, his fellow initiate.

Basama, my fellow initiates.

Basanoko, thy fellow initiates.

Basanina, his fellow initiates.

Basanokwesu, our fellow initiates.

Basanokwenu, your fellow initiates.

Basanokwabo, their fellow initiates.

The preceding are used by and of men who passed through the initiation ceremonies together and who through life form a kind of league.

Possessive Phrases.

Another way of expressing the possessive is by using the following forms. These are really phrases, containing in themselves personal and possessive pronouns, as we should say, 'it is mine,' &c.

In the singular these phrases are personal, i. e. they indicate what belongs to one himself. In the plural they denote what belongs to one's family, village, or nation.

<i>Singular</i>			<i>Plural</i>		
<i>1st Person.</i>	<i>2nd.</i>	<i>3rd.</i>	<i>1st.</i>	<i>2nd.</i>	<i>3rd.</i>
munakwangu	munakwako	munakwakwe	munakwesu	munakwenu	munakwabo
banakwangu	banakwako	banakwakwe	banakwesu	banakwenu	banakwabo
munakwangu	munakwako	munakwakwe	munakwesu	munakwenu	munakwabo
minakwangu	minakwako	minakwakwe	minakwesu	minakwenu	minakwabo
dinakwangu	dinakwako	dinakwakwe	dinakwesu	dinakwenu	dinakwabo
manakwangu	manakwako	manakwakwe	manakwesu	manakwenu	manakwabo
bunakwangu	bunakwako	bunakwakwe	bunakwesu	bunakwenu	bunakwabo
manakwangu	manakwako	manakwakwe	manakwesu	manakwenu	manakwabo
kunakwangu	kunakwako	kunakwakwe	kunakwesu	kunakwenu	kunakwabo
manakwangu	manakwako	manakwakwe	manakwesu	manakwenu	manakwabo
kanakwangu	kanakwako	kanakwakwe	kanakwesu	kanakwenu	kanakwabo
tunakwangu	tunakwako	tunakwakwe	tunakwesu	tunakwenu	tunakwabo
chinakwangu	chinakwako	chinakwakwe	chinakwesu	chinakwenu	chinakwabo
shinakwangu	shinakwako	shinakwakwe	shinakwesu	shinakwenu	shinakwabo
inakwangu	inakwako	inakwakwe	inakwesu	inakwenu	inakwabo
shinakwangu	shinakwako	shinakwakwe	shinakwesu	shinakwenu	shinakwabo
lunakwangu	lunakwako	lunakwakwe	lunakwesu	lunakwenu	lunakwabo
shinakwangu	shinakwako	shinakwakwe	shinakwesu	shinakwenu	shinakwabo
lunakwangu	lunakwako	lunakwakwe	lunakwesu	lunakwenu	lunakwabo
manakwangu	manakwako	manakwakwe	manakwesu	manakwenu	manakwabo

Examples of the use of these.

Mubwa wezo ngwa kani ? Munakwangu. Whose is this dog? It is mine.

Iamba ledi ndinakwangu, This hoe is mine. .

A mu tole mamba onse, pele manakwangu a shale, Take ye all the hoes, but let mine stay.

Mwa sambasha ing'ombe shangu nambuti ? Pe, twa tola shinakwangu budio. You have traded with my cattle, is it not so ? No, we took mine only.

Macheme aza onse ngu manakwesu, All this Kaffir corn belongs to our village, or to our family.

Tuntu totu ntunakwangu tonse, All these little things are mine.

Banakwesu, People of our family, my intimates, relations, fellows, brethren.

Notice that used as predicates these are prefixed by **n** or **m**, except where the initial is already **m**.

Possessive Pronouns with the Copula.

The possessive interrogative pronoun *whose ?* is **kani ?** This is connected with the noun by means of the genitive particles, copulative form. In answering the question, the copulative particles are also used.

Examples.

Muntu wezu ngwa kani ? Whose person is this ? **Ngu wangu**, he is mine. *Or, Ngwangu.*

Bana babo mba kani ? Whose children are those ? **Mbo bangu**, they are mine. *Or, Mbangu.*

Mutiba wezu ngwa kani ? Whose basin is this ? **Ngu wakwe**, it is his. *Or, Ngwakwe.*

Mitiba ezhi nja kani ? These basins are whose ? **Nji yesu**, they are ours. *Or, Njesu.*

Isumo ledi ndia kani ? Whose spear is this ? **Ndi diangu**, it is mine. *Or, Ndiangu.*

Masumo aza nga kani ? Whose spears are these ? **Ng' esu**, they are ours.

Mbwa kani bwato bobo ? Whose canoe is that ? **Mbu bwangu**, it is mine. *Or, Mbwangu.*

Kashimbi kako nka kani? Whose girl is that? **Nku kangu**, it is mine. *Or, Nkangu.*

Tushimbi toto ntwakani? Whose girls are those? **Ntu twakwe**, they are his. *Or, Ntwakwe.*

Chintu chechi ncha kani? Whose is this thing? **Nchi changu**, it is mine. *Or, Nchangu.*

Shintu sheshi nsha kani? Whose are these things? **Nshi shangu**, they are mine. *Or, Nshangu.*

Impongo ezhi nja kani? Whose goat is this? **Nji yako**, it is thine. *Or, Njako.*

Lutele lolo ndwa kani? Whose net is this? **Ndu lwangu**, it is mine. *Or, Ndwangu.*

SECT. 4. THE INTERROGATIVE PRONOUN.

Personal *Sing.* **Ni?** Who? Whom? *Pl.* **Bani?**

Neuter „ *and Plur.* **Nzhi?** What?

Possessive „ „ **Kani?** Whose?

On the use of these, note:—

(a) The possessive **kani?** whose? has been illustrated above.

(b) The form **nzhi** succeeds a noun or verb without any intervening particle, the accent of the noun or verb being drawn forward to the final vowel. It asks the question, *What sort?* when used with nouns; simply *what?* when used with simple verbs; and *why?* when used with verbs of the relative species.

Examples.

Munyamá nzhi wedia? What sort of animal is yon?

Mwaná nzhi wezo? What sort of child is that? i. e. male or female?

Mwa letá nzhi? What do you bring?

Mwa ambulá nzhi bobo? Why do you speak like that?

(c) In asking the question *What is this?* in a general way, without special reference to a particular thing, the pronouns of

Class 7 are used. In this way also there is another form of the interrogative, **nyamanzhi?** *what?* Thus:—

Chi nyamanzhi? What is it?

Chi nzhi? What is it?

(d) The pronoun **ni?** *who? whom?* is suffixed to the indicative forms of the substantive pronoun of the 2nd and 3rd persons to ask the question *Who is he?* &c. Thus:—

Ndiweni? Who art thou?

Nguni? Who is he? (*not nguweni*).

Ndimweni? Who are you?

Mbobani? Who are they? (*not mbaboni*).

Ndiweni izhina diako? *lit.—it-is-you-who name of-you?*
What is your name?

(e) The pronoun **ni?** may be preceded by a preposition, which is then prefixed to it. Thus:—

Wa ka amba oni? With whom did you speak?

Wa ka pewa kwani chintu chechi? By whom were you given that thing?

There are two other forms used in asking questions, viz. **-udie?** *Which?* and **-ongai?** *How many?*

a. The Stem -die? Which?

This may be called a discriminative pronoun, as it seeks to distinguish one thing from among many of the same kind. Used adjectively it is prefixed by the personal pronouns of the classes to which the nouns belong. Used pronominally it is prefixed by the copulative particles.

Examples.

Cl. 1. MU- **Wa langa muntu udie?** Which person do you want?

Muntu ngudie? Which is the person?

BA- **Wa langa bantu badie?** Which people do you want?

Bantu mbobadie? Which are the people?

- Cl. 2. MI- **Mwa beza mitiba idie?** Which basins have you carved?
Mitiba njidie? Which are the basins?
- Cl. 3. I- **Mwa shika izuba didie?** Which day did you arrive?
Iamba ndidie? Which is the hoe?
 MA- **Mwa dima o mamba adie?** Which hoes do you hoe with?
Mamba ngadie? Which are the hoes?
- Cl. 4. BU- **Wa ula bufu budie?** Which meal have you bought?
Bufu mbudie? *Or, mbubudie?* Which is the meal?
- Cl. 5. KU- **U la sata kutwi kudie?** Which ear are you sick?
Kutwi nkudie? *Or, nkukudie?* Which ear?
- Cl. 6. KA- **Wa leta kasonde kadie?** Which needle have you brought?
Kasonde nkukadie? Which is the needle?
 TU- **Wa leta tusonde tudie?** Which needles have you brought?
Tusonde ntutudie? Which are the needles?
- Cl. 7. CHI- **Mwa bona chintu chidie?** Which thing have you seen?
Chintu nchidie? *Or, nchichidie?* Which is the thing?
 SHI- **Mwa bona shintu shidie?** Which things have you seen?
Shintu nshidie? *Or, nshishidie?* Which are the things?
- Cl. 8. IM- **Wa yaya impongo idie?** Which goat have you killed?
Impongo njidie? Which is the goat?
 IM- **Wa yaya impongo shidie?** Which goats have you killed?
Impongo nshidie? *Or, nshishidie?* Which are the goats?

- Cl. 9. **LU- Wa leta lutele ludie?** Which net have you brought?
Lutele ndudie? Or, **nduludie?** Which is the net?

b. The Stem -ongai? How many?

This is treated like the indefinite adjectives **-onse**, *all*; **-ongeana**, *few*. (See Chap. IV, Sect. 3 *d.*)

Examples.

- Cl. 1. **Mwa leta bantu bongai?** How many people have you brought?
Bantu badi bongai? How many are the people?
- Cl. 2. **Mwa bona mitiba yongai?** How many basins have you seen?
Mitiba idi yongai? How many are the basins?
- Cl. 3. **Mwa kapola mato ongai?** How many canoes do you require?
Mato adi ongai? How many are the canoes?
- Cl. 7. **Mwa bona shintu shongai?** How many things do you see?
Shintu shidi shongai? How many are the things?

SECT. 5. THE REFLECTIVE PRONOUN.

The reflective pronoun is **di**, for all persons, numbers, and classes. Its position in the sentence is immediately before the verb, to which it may be conveniently prefixed.

Examples.

Ku anga, to tie.

Ku dianga, to tie oneself.

Ku angulula, to untie.

Ku diangulula, to untie oneself.

Ku kosola, to cut.

Ku dikosola, to cut oneself.

Ku iya, to teach.

Ku diiya, to teach oneself, to learn.

SECT. 6. THE DEMONSTRATIVE PRONOUN.

The following is a table of the demonstrative pronouns :—

Class	Singular			Plural		
	'This'	'That'	'Yonder'	'These'	'Those'	'Yonder'
1. MU- BA-	wezu, weno	wezo	wedia	baba, bano	babo	badia
2. MU- MI-	wezu, weno	wezo	wedia	ezhi, eno	ezho	yedia
3. I- MA-	ledi, leno	ledio	ledia	aza, ano	azo	adia
4. BU- MA-	bobu, bobo	bobo	bodia			
5. KU- MA-	koku, kono	koko	kodia			
6. KA- TU-	kaka, kano	kako	kadia	totu, tono	toto	todia
7. CHI- SHI-	chechi, cheno	checho	chedia	sheshi, sheno	shesho	shedia
BI-				biebi bieno	biebo	biedia
8. IM- IM-	ezhi, eno	ezho	yedia	sheshi, sheno	shesho	shedia
9. LU- IN-	lolu, lono	lolo	lodia			
9a. LU- MA-	lolu, lono	lolo	lodia	aza, ano	azo	adia

On the form and use of these, note :—

(a) The first forms given, **wezu**, **weno**; **ledi**, **leno**, &c., denote things close to the speaker—*this*, *these*. The second forms, **wezo**, **ledio**, &c., denote things at some distance from the speaker and also things already referred to—*that*, *those*. The third forms, **wedia**, **ledia**, &c., refer to things at a distance—*that yonder*, *those yonder*.

(b) By laying stress upon the latter syllable of the third form, things at a greater distance are indicated; the more the syllable is drawn out the further away the thing. Thus: **Shintu she-d-i-a**. This is not shown in the written language.

(c) It will be noticed that there are two forms for *this*, *these*; the latter ending in **-no**, the former in the vowels **a**, **i** or **u**. The

forms for *that*, *those*, all end in **o**; and those for *yonder* in **dia**. This is a useful help to the memory.

(*d*) The demonstratives are generally placed after nouns, but sometimes they are used before them. Either position is correct.

Examples of the use of Demonstrative Pronouns.

Class 1.

Muntu wezu , this man.	Bantu baba , these people.
Muntu wezo , that person.	Bantu babo , those people.
Muntu wedia , yon person.	Bantu badia , yon people.

Class 2.

Munzhi wezu , this village.	Minzhi ezhi , these villages.
Munzhi wezo , that village.	Minzhi ezho , those villages.
Munzhi wedia , yon village.	Minzhi yedia , yon villages.

Class 3.

Isamo ledi , this tree.	Masamo aza , these trees.
Isamo ledio , that tree.	Masamo azo , those trees.
Isamo ledia , yon tree.	Masamo adia , yon trees.

Class 4.

Bulo bobu , this bed.	Malo aza , those beds.
Bulo bobo , that bed.	Malo azo , those beds.
Bulo bodia , yon bed.	Malo adia , yon beds.

Class 5.

Kulu koku , this leg.	Maulu aza , these legs.
Kulu koko , that leg.	Maulu azo , those legs.

Class 6.

Kashimbi kaka , this girl.	Tushimbi totu , these girls.
Kashimbi kako , that girl.	Tushimbi toto , those girls.
Kashimbi kadia , yon girl.	Tushimbi todia , yon girls.

Class 7.

Chintu chechi , this thing.	Shintu sheshi , these things.
Chintu checho , that thing.	Shintu shesho , those things.
Chintu chedia , yon thing.	Shintu shedia , yon things.

Class 8.

Impongo ezhi , this goat.	Impongo sheshi , these goats.
Impongo ezho , that goat.	Impongo shesho , those goats.
Impongo yedia , yon goat.	Impongo shedia , yon goats.

Class 9.

Lutele lolu , this net.	Intele sheshi , these nets.
Lutele lolo , that net.	Intele shesho , those nets.
Lutele lodia , yon net.	Intele shedia , yon nets.

Demonstratives used predicatively.

Instead of saying *this is the thing*, Baila say *it is this the thing*, or *the thing it is this*. Thus :—

Ngu wezu muntu, this is the person.
Mbo babo bantu, those are the people.
Muntu ngu wedia, yon is the man.
Bantu mbo badia, yon are the people.
Mutiba ngu wezu, this is the basin.
Mitiba nji ezhi, these are the basins.
Ndi ledio isamo, that is the tree.
Ng' aza masamo, these are the trees.

When the question is asked: Where is so and so? the proper answer employs the demonstrative in the same manner.

Ngudi kwi muntu? Where is the person? **Ngu wezo**, that is he.

Njidi kwi mitiba? Where are the basins? **Nji yedia**, yon are they.

Isamo ndidi kwi? Where is the tree? **Ndi ledio**, that is it.

Notice that in asking the above questions the copulative particles are used; it would be equally correct to use the personal pronouns, **udi kwi**, &c.

Locative Demonstratives.

These are as follows :—

<i>Locative prefix.</i>	<i>'this'</i>	<i>'that'</i>	<i>'yonder.'</i>
MU	mono	momo	modia.
KU	kono	koko	kodia.
A	ano, awa	awo	adia.

These are used with locative nouns. Thus :—

Munganda mono, in this house, *or* in the house here.

They can also be used substantively. Thus :—

Mono mwina (mu ina) **muntu**, *lit.*—In-here it-has-no person.

There is no person in here.

An o angu a ina masamo, *lit.*—At-here at-of-myat-has-no trees.

There are no trees here at my place.

Kodia kwina (ku ina) **mabwe**, *lit.*—To-yonder to-has-no stones.

There are no stones yonder.

They are also used as adverbs.

Mono, **kono**, **ano** each mean *here*; **momo**, **koko**, **awo**, *there*; **modia**, **kodia**, **adia**, *yonder*—but with slightly different meanings.

Mono means *in here*; **momo**, *in there*; **modia**, *in yonder*.

Kono means *to here*; **koko**, *to there*; **kodia**, *to yonder*.

Ano, **awa** means *on here*; **awo**, *on there*; **adia**, *on yonder*.

Thus while it is correct to say **Leta kono**, *bring to-here*, it is incorrect to say **Leta ano**. On the other hand, while it is incorrect to say **Bika kono**, you may say correctly **Bika awa**, *put here*, because the verb **leta** implies bringing *to* somewhere, while **bika** implies putting *on* somewhere; so that the two adverbs **kono** and **awa** are not interchangeable. So with the others.

There are shortened forms of these demonstratives, **mo**, **ko**, **o**, used in relative constructions and elsewhere. Thus :—

Wa ka lukanka a ka shike ko kwa ku salwa meya, He ran that he might arrive there where horns were chosen.

SECT. 7. THE RELATIVE PRONOUN.

The following is a table of the relative pronouns :—

Class	Singular			Plural		
	1st form	2nd form	3rd form	1st form	2nd form	3rd form
1. MU- BA-	u, ngu	owa	ngu	ba	oba	mbo
2. MU- MI-	u	owa	ngu	i	oya	nji
3. I- MA-	di	odia	ndi	}	a	ngu
4. BU- MA-	bu	obwa	mbu			
5. KU- MA-	ku	okwa	nku	}	tu	ntu
6. KA- TU-	ka	oka	nku			
7. CHI- SHI-	chi	ocha	nchi	}	shi	nshi
8. IM- IM-	i	oya	nji			
9. LU- IN-	lu	olwa	ndu	}	a	ngu
9a. LU- MA-	lu	olwa	ndu			

Note on the form of these pronouns :—

The first forms are identical with the personal pronouns ; the second with the lengthened form of the personal pronoun with *o* prefixed (except in those classes in the plural which have *a*) ; the third forms are identical with the copulative particles.

Formation of Relative Clauses.

1. When the subject of the relative clause represents the antecedent the first form of the relative pronoun is used, but if the verb is in the past or aorist tense the second form is used.

Examples.

Ngudi kwi muntu u leta bwizu? Where is the person who brings grass?

Ngudi kwi muntu owa ke za 'zona? Where is the person who came yesterday?

Nguwena ngu ponya bantu usunu, it is he who makes people live to-day.

Imbabo bantu ba te zhi Leza, they are people who do not know God.

Ndi ledi ibuka odia ka ngwalwa nguwe, this is a book that was written by him.

2. When the subject of the relative clause does not represent the antecedent the third form of the relative pronoun is used.

Examples.

Musamo wezo ngu wa ka mpa wa mana, that medicine which you gave me is done.

Mukaintu wezo ngu nda ka funa wa fwa, that woman whom I loved is dead.

Isamo ndi nda ka shimpikila awa dia fwa, the tree which I planted here is dead.

Ivhu ndi wa leta dia mana, the soil which you brought is finished.

Lungwalo ndu wa ka ngwala lwa sweka, the letter which you wrote is lost.

Masamo ngu nda ka shimpikila awa a fwa onse, the trees which I planted here are all dead.

Minzhi nji nda ka bona 'zona mibiabe, the villages which I saw yesterday are bad.

Tushimbi ntu nda ka bona ntubotu, the little girls whom I saw are good.

Shintu shesho nshi nda leta shidi kwi? Where are those things which I brought?

Bwichi mbu nda ka ula bwa bola, the honey which I bought is rotten.

Kasamo nku nda ka tema kadi kwi? Where is the stick which I cut?

Wa ya kwi ngu tu sempula aze? Where has he gone with whom we carry?

Relative clauses which in English are introduced by a preposition are constructed in the same way as those above, no notice being taken of the preposition. If possible the verb is changed to convey the idea that we convey by the preposition.

Examples.

Nji ezhi intipa nji u ka manya midimo, this is the knife

with which you can do the work. *Lit.*—Which you can cause-to-finish the work.

Nji ezhi inzhila bantu nji ba ya bu enda, this is the road by which people travel.

Inshi ezhi bantu nji ba shiti ninshi inkando, this earth on which people live is a great earth.

3. In forming possessive relative clauses use is made of the copula **di**, here taken to stand for *to have*.

Examples.

Ngudi kwi muntu udi ng'ombe ezhi i fula? where is the person whose ox this is grazing? *Lit.*—Who has this ox which is grazing?

Nguni muntu udi milandu nji u swile? Who is the person whose faults you hate?

4. The locative classifiers may also be used to form relative clauses.

Examples.

Ko ya nku tu vhwa, go where we came from.

Chi bike mu mwa ka chi yana, put it where you found it.

Koko nku nda vhwa, there where I come from.

5. We must notice here a change that takes place in the negative verb when used in the relative clause. The negative verb is formed by means of the auxiliary **ta**; in principal clauses this **ta** is found before the personal pronoun, thus: **ta boni** (**ta** + **a**), *he does not see*. In relative clauses this **ta** shifts its position and is found after the personal pronoun. The 1st person pronoun **n** is prefixed to the **ta**.

Examples.

Ta be zhi twambo twangu, they do not know my affairs.

Imbabo bantu ba ta zhi twambo twangu, they are people who do not know my affairs.

Ta boni shintu ; inguwe mofu, he does not see anything ;
he is a blind person.

Mofu ngu muntu u ta boni shintu, a blind person is a
person who does not see things.

Shi bwene shintu shangu ; shidi kwi? I don't see my
things ; where are they ?

Shidi kwi shintu nshi nta boni? Where are the things
which I don't see ?

EXERCISES ON CHAPTER V.

Exercise 1.

For words in these exercises consult the Vocabularies.

The subjunctive mood is as follows:—**Mbone**, *that I may see* ; **u bone**, *that thou mayest see* ; **a bone**, *that he may see* ; **tu bone**, *that we may see* ; **mu.bone**, *that you may see* ; **ba bone**, *that they may see*. The future is formed by inserting **ka**, thus—**nka bone**, **u ka bone**, &c.

Translate into Ila :—

They distribute food to me. They speak to me. What is it you told me yesterday? Come and untie me. Hang up this axe for me. My father it is who gave me this name. Go and take out for me (use the subj.) some grain from the bin. They show me their cattle. They answer me well. They call me. These men fought well for me. Bring me my food. The men have gone to buy grain for me. They come to help me. The people all honour me. Do you say I must tie this ox? We saw him yesterday. I am going to ask him the news. There is the little girl ; go and tell her what I say. Have you brought your cows? Drive them here that I may see them.

Translate into English :—

Bantu ba ka ngabila inyemo. Ba ka nshimwina makani abo. Ko ya u ka pele koko nku nda ka beza. Manzila maila mashonto. Banangu ba la ngompolola ndye. Ba la ndetela

ng'ombe shabo, ati ngule. Ba shimwine ati be zize ku ngangulwila ingozhi sheshi. Bantu bonse ba la ndemeka. Sa mbike kwi sheshi shintu nshi nda leta? Bakaintu ba la 'manina midimo kabotu. Ba la ndimina miunda. Ka mu ziza mu ka nimbile kono. Ba la umbusha wezo u ona chinichini. Nchi chechi chikoma changu; tata ngu wa mpa. Balombwana babo be ziza ati ba ndwile.

Exercise 2.

Translate into Ila:—

I give you meat; he gives you bread. Even in that house there are many snakes. We are taking food to them. It is not so; you are telling me a different tale. It is just there in the house where I found him. You men go and cut down trees; the others stay here and work. Come ye here to me all of you. See ye those mopani trees? Go to them and cut down three. Have you seen my children? Go to them and tell them that I want them. It is you yourselves who ought to be beaten. I will destroy that very village which he has built. This very ox is mine. I don't want that man: I want another; yes, that is the very one I want. Where did he sit? He sat just there. Where am I to put this box? Put it just there on the ground. Where do those men come from? They come from just there whence we also came. The goats are in the kraal; go to them and choose the fattest. Those are the people with whom we travelled. You are a good traveller; I will go with you to-day.

Translate into English:—

Shikwe aza masamo, nda langa anji mabotu; eya, ngon'azo, kweza ao kwimbele. Nkukona koko nku tu vhwa. Balombwana bamwi ba ye ku tema miani: bamwi ba shale. Ndimwena mwa ka chita bobo, mudi elele ku fwa nonse. Ing'ombe sheshi shalo nshi shangu. Wa ka kala kwi, uwe? Nda ka kala ngona ngu kala aze. Uswe tu la zanda bukoko: balo ba zanda ibwantu dialo. Imbo bobo mbu mwa chita; mwa chita bunji. Indidio isamo ledi ndi 'nanga, nd'ilamfu chinichini. Sa mwa bona

keembe kangu? Nda ka yasa muntu nkako. Umwe mwa ka mana buti mudimo wezu? Mbubona bobo mbu two mana. Ing'ombe shangu nshishona shedia : ka mu ya ku shibele, mu ka shi bingile kono. Bantu babo mbo beenzu : aswebo tu le enda abo. Bana babo mbo bangu, abalo badia, bonse mbanakwangu. Nda ka fusa shumbwa : aze muzovu nda ka mu yaya.

Exercise 3.

Translate into Ila:—

Bring me the hoe and its handle. Where am I to put this blanket? Do you see that box yonder? Is it that one near the house? Yes, that's the very one ; go and put the blanket inside it. At your place yonder are there no children who wish to enter school? No, there are none. Here at our place there is abundance : yonder it is simply famine. We have no slaves here. Tell your fellow wives to all come and work. Whose are these many cattle? They are mine, all of them. That man is of our place ; he has come here to visit us. Whose is this thing? It is mine. And these basins also, whose are they? They are ours. Take them and put them all in the house. What sort of animal is yon? It is an eland. With whom did you come? What does that man say? My children, by whom were you given these things? Which is the ox you want to sell? It is just that white one grazing there. How much money do you want? How many cattle have you?

Translate into English:—

Kodia kwako kwina bakaintu ba bumba shibia? Nsha kani ng'ombe shesho? Shonse nshinakwakwe. Wezo muntu wa amba nzhi? Twambo twakwe ntutona toto. Sa mwa bona mubwa wezo? Ko ya mu kwate, mu bike mono munganda. Nchi chidie chuna chu langa? Nchichona chechi nchi u kadile. Kodia nku tu vhwa twa ka bona banyama banjibanji. Banyama bonse ba mikumo mikumo. Mwa ka yaya bongai? Pele omwi. Mono mwina muntu u zanda ku sempula makwati. Sa mwadi menzhi modia? Eya, mumona mu tu ka one. Chi bike mono mu

inkala. Ka mu ya koko ku chitantala. Konse nku twe enda twa yana bantu oba usa. Zeni kono kwangu. Sa mwa luba bubona bu twa zhimba ngon'awa ozona : nda ka ku shimwina, ati, Munda wako nguweni wezo, u ta ku bala inyinza sheshi. Konse nku mwa bona masamo aza inshi i la bota. Shi vuminina ati u zake koko nku nda zanda ku shanga. Ko ya u ka zake kukona koko. U ta diati ano ngu shi shangwa imbuto shangu. Mono mwanzila ezhi mwina chintu pele mabwe.

Exercise 4.

Translate into Ila :—

Whose is yonder village that I see? Who art thou who hast left thy father's village? By whom will your ox be brought? Which is the person whom you love best? By whom are you sent? The dog you gave me has eaten my meat. Is it not the chief whom you have seen? My friend who went away last year is dead. The river which we have crossed is full of big stones. The game we saw this morning has now gone into the forest. The fountain at which we have often drunk is completely dry. The women who cultivate in our garden. The boys whom I saw. The girls whom I told to come. Who is it who cut up the meat? The children who have brought these flowers. The man whom I hit. The stranger who slept at our place. The fence which will fall. The flowers which they bring. The rubbish which they took away. Where is the bowl which you threw away? The bridge which they made. The chair which I brought. These two fowls which he left. The elephant which they shot yesterday died in the night. That man with whom we spoke yesterday has cut his fingers. I do not see that bird you speak of; which is it? Whom do you like—the chief of this village or his wife?

Translate into English :—

Nguni wezo owa ka kusha chechi mu nganda? Nsha kani ng'ombe sheshi nshi twa bona. Sena nje ku mwita wezo owa shika 'zona. Ba ka shika kale mbo twa ke enda abo. Nguni

wezo mwanakwe ngu u kwete? Wedia mwana ngu a kwete ngwa kani? Twe ke enda aze mwenzu u te edi. Nda langa mulombwana u nyembelela. Mudimo wakwe ngu a chita wa mu fununa. Bantu babo oba shika 'sunu ba la fwembana. Wezo muntu u shika nzho u hupula kwi? Shimakoma ngu nduma. Nda mu fwila ntenda wezo u bula shakudya. A kunkumuka mabala a ngubo nshi twa ula. Chisamo chechi nchi twa shimpa chidi kwatile kabotu. Wa lambila mwami ngu a fwine. Leza ngu a shi lenga. Bantu ba la longa munzhi wezu ngu ba zaka kale kale. Udi sakene munzhi wezo ngu twe elele ku shikila ko.

ILA TALES FOR READING AND TRANSLATION.

THE HARE EATS LION'S CHILDREN.

Ushumbwa wa ka zhala bana badi ikumi. Inzho mwenzhina sulwe we za, wa ba yana bana ba shumbwa. ¹ We ba umwi, wa mu tola, wa ku dya. Mwini bana wa zhoka, ati: ² 'Wa ndila bana; inzho ame nda ku dya.' Wa amba sulwe, ati: 'Pe. Indime nda tola mwanako.' Shumbwa wa leka. ³ Bwa cha, wa vhwa, wa shia banakwe; inzho odimwi sulwe wa zhoka wa dya umwi. Pele ⁴ dimwi wa ba mana bonse bana. Inzho wa ba mana bana, wa ya ku chishi chimwi. Wa amb'ati: 'Nda tia; ⁵ u la njaya banakwe mbo nda dya.' ⁶ A shike ku chishi chimwi, inzho ba amb'ati: 'Wa londa nzhi?' Ati: 'Ndime nda ka dya bana ba shumbwa; inzho chi nde zila. Ushumbwa u ina mudimo ngu a ka mana.' Wa kala. Inzho ba mu tanda ku chishi chabo, ba mu shimwina, ati: 'Ko ya; bwela kwa shumbwa banakwe mbo wa ka dya.' Odimwi wa zhoka kwa shumbwa. A shike, wa amb'ati: 'Shumbwa, koko nku nda vhwa, ku kudi ba ka dya banako. Inzho ⁷ nku funge lozhi.' Inzho wa mu funga, wa mu tola ko. ⁸ A shike budio, ati: 'Tu one.' Bo ona. ⁹ Bu che budio, wa amb'ati shumbwa: 'Ndimwe mwa ka dya banangu. Ngonao ame nda zanda ku ma dya.' Inzho wa ba dya bonse oba ka dya banakwe. Wa ba mana bonse. Inzho

wa amb'ati: 'Wa mana mulandu.' Pele odimwi wa amba:
¹⁰ 'Bu wa mana mulandu inzho u ka zhale bana bamwi.' Pele
 wa ya ku zhala: wa zhala banji. Abalo ba ba dya. Ngonao
 shumbwa wa amb'ati: 'Bu mwa ndila bana nda leka ku zhala.'
 Kwa mana makani a shumbwa.

NOTES.—¹ We ba = wa iba, he stole. ² Wa ndila bana, *lit.* you have eaten from me children, i. e. you have eaten my children, or, you have deprived me of my children. ³ Bwa cha, it dawned, i. e. next day. Bushiku is understood before bwa. ⁴ Dimwi, i. e. izuba dimwi, another day. ⁵ He will kill me whose children I have eaten. ⁶ A shike, when he arrived, on his arrival. ⁷ Let me tie you with bark-string. ⁸ A shike budio, as soon as he arrived. ⁹ Bu che budio, as soon as it dawned. ¹⁰ As the fault is done with, you can beget other children.

THE TORTOISE AND THE HARE.

Banyama bonse ba ka fwe nyotwa, ba amb'ati: 'A tu lukanke lubilo, tu bone ¹ ati a ka shike ku menzhi.' Pele, ² Fulwe ngu a ka zhala bana banjibanji: ³ u la ya bu zhika ⁴ mwivhu; umwi mwana wa mu zhika kumbadi ku menzhi. Inzho banyama ba amb'ati: 'A tu tiane, tu ka shike ku mulonga, tu ka nwe menzhi.' Ba fuma, ba lukanka bonse, ba amb'ati: 'Tu bone ati nguni u ka tanguna ku shika.' Pele ba lukanka, odimwi ⁵ bifulwe ba la ya bu amb'ati: 'Imbelembele o bashanasulwe.' Odimwi ba lukanka, odimwi ba amb'ati: 'Imbelembele obashanasulwe.' Dimwi izuba dia ibila, ba la ya bu ompolola: ⁶ 'Dimwi kwa shia. Imbelembele o bashanasulwe.' Dimwi banyama ba mana ku fwa, mwana fulwe ⁷ owa kudi kumbadi ku menzhi wo ompolola, ati: 'Imbelembele o bashanasulwe.' Wezo Sulwe wa ya ku fwa, wa bula o ku shika ku menzhi. Mwana fulwe owa kudi kumbadi ku menzhi ⁸ wa ba letelelela menzhi mu kanwa: ke ziza ku lapwila banyama. Ati: 'Ndimwe mwa ku zumanana, ati, Fulwe tu la mu shia lubilo. Inzho ⁹ mwa ba nzhi ku shika? Mudi banichi. Ndime mukando, nda shika ku menzhi. Mudi banichi.' Ngonao wa ba lapwila menzhi a kudi mu kanwa. ¹⁰ Ba bula o ku mu ngula: ba usa budio. Inzho banyama ba amb'ati: 'Tu ku

fumbe mukalo, ¹¹ tu ka ku nwa u mukalo menzhi.' Inzho ba fumba. Basulwe ba kaka ku fumba, inzho ba amb'ati: 'Bu mwa kaka ku fumba inzho ¹² ta mu ti mu nwe menzhi. Mu la mana ku fwe nyotwa.' Kwa shia, ba kaka ku fumba ba ya ku mukalo, ba ¹³ kwiba. Inzho banyama bamwi ba amb'ati: ¹⁴ 'A tu ba zube basulwe, tu ba bone.' Inzho ba ba bona, ba ba kwata, ba ba anga. Pele ba amb'ati: 'Bu mwa tu anga, inzho twa beba. A mu tu tole a bwina, ¹⁵ mu ka tu yayile ngona.'

NOTES.—¹ Ati a ka shike ku menzhi, that he may arrive at the water, i.e. that who will arrive first at the water. ² Fulwe, it is who bore. ³ U la ya bu zhika, he goes burying. ⁴ Mwivhu = mu ivhu, in the ground. ⁵ The tortoises go along saying, forward, forward, and they also who are with Sulwe. ⁶ Dimwi kwa shia, *lit.* another (day) it is dark, i.e. another day has passed. ⁷ Owa kudi, who was. ⁸ Wa ba letelela, he brought to them. ⁹ Mwa ba nzhi ku shika?—you become what to arrive? i.e. what has become of you that you did not arrive? ¹⁰ Ba bula o ku mu ngula, they were without answer for him, they could not answer him. ¹¹ That we may be able to drink water in the hole. ¹² You shall not drink. ¹³ Kwiba = ku iba. ¹⁴ Let us lie in wait for Sulwe. ¹⁵ That you may kill us just there.

THE TWO LEOPARDS.

Bashiluwe bobili ba ka dima maila: inzho ba amb'ati: 'Twa dima, inzho maila esu twa a dia, ¹ twe 'kuta. ² A tu ka tente mudilo.' Pele ba ya. Umwi wa tenta maila akwe: umwi wa kaka, ati: 'Shi tenti maila.' Umwi wa tenta, pele odimwi wa fwe nzala. Mwenzhina wa amb'ati: ³ 'Ome angu sha tentele, inzho u la fwe nzala.' Pele wa tola bukwebo bwakwe wa ku ula ku shiluwe umwi ⁴ u ina uka tenta maila akwe. Inzho a shike budio, wa kumba bukoko, wa amb'ati: 'Bodia mbu nda kumba bukoko ⁵ a mu ka mwite wezo shiluwe umwi.' Ba ya ku mwita: ba mane ku mwita ba amb'ati: 'A shike budio mu pe bukoko, a nwe. A mana ku nwa tu mu yaye. Twa mana ku mu yaya tu ka sale maila akwe.' Wa shika mukamwini maila, wa nwa. Ngonao ba mu kwata, ba leta keembe, ba mu yasa ⁶ mu mutwi. Ngonao ba ya ku sala. Ba mane ku sala, kwa shika basazhina shiluwe. Ba shike budio, ba amb'ati: 'Mwa

mu yayila nzhi musazhinokwesu? Maila akwe ngu a ka dima mwini, sa mwa mu yayila a maila akwe? Pele, a mu lete madi, mu tu pe. Inzho a mu zake ing'anda inkando, mu die.' Ba zaka,⁷ be zuzha lubono ezho ng'anda. Odimwi ba amb'ati:⁸ 'A mu zake imwi, shi be shobili.' Ba zaka imwi. Inzho ba amb'ati: 'Imwi i zuzhe maila.' Pele ba i zuzha maila; ayo be zuzha maila. Pele ka mana kambo.

NOTES.—¹ Twe 'kuta = twa ikuta. ² A tu ka tente mudilo = a tu ka a tente. ³ Ome angu sha tentele = shi a tentele, I myself I have not burnt mine. ⁴ U ina uka tenta, who did not burn. ⁵ A mu ka mwite = a mu ka mu ite. ⁶ Mu mutwi. Notice the use of mu, it signifies 'into the head'. ⁷ Be (= ba) zuzha lubono ezho ng'anda, they it filled with goods that house. ⁸ Build ye another, that they be two (houses).

CHAPTER VI

THE VERB

THE simplest form of the verb is found in the second person, singular, of the present imperative, active voice: **chita**, do; **kala**, sit. The verb almost invariably ends in **a**; when this final vowel is removed we get the root of the verb, i. e. that part which remains unchanged whatever prefixes or suffixes may be added. Changes at the end of a verb are generally made to the root, that is, after the final vowel has been removed.

NOTE.—The only exceptions to the rule that the verb ends in **a** are found in (a) the subjunctive mood where **a** is changed to **e**, and (b) in the negative conjugation where **a** becomes **i**. Besides these there are two verbs which end always in **i**, **ku ti**, to say; **ku shiti**, to stay.

SECT. I. VERBAL SPECIES.

Most probably all root or original verbs in Ila are disyllabic; if therefore we meet with verbs of more than two syllables we may conclude them to be derivatives. Certain derivative forms are termed verbal species. They are formed by adding suffixes to the verbal root and they modify or extend very considerably the original meaning of the verb. These verbal species, indeed, are one secret of the flexibility and richness of the language. It must be noted that the various derivative forms are treated in the conjugation just as simple verbs.

The species are nine in number :—

- | | |
|---------------------------|----------------|
| 1.—Relative. | 5.—Capable. |
| 2.—Causative. | 6.—Intensive. |
| 3.—Reciprocal. | 7.—Reversive. |
| 4.—Stative. | 8.—Repetitive. |
| 9.—Persistent repetitive. | |

1. The Relative Species.

The relative form gives the verb a prepositional meaning and largely takes the place of our words—*for, to, on behalf of, about, &c.*

It is formed by suffixing **-ila, -ela, -ina, or -ena** to the verbal root. These suffixes are applied according to the phonetic rules:—

(a) If the root contains **a, i, or u** the suffix has **i** (i. e. **-ila** or **-ina**).

(b) If the root contains **e or o** the suffix has **e** (i. e. **-ela** or **-ena**).

(c) If the previous syllable contains **m or n**, **-ina** or **-ena** is suffixed, i. e. the **l** in **-ila, -ela** becomes **n**. (These rules apply to other species also.) When the suffixes are added to roots ending in **l**, the **l** becomes **d**. Thus **ku sala, ku sadila**.

Examples.

Verbs ending in **-na** and **-ma** take the suffix **-ina** or **-ena**.

Ku kotama, to bow.

Ku kotamina, to bow down to, or before.

Ku lema, to be heavy.

Ku lemena, to be heavy upon.

Ku suntama, to kneel.

Ku suntamina, to kneel down to.

Ku tuma, to send.

Ku tumina, to send to, or for.

Ku shina, to squeeze.

Ku shinina, to squeeze for.

Other verbs have **-ila** or **-ela**.

Ku amba, to speak.

Ku ambila, to speak to.

Ku bamba, to arrange.

Ku bambila, to arrange for.

Ku beza, to carve.

Ku bezela, to carve for.

Ku dila, to weep.

Ku didila, to weep for.

Ku ika, to cook.

Ku ikila, to cook for.

Verbs ending in **-ula, -ola, -una, -ona**, all polysyllabic, take **-wila, -wela, -wina, -wena**. These are mostly verbs of the repetitive and reversive species.

Ku shimuna , to tell.	Ku shimwina , to tell to.
Ku angulula , to untie.	Ku angulwila , to untie for.
Ku kosola , to cut.	Ku koswela , to cut for.
Ku somonona , to draw out.	Ku somonwena , to draw out for.

Verbs ending in **-ezha** or **-izha**, or **-isha** or **-esha**, take **-izha**. These verbs belong to the causative species.

Ku njizha , to put in.	Ku njizhizha , to put in for.
Ku bisha , to destroy.	Ku bishizha , to destroy for.
Ku busha , to lift up.	Ku bushizha , to lift up for.

Note the following verbs :—

Ku ya , to go.	Ku ila , to go for.
Ku nwa , to drink.	Ku nwina , to drink for.
Ku eza (kweza), to come.	Ku zila , to come for.
Ku dya , to eat.	Ku dila , to eat for.
Ku tia , to fear.	Ku tila , to fear for.

On the use of this species, note the following :—

Intransitive verbs taking the relative suffix become in a way transitive, i. e. they take what in English would be called an indirect object. Thus :—

Ku lemana , to be angry.	Nda mu lemanina , I am angry with him.
Ku chebauka , to look around.	Nda chebaukila bantu , I look round upon the people.

Transitive verbs with the relative suffix take two objects, one direct, the other indirect. The direct object is governed by the verb itself ; the indirect by the suffix, as if it were a preposition. Thus : **wa ndila bana** (a phrase in an Ila tale), *he eats-from-me children*, i. e. *he eats my children*, or *he deprives me of my children*. Here **n** is the indirect and **bana** the direct object. **Nda letela mwami impongo**, *I bring-for the chief a goat*. Here **mwami** is the indirect object and **impongo** the direct object. Generally speaking, the indirect object stands before the direct in a sentence.

The verbs in the relative species form the passive voice in the usual way by inserting **w** before the final vowel, but the meaning of the passive needs to be noticed. Thus : **Nda lelelwa bana** means not, as it might appear, *I am fed on behalf of the children*, but *I have the children fed on my behalf*, i. e. *that somebody has fed the children on my behalf*. In the active construction this sentence would read : **Ba ndelela bana**, *they feed-on-behalf-of-me children*. This is according to the rule of the passive, that the indirect object in the active construction becomes the subject of the passive. Thus, again :—

*Active.**Passive.*

Ba bezela mwami bwato , they carve-for the chief a canoe.	Mwami wa bezelwa mbabo bwato, the chief has carved for him by them a canoe.
Tata wa nfwila , my father is dead to me.	Nda fwilwa tata , I am deprived (by death) of my father.
Intipa yangu ya nswekela , my knife is lost to me.	Nda swekelwa ntipa yangu , I have lost my knife.

Verbs in the relative species are generally used in sentences before locative nouns and adverbs. Thus :—

A tu landukile mwitala modia, let us cross over to yonder side.

Wa ke njizhizha kwi chintu checho? In where did you put that thing?

In asking the question Why? the relative verb is used followed by **nzhi**. Thus :—

Ba ambila nzhi bobo? Why do you speak thus?

U la udila nzhi isani ledi? Why do you buy this cloth?

Mwa chitila nzhi chechi? Why do you make this?

The literal meaning of such expressions is, You speak-for what? corresponding to our 'What do you say that for?'

In replying to such questions, and generally in giving a reason for anything, this form of the verb is also used. Thus :—

Nchi chechi nchi nda chi chitila, it is for this that I am doing it.

Nku kako nku twe zila, that is why we came.

Nku kako nku nda udila chechi, it is for that reason I buy this.

The Double Relative Form.

In some verbs the meaning given by the prefix is simply that of the preposition *to*; to give the idea of 'on behalf of' the suffix is repeated. Thus:—

Ku ambila, to speak to. **Ku ambidila**, to speak on behalf of.

Ku kombela, to pray to. **Ku kombelela**, to pray on behalf of.

Other verbs which have a quasi-relative form, i.e. they are used only in that form, the root from which they are derived being either obsolete or rarely used, also take the double suffix to indicate a prepositional meaning. Thus:—

Ku vumina, to believe, assent (from *ku vuma*, obs.).

Ku vuminina, to assent for, to allow.

Ku dindila, to wait (from *ku dinda*, to watch—seldom heard).

Ku dindidila, to wait for, on behalf of.

The double form is also sometimes used idiomatically, to indicate an intensive meaning. Thus:—

Ku zuminina, to be completely dried up (from *ku zuma*, to be dry).

2. The Causative Species.

Verbs in the causative species express the idea of causing, helping, or making a thing to be done. Intransitive verbs put into this species become transitive.

This species is formed by means of the suffixes **-zha**, **-sha**, **-ya**. Instead of being added to the root of the verb, these suffixes are largely added to what remains of the verb when the final syllable is removed.

Examples.

Verbs ending in **-la** take the suffix **-zha**, the final syllable being removed.

Ku pala, to scrape.

Ku pazha, to scrape with, to set to scrape.

Ku sofwala, to be unclean.

Ku sofwazha, to defile.

Ku endela, to rule.

Ku endezha, to cause or help to rule.

Ku dila, to weep.

Ku dizha, to cause or help to weep.

Ku sola, to taste.

Ku sozha, to cause to taste.

Ku ula, to buy.

Ku uzha, to cause to buy, to sell.

Verbs ending in **-nga**, **-nda** take **-nzha**, the final syllable being removed.

Ku langa, to behold.

Ku lanzha, to show.

Ku chinga, to meet.

Ku chinzha, to cause to meet.

Ku tonda, to be tabooed.

Ku tonzha, to taboo.

Verbs ending in **-ka** take **-sha**, the final syllable being removed.

Ku leka, to leave off.

Ku lesa, to stop.

Ku teka, to draw water.

Ku tesha, to draw water with.

Ku ambuka, to turn aside.

Ku ambusha, to cause to turn aside.

Ku londauka, to drop.

Ku londausha, to cause to drop.

Ku loboka, to run away.

Ku lobosha, to cause to run away.

Verbs ending in **-ta**, **-sa** take **-sha**, the final syllable being removed.

Ku chita, to do.

Ku chisha, to cause to do.

Ku sata, to be sick.

Ku sasha, to sicken.

Ku ikuta, to be satiated.

Ku ikusha, to satiate.

Ku chisa, to be painful.

Ku ita, to pass.

Ku chisha, to pain.

Ku isha, to cause to pass, to miss.

Many verbs ending in **-na** take **-zha**, the final syllable being removed.

Ku lemena, to be heavy upon.

Ku lemana, to be angry.

Ku komena, to be big.

Ku manina, to serve.

Ku lemezha, to overload.

Ku lemazha, to anger.

Ku komezha, to make big.

Ku manizha, to cause to serve.

Notice that the above verbs ending in **-na** are polysyllabic ; disyllabic verbs ending in **-na** take **-ya** added to the root. Verbs ending in **-ma** and **-mpa**, **-mba**, take the same.

Ku mina, to swallow.

Ku lakama, to open the mouth.

Ku sena, to approach.

Ku fumpa, to be blunt.

Ku tema, to fell.

Ku zuma, to be dry.

Ku amba, to speak.

Ku minya, to cause to swallow.

Ku lakamya, to cause to open.

Ku senya, to cause to approach.

Ku fumpya, to blunt.

Ku temya, to fell with.

Ku zumya, to dry.

Ku ambya, to cause to speak.

There are a few exceptions to these rules ; they will be found in the Vocabularies. Thus :—

Ku lampa, to be long.

Ku lansha, to lengthen.

Note also the following :—

Ku lwa, to fight.

Ku shia, to be black.

Ku loa, to bewitch.

Ku nwa, to drink.

Ku lwisha, to fight against.

Ku shizha, to make black, dirty.

Ku lozha, to cause to bewitch.

Ku nwisha, to cause to drink.

Besides the above suffixes there is another which also gives a causative meaning to the verb, but the idea it conveys seems to be slightly different. The suffix is **-ika** or **-eka**. It seems to be related to the stative suffix **-uka**, and to mean : to cause to

be in a certain state. Some verbs have two causative forms. Thus :—

Ku mena, to grow.

Ku menya, to make grow.

Ku meneka, to cause to be in a growing state.

Ku ona, to sleep.

Ku onya, to cause to sleep.

Ku oneka, to cause to be in a sleeping state.

Ku bomba, to be soft.

Ku bonzha, to soften.

Ku bombeka, to moisten.

Ku bunga, to gather.

Ku bungika, to cause to gather together.

Ku banda, to name.

Ku bandika, to converse.

Ku vhundama, to lie on the face.

Ku vhundamika, to lay on the face.

Verbs with this causative suffix are liable to be confused with those of the capable species.

On the uses of the causative form, note the following :—

The causative suffix gives the idea, not only of causing, but also of helping to be done. Thus: **ku sempuzha**, from **ku sempula**, to carry, means not only to cause one to carry, but also to help one to carry.

The causative suffixes have also a prepositional force, indicating to do a thing by means of, with, by. Thus :—

Muzune u la zhunzha mababa, the bird flies with wings.

Muntu u la tuluzha chituluzho chechi, the person bores with this boring-tool.

Ba diyazha mushinzo mulamfu, they kill themselves by a long journey.

Other Illustrative Sentences.

Wezo u la ku manya midimo, he will set you to work.

Lit.—He will you cause to finish works.

Mwami u tu fwezhe, Sir, make us to smoke. (A request for tobacco.)

Nguni u meneka maila? Who is it causes the grain to grow?
Tu la ya ku dizha bantu ba fwilwa mwana, we are going
 to weep with people who have lost a child.

Leza wa ka andanya mumoni o mushinze, God separated
 the light from darkness.

Mushidishi u la ponya bantu, the physician cures people.
Lit.—causes-to-live people.

3. The Reciprocal Species.

This expresses mutual action ; also to do something together.
 It is formed by suffixing **-ana** to the verbal root.

Examples.

Ku bona, to see.

Ku buzha, to ask.

Ku lwa, to fight.

Ku sula, to hate.

Ku funa, to love.

Ku telela, to hear.

Ku bonana, to see each other.

Ku buzhana, to ask each other.

Ku lwana, to fight together.

Ku sulana, to hate each other.

Ku funana, to love each other.

Ku telelana, to hear each
other.

Ku sena, to approach.

Ku senana, to approach to-
gether.

Verbs in this species are sometimes used in an idiomatic way,
 to indicate a plural. Thus: **Nda binda,** I (singly) am in
 a hurry. **Twa bindana,** we are both in a hurry, used by two
 people. **A tu tiane,** let us both run.

Other Illustrative Sentences.

Ba ka twalana o mukaintu, he marries the woman. *Lit.*—

They married-each-other, or together, with a woman.

Babo ba chita mulongo ukuti ba funana, they make a
 covenant because they love each other.

Bantu ba la buzhana twambo, the people ask each other the
 news.

4. The Stative Species.

Verbs in the stative species express being in a state or condition. The suffix is **-uka** or **-oka**. Verbs found in this species are mostly formed not from simple verbs but from derivatives. Thus there are numerous transitive verbs ending in **-ula** or **-ola**, which have a corresponding intransitive form ending in **-uka** or **-oka**. These form the majority of the verbs in this species.

Examples.

Ku andula , to split.	Ku anduka , to be split ; to be in a split condition.
Ku fungula , to wean.	Ku funguka , to be weaned, in a weaned state.
Ku sandula , to turn.	Ku sanduka , to be in a turned condition.
Ku tulula , to bore.	Ku tuluka , to be pierced.
Ku kosola , to cut.	Ku kosoka , to be cut.
Ku konona , to break.	Ku konoka , to be broken.
Ku enzununa , to melt.	Ku enzunuka , to be molten.

Illustrative Sentences.

Twa ke enda o ba ch' ambuka ambuka, we went with people who were continually getting out of the road. (Ila riddle : answer, mubwa, a dog.)

Cha tuluka chisamo, the log is pierced. Said when an auger has pierced a piece of timber.

Dia kosoka isamo, the tree is cut.

Sandula chintu chechi, turn over this thing. **Cha sanduka**, it is turned.

Sa mwana wezo wa funguka? Is that child weaned? **Eya, nda mu fungula kale.** Yes, I have weaned it already.

5. The Capable Species.

This gives the idea that the action expressed by the verb is capable of being done, or fit to be done. Verbs in this species correspond to English verbs ending in **-able**.

The suffix is **-ika** or **-eka**; the same as the causative suffix, from which it needs to be distinguished.

Examples.

Ku aba , to divide.	Ku abika , to be divisible.
Ku chenga , to deceive.	Ku chengeka , to be deceivable, credulous.
Ku bona , to see.	Ku boneka , to be visible.
Ku fwemba , to dislike.	Ku fwembeka , to be dislikeable, unlovable.
Ku mina , to swallow.	Ku minika , to be swallowable.
Ku twala , to marry.	Ku twadika , to be marriageable.
Ku chita , to do.	Ku chitika , to be possible to be done, to be fit to be done.
Ku shoma , to trust.	Ku shomeka , to be trustworthy.
Ku ula , to buy.	Ku udika , to be saleable.

Illustrative Sentences.

Shidyo sheshi sha chea; **ta shi abika**, this food is small; it is not divisible, i.e. it cannot be divided and distributed.

Mudimo wezo to chitiki, that work cannot be done.

Shi fwine muntu wezo; **wa fwembeka**, I don't love that person; he is unlovable.

Nda ka zanda ku uzha musune wangu; **ta udika**, I wanted to sell my ox, but it is not saleable.

Makani akwe a teleleka, his affairs are capable of being understood.

6. The Intensive Species.

Verbs in the intensive species express the idea of the simple verb intensified in meaning. The suffix has the effect of our adverbs very, greatly, clearly, carefully, &c. The suffix is **-isha** or **-esha**, and is added to the verbal root.

Examples.

Ku amba , to speak.	Ku ambisha , to speak loudly.
Ku bamba , to arrange.	Ku bambisha , to arrange carefully.
Ku beza , to carve.	Ku bezesha , to carve nicely.
Ku bona , to see.	Ku bonesha , to see clearly.
Ku langa , to look.	Ku langisha , to look intently.
Ku enda , to travel.	Ku endesha , to travel swiftly.
Ku lakama , to open the mouth.	Ku lakamisha , to open widely.
Ku bonzha , to soften.	Ku bonzesha , to make very soft.

Illustrative Sentences.

A mu telelishe makani a mwami, understand well the affairs of the chief.

Bezesha musako wangu, carve nicely my walking-stick.

U ta ku tepekezha; ambisha, don't mumble; speak out loud.

We, tu le endesha. Dear me, we are going fast.

Uwe, lakamisha, mbone meno ako, open your mouth wide that I may see your teeth.

A mu langishe; banyama nzhi badia? Look ye intently; what are yon animals?

7. The Reversive Species.

Verbs in this species express just the opposite idea to those of the simple verbs. The suffix answers to our English prefix *un-*. The suffixes of this species are *-ula* or *-ulula*; *-una* or *-ununa*; *-ona* or *-onona*.

Examples.

Ku amba , to speak.	Ku ambulula , to unspeak; to retract.
Ku vhumba , to cover.	Ku vhumbulula , to uncover.
Ku anga , to tie.	Ku angulula , to untie. Also angununa .

Ku yala, to shut.

Ku vhunga, to fold up.

Ku bamba, to arrange.

Ku yalula, to open.

Ku vhungulula, to unfold.

Ku bambulula. *Idiom*: To take the pegs out of a skin stretched out to dry.

Ku soma, to sheathe.

Ku somonona, to pull out.

Illustrative Sentences.

A mu vhumbulule ing'anda ezhi, uncover this house, i. e. unthatch it.

Nguni owa bambulula isalo? Who unpegged the skin?

A mu vhungulule ingozhi sheshi, unfold this bark-string.

Ba la zambulula koze, they untwist the string.

8. The Repetitive Species.

Many verbs having the suffix **-ulula**, &c., express not the idea of reversion but that of doing over and over again. These belong to the repetitive species. The suffix corresponds to our prefix **re-**.

Examples.

Ku ula, to buy, trade.

Ku ululula, to trade a thing over and over again.

Ku nenga, to cut.

Ku nengulula, to cut up, i. e. again and again.

Ku beza, to carve.

Ku bezulula, to carve over again, recarve.

Ku chita, to do, make.

Kuchitulula, to re-do, remake.

Ku shanga, to sow.

Ku shangulula, to resow, i. e. when the first sowing has failed.

9. The Persistent Repetitive Species.

Besides the above repetitive form there is another formed simply by inserting **a** before the final syllable of other verbs. It indicates doing a thing over and over again, to keep on doing, to be in the habit of doing, to do a thing gradually; sometimes the

meaning is rather intensive and indicates doing something entirely. Often it is very difficult to tell the difference between verbs in this species and those from which they are formed.

Examples.

Ku sotoka, to jump.

Ku sotaoka, to jump over and over again; to hop as an insect.

Ku sandula, to turn over.

Ku sandaula, to turn over and over, as in examining a blanket before buying.

Ku seluka, to descend.

Ku selauka, to descend and ascend continually, as anything cooking in a pot.

Ku pepula, to open, as a book.

Ku pepaula, to turn over and over, as the pages of a book.

Ku nyonkola, to pluck up anything, i. e. in one act.

Ku nyonkaola, to pick out as in thinning out seedlings.

Ku chebuka, to look round.

Ku chebauka, to keep on looking around, as when a man is travelling and he fears a wild beast is on his track.

Ku hunduka, to be dirty, of water.

Ku hundauka, to be altogether dirty, of water.

Ku fwisuka, to leave, i. e. altogether.

Ku fwisauka, to leave in companies.

Ku angika, to hang up, fasten up.

Ku angaika, to fasten up, of a lot of things.

Ku andula, to split, i. e. in one act.

Ku andaula, to split up, chop up, as firewood.

Ku shindila, to ram earth, &c.

Ku shindaila, to ram earth by a series of actions.

Compound Derivative Forms.

These are formed by adding to the verb suffix upon suffix, thus vastly extending the meaning of the verb. Many examples will be found in the Vocabularies; a few will suffice here.

Causative-relative species, i. e. the relative added to the causative. Note that the relative suffix is **-izha** or **-ezha** when the causative is **-sha**.

Examples.

Ku bia , to be bad,	Ku bota , to be good.
Ku bisha , to destroy.	Ku bosha , to make good.
Ku bishizha , to destroy for.	Ku boshezha , to gladden.
Ku mena , to grow.	
Ku meneka , to cause to grow.	
Ku menekela , to cause to grow for.	

Reversive-stative species, i. e. the stative added to the reversive.

Examples.

Ku anga , to tie.	Ku katala , to be tired.
Ku angulula , to untie.	Ku katulula , to refresh.
Ku anguluka , to be untied.	Ku katuluka , to be refreshed.

Stative-relative species, i. e. the relative added to the stative.

Examples.

Ku sanduka , to be turned over.	Ku sandukila , to be turned over towards.
Ku chinduluka , to be turned round.	Ku chindulukila , to be turned round towards.

(The root of this verb is *chinda* ; *chindulula* is the reversive, *chinduluka*, the reversive-stative ; *chindulukila*, the rev.-stat.-rel.)

Reciprocal-Causative, i. e. the causative added to the reciprocal.

Examples.

Ku funa , to love.	Ku buzha , to ask.
Ku funana , to love each other.	Ku buzhana , to ask each other.
Ku funanya , to cause to love each other.	Ku buzhanya , to discuss.

Relative-reciprocal, i. e. the reciprocal added to the relative.

Examples.

Ku aba, to divide.

Ku abila, to divide among.

Ku abilana, to divide among
each other.

Ku abilanya, to cause to
divide among each other.

NOTE.—It is not considered polite to use in a mixed company words ending in *nya*, because of the meaning of that suffix when it stands as a verb by itself. So that *abilanya* is not always used, the word *abizhana* taking its place.

Reversive-reciprocal, i. e. reciprocal added to the reversion.

Examples.

Ku angulula, to untie.

Ku angululana, to untie each
other.

Illustrative Sentences.

Langa, wa anguluka mubwa, look, the dog is loose.

Mu ta tu enzesha, you must not make us go quickly.

A mu bunganye antomwi shintu shenu, gather together
your things.

Chi nchindulukile, let it turn round to me.

Bazhike ba ka angululana mashiku, the slaves untied each
other in the night.

U ba abizhane tombwe, cause them to divide the tobacco
among themselves.

Usunu twa bomba ; tu la katuluka ozona, to-day we are
fatigued ; we shall be refreshed to-morrow.

Before leaving the subject, there remain four things to be noted. First, while nine different species have been noted above, it is not to say that these are all that might be found. There are many verbs ending in *-ala*, *-ama*, &c., which may still after further study be brought into species.

Further, it must be noticed that not every verb can take all the nine different forms given above ; at least they are not heard in ordinary speech.

Again, there are numbers of verbs which from their appearance belong to the species named ; but either the original roots are lost or, where still in use, have such an entirely different meaning that it seems impossible to connect them in meaning with the derived forms. Numerous examples of this will be found in the Vocabularies.

Take, for example, the verbs *longelwa*, *longezha*, and the noun *mulongo*, all referring to a covenant of friendship ; the root from whence they are derived is *longa*. The word *longa* in our Vocabularies means 'abandon', and it is doubtful whether this is the root. They may be derived from *lunga*, 'join up together,' but why the change in the vowel? The Kongo verb *longa*, 'to cheer, console,' seems to be the root ; if so it is obsolete in Ila.

Again the verb *shingulula* appears to be the reversive or repetitive form of *shinga*, but that verb is used only of boys reaching puberty.

The verb *imoka* appears to be the stative form of *ima*, but there is no such word in Ila. It evidently is the word 'to stand', as we see in other languages : Zulu, *Shuna*, *ma*, *ema* ; Suto, *ema* ; Swahili, *simama* ; Luba, *imana* ; Nyanja, *Ganda*, *ima* ; Lamba, *imakana*. The Ila word is *zhima* ; like the Swahili it has now an initial consonant. If *imoka* is derived from this root it would signify 'to be in a standing position', hence, as its meaning is, 'to delay.' It might be possible to trace back many other Ila derived words in the same way.

Note, lastly, that derived verbs, when there is no doubt as to their root, have very different meanings from the verbs they are derived from, but it is often easy to trace the development of meaning. See, for example, the development of meaning from *bota* to *boshezha* (p. 133).

SECT. 2. TRANSITIVE AND INTRANSITIVE VERBS.

Ila verbs are either transitive or intransitive. In transitive verbs the action expressed passes over to an object, e. g. **Nda zanda muntu**, I like a person. Intransitive verbs simply indicate a state of being or an action which has reference to no object, e. g. **Nda fwa**, I am dead ; **Nda luka**, I vomit.

Transitive verbs may be made intransitive by being put into stative species, e. g. trans., **ku tulula** ; intrans., **ku tuluka**.

Intransitive verbs may be made transitive by being put into the causative species, e. g. intrans., **ku enda**; trans., **ku enzha**.

Intransitive verbs put into the relative species also become transitive in a way, e. g. **ku lemana**; **ku lemanina**.

SECT. 3. CONJUGATION.

By conjugation we mean the changes which take place in a verb in order to express differences or changes as to persons, time, or conditions, and also to show whether the agent is active or passive. Such changes are denoted by pronouns, tenses, voices, and moods.

a. By Pronouns.

In English the form of the verb often varies according to the person of the subject pronoun, thus :—I do, thou dost, he does. In Ila it is not so; the verb remains unchanged and only the pronouns vary according to the idea to be expressed, thus :—**Nda chita**, I do; **wa chita**, thou dost; **wa chita**, he does.

b. By Tenses.

By tense we mean the change in the verb to express differences of time. The tenses are many and need not be enumerated here, as they are given in the next chapter. They may be divided into simple and compound, the latter being formed by means of auxiliaries.

c. By Voices.

By voice is meant the change in the verb to express whether the subject of the sentence is acting or is acted upon. There are two voices: the active, denoting that the nominative of the verb is the person or thing which performs the action; and the passive, denoting that the nominative is the person or thing acted upon.

The passive is formed from the active by suffixing **-wa** or **-iwa** to the verbal root. When the verb ends in **e** or **i** the passive suffix becomes **-we**, **-wi**; or **-iwe**, **-iwi**.

Examples.

Verbs ending in **-sha, -zha, -ya, -nya**, take **-iwa**.

Active.

Ku busha, to raise.
Ku enzha, to lead.
Ku yaya, to kill.
Ku lemekisha, to honour greatly.
Ku lumbuzha, to tax.
Ku mwaya, to scatter.
Ku njizha, to put in.
Ku ponya, to cure.

Passive.

Ku bushiwa, to be raised.
Ku enzhiwa, to be led.
Ku yayiwa, to be killed.
Ku lemekishiwa, to be honoured greatly.
Ku lumbuzhiwa, to be taxed.
Ku mwayiwa, to be scattered.
Ku njizhiwa, to be put in.
Ku ponyiwa, to be cured.

Other verbs take **-wa**; and certain exceptions to the above rule also take **-wa** instead of **-iwa**.

Ku bisha , to destroy.	Ku bishwa , to be destroyed.
Ku bonya , to show.	Ku bonywa , to be shown.
Ku bunganya , to gather.	Ku bunganywa , to be gathered.
Ku amba , to speak.	Ku ambwa , to be spoken.
Ku lengaila , to lead astray.	Ku lengailwa , to be led astray.

Other verbs, again, take either form of suffix.

Ku binga , to drive.	Ku bingwa, or bingiwa , to be driven.
Ku kwata , to hold.	Ku kwatwa, or ku kwatiwa , to be held.

Notice the verb **ku tewa**, to be said, from **ku ti**, to say.

From these examples it appears that the passive voice is very similar in meaning to the stative species. Indeed some Bantu grammarians (e. g. Torrend) regard the latter as a form of the passive; while others (e. g. Bentley) term it the Middle voice. The difference between the two must be carefully distinguished. What, e. g., is the difference between *Isamo di' anduka* and *Isamo di' andulwa*, both meaning *the tree is split*? The difference is that in the passive an agent is named or at least implied, whereas in the stative it is not so. Thus in the example just quoted, *Isamo di' andulwa* implies the idea that somebody has split the tree. *Isamo di' anduka*, on the other hand, rivets attention on the tree itself; the tree is simply split,

in a split condition, whether by the agency of man or the elements is not indicated.

This is one of the points to which attention must be paid if one desires to speak correct Ila.

Prepositions used with the Passive.

The passive may be followed by two indirect objects, the one denoting the agent who performs the action, the other denoting the instrument with which it was performed. Thus: He was killed by a man with a spear.

In Ila, to express the agent, often no preposition is used. Thus :—

Nda chengwa muntu, I am deceived by a man.

Remember also the use of the indicative substantive pronoun. The preposition **ku** or **kwa** denotes the agent.

Inshi ya ka bumbwa kwa Leza ku kukanka, the earth was formed by God in the beginning.

To express the instrument the preposition **o** is used. Thus :—
Muntu wa angwa kwangu o koze, the person is tied by me with a cord.

Notice in this connexion the use of the causative form of the verb.

When a verb has two objects, a direct and an indirect, it is the indirect object which becomes the subject when the verb is made passive. Thus :—

Active: **Nda udila banangu shidyo**, I buy food for my children.

Passive: **Banangu ba udilwa kwangu shidyo**, my children are bought-to food by me.

The Baila use the passive much more than we do, for the reason that they seek to make the person speaking, or the subject of conversation, the subject of the verb. This causes an idiom which often sounds strangely in English ears, for it necessitates intransitive verbs taking the passive. Thus :—

Munganda momo ta mu njilwa bana, pele bakando, this house is not entered by children, only by elders.

d. By Moods.

By mood we mean variation in the form of the verb to express the manner in which the action or fact denoted by the verb is conceived in connexion with the subject, i. e. whether it is expressed as a fact or possibility or command. We admit five moods in Ila.

1.—The indicative mood simply states or affirms or indicates that an act is done or not done. Thus :—

Nda ku bona, I was seeing.

Nina ku bona, I was not seeing.

2.—The subjunctive mood expresses condition, or doubt, or purpose. It is preceded, in thought if not in fact, by a conjunction, *in order that*. It is also used in some cases as a command. It is readily distinguished, as generally the final vowel is *e*.

Ka mu ya, mu ka tole shidyo, go ye (that) ye may carry food.

3.—The potential mood expresses power, possibility, or liberty. Thus :—

Tu la ka dya nzhi? What are we to eat?

4.—The imperative mood expresses command or entreaty.

Chita, do thou.

Na mu chite, do ye.

5.—The infinitive mood simply names the act or fact without expressing affirmation or request or purpose, or anything. It therefore requires another verb to complete it in a sentence. The sign of the infinitive is the particle **Ku**.

Nda zanda ku dya, I want to eat.

We may say that there are two conjugations in Ila, sufficiently defined by their names: (1) the Affirmative; (2) the Negative.

SECT. 4. AUXILIARY PARTICLES.

Various auxiliaries are used in conjugating the verb.

LA : This is used in the immediate future indicative; also in the present potential.

KA : This is used (1) in the indicative to denote the past tense ; (2) in the potential mood, of which it is the sign ; (3) in the imperative as equivalent to 'let'.

NA : This is used in the imperative, equivalent to 'let'.

INA : This is the verb kwina (ku ina), to be not, have not ; used as auxiliary in certain negative tenses.

TA : This is used in the negative conjugation, equivalent to 'not'.

SHI : Used in the negative conjugation, in place of ta, in the 1st pers. sing.

CHI : Used in certain tenses, equivalent to 'still'.

BU : Used with similar meaning to Chi.

EXERCISES ON CHAPTER VI.

Exercise 1.

Translate into Ila :—

Am I to cut the meat here? Go and ask for a garden for me. Cook this meat for me in your pot. Leave off just there. Help me to some food. Tie the clothes on that rope that they may dry there. Come and sell me two cattle. Why do you delay? Here are two boys who want to serve you. All right, let them wait for me, I will set them to work. Why have you cut up all the meat? Why do you talk so much? He goes to buy honey for me. Why did you carve the stick like this? Go and recarve it. They allow us to cut wood in their garden. You must not defile your clothing. He gave me to taste of his beer. We are going to meet them to-morrow. The chief taboos this thing, it is not to be done. This food satiates us. I have nothing to draw water with. Drop this medicine into your eye every day, it will cure you. He wanted to shoot the bird, but missed. You must not anger me. This is the axe to cut mopani with. Go and dry your clothes. He gave me beer to drink. Moisten this clay. We will converse together in the morning, I am busy now. The men understand each other. Their affairs are capable of being understood. Why do you

hate each other? The beeswax is molten. Who is it melted the beeswax? The cup is broken. Who is it broke the cup? The calf is weaned. The girl is marriageable. It is not possible to do this thing. This food cannot be swallowed, it is very hard. His power is visible to all to-day. He is a trustworthy person; he does not lie, he does not steal. We travelled swiftly yesterday; to-day we shall refresh ourselves. You must not pull out grass from the roof. Unfold your tickets that I may mark them. Take out the pegs from the skin, it is dry now. We are going to resow our fields; all the seed is dead.

Translate into English:—

Wezo muntu wa ka nkuzhizha mwana. Bakaintu ba ya ku nkumbila funku. Wezo muntu wa ka nwa funku, inzho wa ba mukolwi, wa kunauka. Leta menzhi manjimanji, u kupanye mitiba yesu yonse. A mu kweleshe kabotu isamo ledio. Wa labukulula tulabi twesu. Tu la mu lambizha mwami. Uwe ko nampizhizha ntipa yangu. A mu landulule buzane: bwa bizwa nzho. A mu dilangile. Twa ka landukila mwitala modia. Maila esu a lebuka: a tu tebule. A mu lapulule ivhu. Balombwana ba bezesha; ba tu langidizha midimo yabo. Ko ya, u nindidizhe bwato. Ba la ndukila chitendele. Twa lumbila mwami shintu nsha tu pa. Mwami wa tu lutidila, anokuti twina kambo. We, wa ndweza. Shimwina bantu babo ba mane midimo mani nka ba leshe. Kweza, ndo, manwina keembe kangu. Mukalo wa zuminina. Mwami wa nyansha muzhike. Ko ya, u ka mu ombolozha makani. Ngompolwela mwanangu. Tu la mu pazha isalo ledi, u la konzha ku padisha. Usunu nda pakasha, nina chindi cha ku bandika aze. A mu mpandulwile makani azo. Bantu babo ba la tu penzha. Twa pengela maila esu. Mu shimwine a pesulule masuso akwe. Kweza musama, mpesulwila masuso. Ndumbana wezo wa pumpila kutwala. Bantu ba munzhi ba ya ku pupumina mwenzu. Wezo muntu wa potanya makani: ta teleleka. U tu pompomwene makani ngu a tu ambila. Mubwa wa ka mu sotekela. Mwa mu sudila nzhi? Udi mubiabe: wa

sudika budio. Ba la tambuzhanya infuko. Twina cha ku tesha. U ba tu teshizhe menzhi. Bulwazhi bu la twetanya bantu ba munzhi.

Exercise 2.

Explain the following derivative verbs:—

Umanya. Ululuka. Umpuka. Vhundamikila. Nvhum-bulwila. Njalwila. Njizha. Nzambulwila. Zambaila. Zhadisha. Zhanina. Zhiminganya. Zhimbulusha. Zhoke-lanya. Zhibanya. Dizhibya. Zudisha. Lukankisha. Lusha. Nimbila. Nembela. Nengelezha. Ndetela. Nangidizha. Ndazha. Katazhiwa. Kadikila. Kalabisha. Kalazha. Ambulula. Inya. Inisha. Ibusha. IBizha. Fumpuluka. Funika. Fufumushiwa. Ebela. Embelela. Dizisha. Dimbulula. Diatikizha. Diidila. Chitulula. Zapauka. Tekunya. Lumbudila. Chabizha. Bulunganya. Budizha. Minzha. Mingisha. Binzhanya. Manzeshisha. Nganzhizha. Nganzhikila.

Exercise 3.

What is the passive of the following verbs:—

Uma. Tuma. Embela. Binga. Chaba. Amba. Yayila. Inya. Telela. Mata. Iya. Sowa. Fua. Tizha. Towa. Sha. Zhia. Shia.

ILA TALES FOR READING AND TRANSLATION.

THE HYENA AND THE MOON.

Kabwenga a bone ¹mwezhi ku tuba mangolezha, wa ya ku mulonga ku nwa menzhi. Wa yana mwezhi ku tuba u menzhi, ²wa amba: 'Chifua.' Ngonao, ³u le bila. We bile kunshi wa ya ku zhinzhilika ku menzhi. ⁴Wa yana chifua, ku chi bona, pe. Wa fumpuluka. Odimwi wa bwela, we bila, wa ya ku zhinzhilika: ku chi bona, pe. Ngonao bushiku ⁵bwa mu chela, wa ya budio mu kasaka, wa ya ku ona.

NOTES.—¹Mwezhi ku tuba, the full moon. ²Wa amba, 'Chifua', he said, or thought, 'A bone.' ³U le bila = u la ibila. ⁴Did he find a bone, did he see it? No. ⁵Bwa mu chela, it (the day) dawned upon him.

THE HARE AND THE MOON.

Mwezhi o sulwe ba ka lwa : ¹ba ka lwila a nyemo. Sulwe ati : ²‘Nda ku dya inyemo.’ Mwezhi wa amb’ati : Ome, nda ya ku chita mumoni.’ Sulwe wa amb’ati : ‘Tu andane, mukwesu.’ Mwezhi wa amb’ati : ‘E.’ Bu che budio ba fuma budio, sulwe wa ya ku buzha ku mwezhi, ati : ³‘Sena u chi bandika makani a ’zona ngu wa ka amb’ati : Tu la andana ? ⁴‘Tu be fu diomwi. Inzho usunu tu andane. Uwe u ka chite mumoni : ome nda shala ’nshi.’ Ngonao ba andana. Umwi sulwe wa shala ku mwezhi : umwi wa ke za ’nshi.

NOTES.—¹ Ba ka lwila a nyemo, they fought about ground-nuts. ² Nda ku dya, I am going to eat. ³ Do you still speak the affairs of yesterday, which you said. ⁴ Tu be fu diomwi = Tu ba ifu, Let us be one stomach. This tale gives the explanation of how the hare came to be in the moon; we talk of the man in the moon, the Baila of the hare.

THE LEOPARD AND THE CHEETAH.

Ushiluwe ba ka andana o malama. Ushiluwe wa ka luma ng’ombe ya mwami, ¹e lume budio wa lambaizha buloa bwa ng’ombe ku malama. Bu che budio ba hula : ba yana ati ing’ombe imwi te o, ba amba : ‘A mu ompolole malama o munina shiluwe, tu ba buzhe ku yaya ng’ombe ya mwami.’ Ba shike budio ba ba buzha, ba amb’ati : ‘Shiluwe.’ Wa ingula, ati : ‘Wa amba nzhi, mwami?’ Ati mwami : ‘Ing’ombe yomwi te o imwi.’ Ushiluwe wa amb’ati : ‘Ome, mwami, ²shi bwene.’ Aze malama ati : ‘Ame mwami shi bwene.’ Ushiluwe chi be chindi odimwi wa ingula, ati : ‘Mwami ³bukadi bobo ⁴u la bona u kwete buloa ku mulomo o ku matashi ngu bwene ing’ombe yako.’ Ngonao mwami wa langa ku mulomo wa shiluwe o ku matashi. A zhole budio dinso kwa malama wa bona buloa ku mulomo o ku matashi : ngonao wa tuma nguwenamunina shiluwe, wa mu kwata, wa amb’ati : ‘Inzho uwe, ushiluwe, ⁵ka be mukadi ku bantu o ku banyama. Uwe umalama, ku ka luma bombe, ba ka ku yaye beni ng’ombe.’ Ngonao obudisunu malama a yana mombe u la mu luma. Nikuba

bobo aze shiluwe u chi luma bombe o bantu. Ta ba andana chinichini. ⁶ Bubona mbu ba ta andana ku mabala a malama a shiluwe, wa amb'ati: 'Tia, malama,'—ku la tia shiluwe. Wa amb'ati: 'Tia shiluwe,'—kwa tia malama. Ukuti ba la kozhana shianza shabo. Ka mana.

NOTES.—¹ E lume budio = a + i, as soon as he bit it. ² Shi bwene = shi i bwene, I have not seen it. ³ Bukadi bobo, as it is so, if so. ⁴ You will see who has blood on his mouth and hands it is who has seen your beast. ⁵ Ka be mukadi, *or* u ka be, you may be fierce, *or* be you fierce. ⁶ Just as they do not differ in colour.

THE HARE AND MOMBA.

Sulwe o momba ba ka ya ku nwa mukuku: ba amb'ati: 'Bukoko ¹ta bu nwi u ina meya.' Sulwe a telele bobo, wa dibumbidila bunvuka ku mutwi, ati ²ba ambe meya. Ba ya ku bukoko. A shike, sulwe wa kadila ku mudilo. Momba wa kala ku mudiango. Ba ba pa bukoku. Momba ati: 'Di enzunuka imvuka.' Usulwe wa ingula, ati: 'Momba u la kumbila buse.' Ba mu pa. Wa langidila kwa sulwe, wa bona bunvuka mbu a dibumbidila bwe enzunuka, bwa kanka ku kunka. Momba wa amb'ati: 'Di enzunuka imvuka.' Usulwe odimwi wa amb'ati: 'Momba u la kumbila buse.' Ba mu pa. Wa nwa. Odimwi imvuka dia enzunuka odia sulwe: ³ku kulukanka wa lukanka sulwe, wa vhwa mo munganda. ⁴Mbwa ka ba chenga sulwe.

NOTES.—¹ Ta bu nwi u ina meya, he may not drink it who has no horns. ² Ba ambe meya, that they may say horns, i. e. that they may take them for horns. ³ Ku kulukanka wa lukanka (an emphatic expression), by running he ran, i. e. he ran hard. ⁴ That is how Sulwe deceived them.

THE HARE AND THE JACKAL.

Sulwe wa amb'ati: 'Tu ya tu ka dye inyemo, mwaba.' Ba ya ba shike ku chinyemo, ba fumba inyemo. ¹Shi ba kole, bo ona; kangasulwe ka buka, ka sha chidindi, ka zhika muchila wa mwaba. Ka shindaila ko. Ka mane ku shindaila ka mu busha, ka amb'ati: 'Buka, ndo, ba shika bantu. Ba la tu yaya. ²Tu ku ya.' Kalo ka lukanka. Mwenzhina wa kachilwa ku

lukanka ba mu yana babo bantu obadi inyemo. Ba yaya wezo mwaba. Mbwa ka mu chenga bobo mwenzhina.

NOTES.—¹ Shi ba kole, when they, i.e. the nuts, had made them drunk. The idea is that nuts affect them as beer does men. ² Tu ku ya, let's be going.

THE HARE AND THE LION.

Kangasulwe ka yana shumbwa, ati : ' A tu ende tu ka sobane ¹bu twa ku sobana o bachisha bamuzovu.' Shumbwa wa ingula, ati : ' A tu ende.' Ba shike, shumbwa wa diza kwisamo : sulwe wa langa ibwe ikando ikando. Ibwe ledio wa di tola shumbwa kwisamo. Ushumbwa ²ni a ti a fusile afwafwi, sulwe wa amb'ati : ' Pe, ko ya chinichini kodia ku matovu, ame ³nchi dibamba mono munshi.' Sulwe wa chela matovu, u la tafuna. Aze shumbwa ⁴wa leka ibwe, sulwe wa lakama. A bone budio ati dia shika afwafwi sulwe wa sotoka o, wa lea, dia wila anji. Di we budio ibwe, sulwe wa lapwila o matovu ⁵ebwe awo, wa shimwina shumbwa, ati : ' To bwene ntu tubiabe totu.' Ushumbwa wa vumina, ati : ' E. Ame inzho nda lakama. Aze inzho u di dizike ibwe kwizeulu kwisamo.' Sulwe wa di tola : ushumbwa munshi wa lakama, sulwe wa ya ku matovu ku mpela, wa ya ku di leka ibwe koko. Shumbwa wa lakama, a bona ati, dia shika afwafwi ibwe, wa lakamisha chinichini. A lakame bobo, ibwe dia shikila a meno, meno onse a mana ku fwa. Shumbwa aze wa fwa. Sulwe a seluke budio, wa amb'ati : ' Ame nda zowa. Baba bamuzesu ba lakama buti? Ome, nda ba ambila, ati : na mu lakamishe chinichini. Balo ba la lakama kashonto budio. Kambo kako inzho ba diyazha beni. Komwi nda chenga baba bachisha.' A mane bobo, wa lukanka, wa ya.

NOTES.—¹ As we were playing with my uncles the elephants. ² When he was about to throw near. ³ I am still arranging, or placing, myself here below. ⁴ He threw the stone. ⁵ Ebwe awo=a ibwe awo, there on the stone.

CHAPTER VII

CONJUGATION OF THE VERB

IN the following paradigm the essential tenses of the verb are given. Many of them are given in full, not only with the pronouns in the first, second, and third persons, but also with nouns of the various classes in the third person. While this plan involves a considerable space in the grammar, it will, it is hoped, render the study of the verb easier to the student.

No separate paradigm is necessary for the passive voice, as no change takes place except the insertion of **w**, as explained in the previous chapter.

SECT. I. AFFIRMATIVE CONJUGATION.

INDICATIVE MOOD.

I. Present Tense.

Pronoun form.

Ndi bona, or mbona, I see.	Tu bona, we see.
U bona, thou seest.	Mu bona, you see.
U bona, he sees.	Ba bona, they see.

Noun form.

1. **Muntu u bona, the person sees.**
Bantu ba bona, people see.
2. **Mudilo u tenta, fire burns.**
Midilo i tenta, fires burn.
3. **Isamo di mena, the tree grows.**
Masamo a mena, the trees grow.
4. **Buzune bu uluka, the bird flies.**
Mazune a uluka, birds fly.

5. **Kutwi ku chisa**, the ear pains.
Matwi a chisa, ears pain.
6. **Kashimbi ka sobana**, the girl plays.
Tushimbi tu sobana, girls play.
7. **Chintu chi bonwa**, the thing is seen.
Shintu shi bonwa, things are seen.
8. **Impongo i dila**, the goat bleats.
Impongo shi dila, goats bleat.
9. **Lumo lu kosola**, the razor cuts.
Imo shi kosola, razors cut.
- 9a. **Lupidi lu budika**, the hill appears.
Mapidi a budika, the hills appear.

N.B.—This tense is found only in relative clauses; **Muntu u bona**, &c., will also read ‘the person who sees’. Generally the immediate future, **Ndi la bona**, or the aorist **Nda bona** is used with a present meaning.

2. Present Tense: Another Form.

Pronoun form.

Ndi di mu ku bona , I am seeing.	Tudi mu ku bona , we are seeing.
Udi mu ku bona , thou art seeing.	Mudi mu ku bona , you are seeing.
Udi mu ku bona , he is seeing.	Badi mu ku bona , they are seeing.

Noun form.

1. **Muntu udi mu ku bona**, the person is seeing.
Bantu badi mu ku bona, the people are seeing.
 2. **Mudilo udi mu ku tenta**, the fire is burning.
Midilo idi mu ku tenta, the fires are burning.
- &c., &c.

N.B.—This tense indicates that the subject of the verb is at present actually engaged in doing or suffering the action. It means literally, ‘I am in to see’ or ‘I am in seeing’—the **mu** being the preposition in. Just as we say, ‘He is in the act of doing so.’

3. Present Progressive Tense.

*Pronoun form.***Nchi bona**, I still see.**Tu chi bona**, we still see.**U chi bona**, thou still seest.**Mu chi bona**, you still see.**U chi bona**, he still sees.**Ba chi bona**, they still see.*Noun form.*

1. **Muntu u chi bona**, the person still sees.
Bantu ba chi bona, the people still see.
2. **Munzhi u chi budika**, the village still appears.
Minzhi i chi budika, the villages still appear.
3. **Isamo di chi mena**, the tree still grows.
Masamo a chi mena, the trees still grow.
4. **Buzune bu chi uluka**, the bird still flies.
Mazune a chi uluka, the birds still fly.
5. **Kutwi ku chi chisa**, the ear still pains.
Matwi a chi chisa, the ears still pain.
6. **Kashimbi ka chi sobana**, the girl still plays.
Tushimbi tu chi sobana, the girls still play.
7. **Chintu chi chi bonwa**, the thing is still seen.
Shintu shi chi bonwa, the things are still seen.
8. **Impongo i chi dila**, the goat still bleats.
Impongo shi chi dila, the goats still bleat.
9. **Lwizhi lu chi yosa**, the flood still abates.
Inyizhi shi chi yosa, the floods still abate.
- 9a. **Lupidi lu chi budika**, the hill still appears.
Mapidi a chi budika, the hills still appear.

4. Past Imperfect Tense.

*Pronoun form.***Nda ku bona**, I was seeing.**Twa ku bona**, we were seeing.**Wa ku bona**, thou wert seeing.**Mwa ku bona**, you were seeing.**Wa ku bona**, he was seeing.**Ba ku bona**, they were seeing.

Noun form.

1. **Muntu wa ku bona**, the person was seeing.
Bantu ba ku bona, the people were seeing.
2. **Munzhi wa ku bonwa**, the village was being seen.
Minzhi ya ku bonwa, the villages were being seen.
3. **Isamo dia ku mena**, the tree was growing.
Masamo a ku mena, the trees were growing.
4. **Buzune bwa ku uluka**, the bird was flying.
Mazune a ku uluka, the birds were flying.
5. **Kutwi kwa ku chisa**, the ear was being painful.
Matwi a ku chisa, the ears were being painful.
6. **Kashimbi ka ku sobana**, the girl was playing.
Tushimbi twa ku sobana, the girls were playing.
7. **Chintu cha ku bonwa**, the thing was being seen.
Shintu sha ku bonwa, the things were being seen.
8. **Impongo ya ku dila**, the goat was bleating.
Impongo sha ku dila, the goats were bleating.
9. **Lwimbo lwa ku imbwa**, the song was being sung.
Inyimbo sha ku imbwa, the songs were being sung.
- 9a. **Lupidi lwa ku budika**, the hill was appearing.
Mapidi a ku budika, the hills were appearing.

N.B.—This tense denotes what was being done at some past time. It may also indicate something that will take place shortly. It is formed by placing the aorist before the infinitive of the verb.

5. Imperfect Progressive Tense.

To form this simply place **chi** before the verb in the above examples. Thus: **Nda ku chi bona**, I was still seeing.

6. Imperfect Habitual Tense.

Pronoun form.

Nda ku ya bu bona , I was going seeing.	Twa ku ya bu bona , we were going seeing.
Wa ku ya bu bona , thou wert going seeing.	Mwa ku ya bu bona , you were going seeing.
Wa ku ya bu bona , he was going seeing.	Ba ku ya bu bona , they were going seeing.

Noun form.

1. **Muntu wa ku ya bu bona**, the person was going seeing.
Bantu ba ku ya bu bona, the people were going seeing.
 &c., &c.

N.B.—The meaning of this tense is best expressed in the English equivalents given above. It indicates that the two actions of going (in thought) and seeing were carried on simultaneously. This tense would be employed in translating such sentences as: He was going about collecting taxes, **wa ku ya bu lumbuzha**.

7. **Aorist Tense.***Pronoun form.*

Nda bona, I saw.

Wa bona, thou sawest.

Wa bona, he saw.

Twa bona, we saw.

Mwa bona, you saw.

Ba bona, they saw.

Noun form.

1. **Muntu wa bona**, the person saw.
Bantu ba bona, the people saw.
2. **Munzhi wa budika**, the village appeared.
Minzhi ya budika, villages appeared.
3. **Isamo dia mena**, the tree grew.
Masamo a mena, the trees grew.
4. **Buzune bwa uluka**, the bird flew.
Mazune a uluka, the birds flew.
5. **Kutwi kwa chisa**, the ear pained.
Matwi a chisa, the ears pained.
6. **Kashimbi ka sobana**, the girl played.
Tushimbi twa sobana, the girls played.
7. **Chintu cha bonwa**, the thing was seen.
Shintu sha bonwa, the things were seen.
8. **Impongo ya dila**, the goat bleated.
Impongo sha dila, the goats bleated.
9. **Lwimbo lwa imbwa**, the song was sung.
Inyimbo sha imbwa, the songs were sung.

Mapidi a budika, the hills appeared.

Midilo ya ka tenta, or ka tenta, the fires did burn.

3. **Isamo dia ka mena, or ka di mena,** the tree did grow.
Masamo a ka mena, or ka mena, the trees did grow.
4. **Buzune bwa ka uluka, or ka bu uluka,** the bird did fly.
Mazune a ka uluka, or ka uluka, the birds did fly.
5. **Kutwi kwa ka chisa, or ka ku chisa,** the ear was painful.
Matwi a ka chisa, or ka chisa, the ears were painful.
6. **Kashimbi ka ka sobana,** the girl played.
Tushimbi twa ka sobana, or ka tu sobana, the girls played.
7. **Chintu cha ka bonwa, or ka chi bonwa,** the thing was seen.
Shintu sha ka bonwa, or ka shi bonwa, the things were seen.
8. **Impongo ya ka dila, or ka dila,** the goat did bleat.
Impongo sha ka dila, or ka shi dila, the goats did bleat.
9. **Lwimbo lwa ka imbwa, or ka lu imbwa,** the song was sung.
Inyimbo sha ka imbwa, or ka shi imbwa, the songs were sung.
- 9a. **Lupidi lwa ka budika, or ka lu budika,** the hill did appear.
Mapidi a ka budika, or ka budika, the hills did appear.

N.B.—This tense denotes what was completely done at some time past. Notice the two forms according as the particle **ka** precedes or succeeds the pronoun. No rule can be given as to when to use the one or the other; they can be used alternatively as desired, except that in the relative clauses the first form is employed. When the verb begins with a vowel changes take place according to rules given in Chapter II.

II. Past Tense : Another Form.

This is formed by means of the particle **ka**, and the perfect form of the verb.

Pronoun form.

Chi mbwene, I did see.

Ko bwene, thou didst see.

Ka bwene, he did see.

Ka tu bwene, we did see.

Ka mu bwene, you did see.

Ka ba bwene, they did see.

Noun form.

1. **Muntu ka bwene**, the person did see.
Bantu ka ba bwene, the people did see.
2. **Munzhi ko bwenwe**, the village was seen.
Minzhi ke bwenwe, the villages were seen.
3. **Isamo ka di menene**, the tree did grow.
Masamo ka menene, the trees did grow.
4. **Buzane ka bu ikilwe**, the meat was cooked.
Mazane ka ikilwe, the meats were cooked.
5. **Kutwi ka ku chisile**, the ear was painful.
Matwi ka chisile, the ears were painful.
6. **Kashimbi ka ka sobanine**, the girl did play.
Tushimbi ka tu sobanine, the girls did play.
7. **Chintu ka chi shikile**, the thing did arrive.
Shintu ka shi shikile, the things did arrive.
8. **Impongo ka didile**, the goat bleated.
Impongo ka shi didile, the goats bleated.
9. **Lumo ka lu kosolele**, the razor cut.
Imo ka shi kosolele, the razors cut.
- 9a. **Lupidi ka lu budikile**, the hill appeared.
Mapidi ka budikile, the hills appeared.

12. Past Progressive Tense.

This is formed by merely placing **chi** before the verb in No. 10, thus: **Nda ka chi bona**, I did still see.

13. Past Habitual Tense.

The form for this is: **Nda ka ya bu bona**, I went seeing.
Muntu wa ka ya bu bona, the person went seeing, &c.

14. Perfect Tense.

Pronoun form.

Ndi bwene , I have seen.	Tudi bwene , we have seen.
Udi bwene , thou hast seen.	Mudi bwene , you have seen.
Udi bwene , he has seen.	Badi bwene , they have seen.

Noun form.

1. **Muntu udi bwene**, the person has seen.
Bantu badi bwene, the people have seen.
2. **Mudilo udi tentele**, the fire has burnt.
Midilo idi tentele, the fires have burnt.
3. **Isamo didi menene**, the tree has grown.
Masamo adi menene, the trees have grown.
4. **Bazune budi ulukile**, the bird has flown.
Mazune adi ulukile, the birds have flown.
5. **Kutwi kudi chisile**, the ear is painful.
Matwi adi chisile, the ears are painful.
6. **Kashimbi kadi sobanine**, the girl has played.
Tushimbi tudi sobanine, the girls have played.
7. **Chintu chidi bwenwe**, the thing has been seen.
Shintu shidi bwenwe, the things have been seen.
8. **Impongo idi didile**, the goat has bleated.
Impongo shidi didile, the goats have bleated.
9. **Lumo ludi kosolele**, the razor has cut.
Imo shidi kosolele, the razors have cut.
- 9a. **Lufu ludi shikile**, death has arrived.
Mafu adi shikile, deaths have arrived.

N.B.—The perfect tense and those tenses formed from it are the only ones that are formed by means of suffixes. The general rule is that the suffix *-ile* or *-ele* is suffixed to the root of the verb, but, as in the case of the relative suffix which it resembles, it undergoes some modification.

Verbs ending in *-na* take *-ine* or *-ene* or *-wene*,

„	„	<i>-mba</i> take <i>-ene</i> ,
„	„	<i>-ama</i> change <i>-ame</i> into <i>-eme</i> ,
„	„	<i>-ata</i> change <i>-ata</i> into <i>-ete</i> ,
„	„	<i>-ala</i> change <i>-ala</i> into <i>-ele</i> .

Intransitive verbs in the perfect tense denote being in a certain state. Thus, above, *kutwi kudi chisile* means that the ear is painful. *Bantu badi bambene*, the people have arranged themselves side by side and are now in that position. *Isamo didi chieme*, the tree is across.

It will be noticed that the particle *di* is appended to the pronoun. In relative clauses this is dropped. *Muntu u bwene*, the person who has seen, &c.

See Chapter IV, Sections 1, 2, for the uses of verbs in this tense as adjectives.

Certain verbs are used mostly in the perfect form, e.g. kwete (from kwata), when used in the sense of 'have'; fwine from ku funa, to love, &c.

15. Pluperfect Tense.

Pronoun form.

Nda ku bwene, I had seen. **Twa ku bwene**, we had seen.

Wa ku bwene, thou hadst seen. **Mwa ku bwene**, you had seen.

Wa ku bwene, he had seen. **Ba ku bwene**, they had seen.

Noun form.

1. **Muntu wa ku bwene**, the person had seen.

Bantu ba ku bwene, the people had seen.

2. **Mudilo wa ku tentele**, the fire had burnt.

Midilo ya ku tentele, the fires had burnt.

&c., &c.

N.B.—This tense indicates something that had taken place before something else had happened, thus: **Chi nta na ku shika nda ku mu bwene**, before I arrived I saw him. It is formed out of the imperfect and perfect tenses.

16. Perfect Progressive Tense.

This is formed merely by inserting **chi** before the verb in the perfect tense. **Muntu u chi bwene**, the person has still seen, &c.

17. Immediate Future Tense.

Pronoun form.

Ndi la bona, I am about to see, I shall see. **Tu la bona**, we are about to see, we shall see.

U la bona, thou wilt see, &c. **Mu la bona**, you will see.

U la bona, he will see. **Ba la bona**, they will see.

Noun form.

1. **Muntu u la bona**, the person will see.

Bantu ba la bona, the people will see.

2. **Mudilo u la tenta**, the fire will burn.

Midilo i la tenta, the fires will burn.

3. **Isamo di la mena**, the tree will grow.
Masamo a la mena, the trees will grow.
4. **Buzune bu la uluka**, the bird will fly.
Mazune a la uluka, the birds will fly.
5. **Kutwi ku la chisa**, the ear will pain.
Matwi a la chisa, the ears will pain.
6. **Kashimbi ka la sobana**, the girl plays.
Tushimbi tu la sobana, the girls will play.
7. **Chintu chi la bonwa**, the thing will be seen.
Shintu shi la bonwa, the things will be seen.
8. **Impongo i la dila**, the goat will bleat.
Impongo shi la dila, the goats will bleat.
9. **Lumo lu la kosola**, the razor will cut.
Imo shi la kosola, the razors will cut.
- 9a. **Lupidi lu la budika**, the hill will appear.
Mapidi a la budika, the hills will appear.

N.B.—This is a very extensively used tense. It is used with three meanings, I am about to see, I shall see, I am seeing, &c.

18. Immediate Future Habitual Tense.

The form of this is : **Ndi la ya bu bona**, I shall go seeing, I am going seeing, &c.

19. Future Tense (1).

Pronoun form.

- | | |
|---------------------------------------|---------------------------------------|
| Nka la bona , I shall see. | Tu ka la bona , we shall see. |
| U ka la bona , thou shalt see. | Mu ka la bona , you will see. |
| U ka la bona , he will see. | Ba ka la bona , they will see. |

Noun form.

1. **Muntu u ka la bona**, the person shall see.
Bantu ba ka la bona, the people shall see.
2. **Mudilo u ka la tenta**, the fire will burn.
Midilo i ka la tenta, the fires will burn.
3. **Isamo di ka la mena**, the tree will grow.
Masamo a ka la mena, the trees will grow.

4. **Buzune bu ka la uluka**, the bird will fly.
Mazune a ka la uluka, the birds will fly.
5. **Kutwi ku ka la chisa**, the ear will pain.
Matwi a ka la chisa, the ears will pain.
6. **Kashimbi ka ka la sobana**, the girl will play.
Tushimbi tu ka la sobana, the girls will play.
7. **Chintu chi ka la bonwa**, the thing will be seen.
Shintu shi ka la bonwa, the things will be seen.
8. **Impongo i ka la dila**, the goat will bleat.
Impongo shi ka la dila, the goats will bleat.
9. **Lumo lu ka la kosola**, the razor will cut.
Imo shi ka la kosola, the razors will cut.
- 9a. **Lupidi lu ka la budika**, the hill will appear.
Mapidi a ka la budika, the hills will appear.

20. Future Tense (2).

This tense is the same in form as the preterite **Nda ka bona**, but with a slightly different pronunciation. The action to be done is regarded as already done. So, when Baila attempt to speak Suto, they often say **Re tsamaile**, we have gone, when they mean **Rea tsamaea**, or **re tla tsamaea**, we are going, we shall go.

21. Future Tense (3).

This is the same as the aorist, with a slightly different pronunciation, **Nda bona**, I shall see, &c. The same remarks apply as above.

22. Future Tense (4).

Pronoun form.

Ndi la ya ku bona , I shall see.	Tu la ya ku bona , we shall see.
U la ya ku bona , thou wilt see.	Mu la ya ku bona , thou wilt see.
U la ya ku bona , he will see.	Ba la ya ku bona , they will see.

Noun form.

1. **Muntu u la ya ku bona**, the person will see.
Bantu ba la ya ku bona, the people will see.
 &c., &c.

N.B.—The literal meaning of **Ndi la ya ku bona** is, I am going to see. It indicates something about to happen very soon. ,

23. **Future Progressive Tense.**

This is formed by inserting **chi** before the verb in the first future tense, thus : **Muntu u ka la chi bona**, the person will still see.

24. **Future Habitual Tense.**

This is formed from the first future tense by inserting **bu** before the verb, thus : **Muntu u ka la ya bu bona**, the person will go seeing.

POTENTIAL MOOD.

1. **Present Tense.***Pronoun form.*

- | | |
|-------------------------------------|-------------------------------------|
| Nka bona , I may or can see. | Tu ka bona , we may see, &c. |
| U ka bona , thou mayest see. | Mu ka bona , you may see. |
| U ka bona , he may see. | Ba ka bona , they may see. |

Noun form.

1. **Muntu u ka bona**, the person may see.
Bantu ba ka bona, the people may see.
2. **Mudilo u ka tenta**, the fire may burn.
Midilo i ka tenta, the fires may burn.
 &c., &c.

N.B.—This corresponds to the indicative present **ndi bona**, &c., and like it is found mostly if not solely in relative clauses.

2. Immediate Future Tense.

Pronoun form.

Ndi la ka bona , I may be seeing.	Tu la ka bona , we may be seeing.
U la ka bona , thou mayest be seeing.	Mu la ka bona , you may be seeing.
U la ka bona , he may be seeing.	Ba la ka bona , they may be seeing.

Noun form.

1. **Muntu u la ka bona**, the person may be seeing, *or* may see.
Bantu ba la ka bona, the people may be seeing, *or* may see.
2. **Mudilo u la ka tenta**, the fire may burn.
Midilo i la ka tenta, the fires may burn.
3. **Isamo di la ka mena**, the tree may grow.
Masamo a la ka mena, the trees may grow.
4. **Buzune bu la ka uluka**, the bird may fly.
Mazune a la ka uluka, the birds may fly.
5. **Kutwi ku la ka chisa**, the ear may pain.
Matwi a la ka chisa, the ears may pain.
6. **Kashimbi ka la ka sobana**, the girl may play.
Tushimbi tu la ka sobana, the girls may play.
7. **Chintu chi la ka bonwa**, the thing may be seen.
Shintu shi la ka bonwa, the things may be seen.
8. **Impongo i la ka fwa**, the goat may die.
Impongo shi la ka fwa, the goats may die.
9. **Lumo lu la ka sweka**, the razor may be lost.
Imo shi la ka sweka, the razors may be lost.
- 9a. **Lupidi lu la ka budika**, the hill may appear.
Mapidi a la ka budika, the hills may appear.

N.B.—This corresponds to the indicative immediate future tense, and like it, as shown in the above examples, is often used with a present meaning.

3. Imperfect Tense.

This is formed by inserting the particle **ka** before the verb in the indicative imperfect. Thus : **Nda ku ka bona**, I might or could see.

4. Perfect Tense.

This is formed by inserting the particle **ka** before the verb in the indicative perfect. Thus: **Ndi ka bwene**, I should or would have seen.

5. Future Tense.

Pronoun form.

Nka ka bona , it may be I shall see.	Tu ka ka bona , it may be we shall see.
U ka ka bona , it may be thou wilt see.	Mu ka ka bona , it may be you shall see.
U ka ka bona , it may be he will see.	Ba ka ka bona , it may be they will see.

Noun form.

- Muntu u ka ka bona**, it may be the person will see.
Bantu ba ka ka bona, it may be the people will see.
 &c., &c.

SUBJUNCTIVE MOOD.

For notes on the use of the subjunctive mood, see Chap. XI.

1. Present Tense.

Pronoun form.

Mbone , (that) I see.	Tu bone , (that) we see.
U bone , (that) thou see.	Mu bone , (that) you see.
A bone , (that) he see.	Ba bone , (that) they see.

Noun form.

- Muntu u bone**, (that) the person see.
Bantu ba bone, (that) the people see.
- Mudilo u tente**, (that) the fire burn.
Midilo i tente, (that) the fires burn.
- Isamo di mene**, (that) the tree grow.
Masamo a mene, (that) the trees grow.
- Buzune bu uluke**, (that) the bird fly.
Mazune a uluke, (that) the birds fly.

5. **Kutwi ku chise**, (that) the ear pain.
Matwi a chise, (that) the ears pain.
6. **Kashimbi ka sobane**, (that) the girl play.
Tushimbi tu sobane, (that) the girls play.
7. **Chintu ohi bonwe**, (that) the thing be seen.
Shintu shi bonwe, (that) the things be seen.
8. **Impongo i fwe**, (that) the goat die.
Impongo shi fwe, (that) the goats die.
9. **Lumo lu kosole**, (that) the razor cut.
Imo shi kosole, (that) the razors cut.
- 9a. **Lupidi lu budike**, (that) the hill appear.
Mapidi a budike, (that) the hills appear.

2. Present Tense : Another Form.

Pronoun form.

- | | |
|-------------------------------------|--------------------------------------|
| Ndu ku bona , (that) I see. | Tu ku bona , (that) we see. |
| U ku bona , (that) thou see. | Mu ku bona , (that) you see. |
| A ku bona , (that) he see. | Ba ku bona , (that) they see. |

Noun form.

1. **Muntu a ku bona**, (that) the person see.
Bantu ba ku bona, (that) the people see.
 &c., &c.

3. Future Tense.

Pronoun form.

- | | |
|--|---|
| Nka bone , (that) I may see. | Tu ka bone , (that) we may
see. |
| U ka bone , (that) thou may
see. | Mu ka bone , (that) you may
see. |
| A ka bone , (that) he may see. | Ba ka bone , (that) they may
see. |

Noun form.

1. **Muntu a ka bone**, (that) the person may see.
Bantu ba ka bone, (that) the people may see.
2. **Mudilo u ka tente**, (that) the fire may burn.
Midilo i ka tente, (that) the fires may burn.

3. **Isamo di ka mene**, (that) the tree may grow.
Masamo a ka mene, (that) the trees may grow.
4. **Buzune ba ka uluke**, (that) the bird may fly.
Mazune a ka uluke, (that) the birds may fly.
5. **Kashimbi ka ka sobane**, (that) the girl may play.
Tushimbi tu ka sobane, (that) the girls may play.
6. **Kutwi ku ka chise**, (that) the ear may pain.
Matwi a ka chise, (that) the ears may pain.
7. **Chintu chi ka bonwe**, (that) the thing may be seen.
Shintu shi ka bonwe, (that) the things may be seen.
8. **Impongo i ka fwe**, (that) the goat may die.
Impongo shi ka fwe, (that) the goats may die.
9. **Lumo lu ka kosole**, (that) the razor may cut.
Imo shi ka kosole, (that) the razors may cut.
- 9a. **Lupidi lu ka budike**, (that) the hill may appear.
Mapidi a ka budike, (that) the hills may appear.

4. Future Tense : Another Form.

Pronoun form.

- | | |
|--|---|
| Nka ku bona , (that) I may see. | Tu ka ku bona , (that) we may see. |
| U ka ku bona , (that) thou may see. | Mu ka ku bona , (that) you may see. |
| A ka ku bona , (that) he may see. | Ba ka ku bona , (that) they may see. |

Noun form.

1. **Muntu a ka ku bona**, (that) a person may see.
Bantu ba ka ku bona, (that) people may see.
&c., &c.

IMPERATIVE MOOD.

1. Present Tense : Simple Form.

Singular : **Bona**, see thou. *Plural* : (wanting).

Augmented Form.

This is formed with the help of the auxiliaries **Ka**, **Na**, **A**.

The first is followed by the pronouns and by the verb in its simple form. The two latter particles are followed by the verb in its subjunctive form.

First form : Ka.

Pronoun form.

Ka nda ya , let me go.	Ka tu ya , let us go.
Ko ya (ka u), go thou.	Ka mu ya , go ye.
Ka ya (ka a ya), let him go.	Ka ba ya , let them go.

Noun form.

1. **Muntu ka bona**, let the person see.
Bantu ka ba ya, let the people go.
2. **Mudilo ko tenta**, let the fire burn.
Midilo ke tenta, let the fires burn.
3. **Isamo ka di mena**, let the tree grow.
Masamo ka mena, let the trees grow.
4. **Buzune ka bu uluka**, let the bird fly.
Mazune ka uluka, let the birds fly.
5. **Kashimbi ka ka sobana**, let the girl play.
Tushimbi ka tu sobana, let the girls play.
6. **Kutwi ka ku chisa**, let the ear pain.
Matwi ka chisa, let the ears pain.
7. **Chintu ka chi bonwa**, let the thing be seen.
Shintu ka shi bonwa, let the things be seen.
8. **Impongo ke fwa**, let the goat die.
Impongo ka shi fwa, let the goats die.
9. **Lumo ka lu kosola**, let the razor cut.
Imo ka shi kosola, let the razors cut.
- 9a. **Lupidi ka lu budika**, let the hill appear.
Mapidi ka budika, let the hills appear.

Second form : Na, A.

Pronoun form.

Ni mbone , let me see.	Na, or a, tu bone , let us see.
No bone , see thou.	Na, or a, mu bone , see ye.
Na or a bone , let him see.	Na, or a, ba bone , let them see.

Noun form.

1. **Muntu na, or a, bone**, let the person see.
Bantu na, or a, ba bone, let the people see.
2. **Mudilo no tente**, let the fire burn.
Midilo ne tente, let the fires burn.
3. **Isamo na, or a, di mene**, let the tree grow.
Masamo na, or a, tente, let the trees grow.
4. **Buzune na, or a, bu uluke**, let the bird fly.
Mazune na, or a, uluke, let the birds fly.
5. **Kutwi na, or a, ku chise**, let the ear pain.
Matwi na, or a, chise, let the ears pain.
6. **Kashimbi na, or a, ka sobane**, let the girl play.
Tushimbi na, or a, tu sobane, let the girls play.
7. **Chintu na, or a, chi bonwe**, let the thing be seen.
Shintu na, or a, shi bonwe, let the things be seen.
8. **Impongo ne fwe**, let the goat die.
Impongo na shi fwe, let the goats die.
9. **Lumo na lu kosole**, let the razor cut.
Imo na shi kosole, let the razors cut.
- 9a. **Lupidi na lu budike**, let the hill appear.
Mapidi na, or a budike, let the hills appear.

2. **Future Tense.**

This is formed by means of the future subjunctive preceded by the particle **a**. Thus: **A tu ka bone**, let us see ; **a mu ka bone**, do ye see, &c.

SECT. 2. **NEGATIVE CONJUGATION.**

INDICATIVE MOOD.

1. **Present Tense.***Pronoun form.*

- | | |
|--|--------------------------------------|
| Shi boni , I do not see. | Ta tu boni , we do not see. |
| To (ta u) boni , thou dost not see. | Ta mu boni , you do not see. |
| Ta boni (ta a) , he does not see. | Ta ba boni , they do not see. |

Noun form.

1. **Muntu ta (ta a) boni**, the person does not see.
Bantu ta ba boni, the people do not see.
2. **Mudilo to (ta u) tenti**, the fire does not burn.
Midilo te (ta i) tenti, the fires do not burn.
3. **Isamo ta di meni**, the tree does not grow.
Masamo ta meni, the trees do not grow.
4. **Buzune ta bu uluki**, the bird does not fly.
Mazune ta uluki, the birds do not fly.
5. **Kutwi ta ku chisi**, the ear does not pain.
Matwi ta chisi, the ears do not pain.
6. **Kashimbi ta ka sobani**, the girl does not play.
Tushimbi ta tu sobani, the girls do not play.
7. **Chintu ta chi bonwi**, the thing is not seen.
Shintu ta shi bonwi, the things are not seen.
8. **Impongo te (ta i) fwi**, the goat does not die.
Impongo ta shi fwi, the goats do not die.
9. **Lumo ta lu kosodi**, the razor does not cut.
Imo ta shi kosodi, the razors do not cut.
- 9a. **Lupidi ta lu budiki**, the hill does not appear.
Mapidi ta budiki, the hills do not appear.

2. Present Tense: 'Not Yet' Form.

Pronoun form.

Shi na ku bona , I have not yet seen.	Ta tu na ku bona , we have not yet seen.
To na ku bona , thou hast not yet seen.	Ta mu na ku bona , you have not yet seen.
Ta na ku bona , he has not yet seen.	Ta ba na ku bona , they have not yet seen.

Noun form.

1. **Muntu ta na ku bona**, the person has not yet seen.
Bantu ta ba na ku bona, the people have not yet seen.
2. **Mudilo to na ku tenta**, the fire has not yet burnt.
Midilo te na ka tenta, the fires have not yet burnt.

3. **Isamo ta di na ku mena**, the tree has not yet grown.
Masamo ta na ku mena, the trees have not yet grown.
4. **Buzune ta bu na ku uluka**, the bird has not yet flown.
Mazune ta na ku uluka, the birds have not yet flown.
5. **Kutwi ta ku na ku ohisa**, the ear has not yet pained.
Matwi ta na ku ohisa, the ears are not yet painful.
6. **Kashimbi ta ka na ku sobana**, the girl has not yet played.
Tushimbi ta tu na ku sobana, the girls have not yet played.
7. **Chintu ta chi na ku bonwa**, the thing is not yet seen.
Shintu ta shi na ku bonwa, the things are not yet seen.
8. **Impongo te na ku fwa**, the goat is not yet dead.
Impongo ta shi na ku fwa, the goats are not yet dead.
9. **Lumo ta lu na ku kosola**, the razor has not yet cut.
Imo ta shi na ku kosola, the razors have not yet cut.
- 9a. **Lupidi ta lu na ku budika**, the hill has not yet appeared.
Mapidi ta na ku budika, the hills have not yet appeared.

N.B.—This tense indicates that the action expressed by the verb is incomplete and still going on, e. g. *Kembe kangu kadi kwi?* *Shi na ku ka bona*, where is my axe? I have not yet seen it, i. e. I am still looking for it. So that while by the English equivalent it seems to be a perfect tense, it is really a present incomplete tense.

3. Perfect Tense.

Pronoun form.

- | | |
|---------------------------------------|--|
| Shi bwene , I have not seen. | Ta tu bwene , we have not seen. |
| To bwene , thou hast not seen. | Ta mu bwene , you have not seen. |
| Ta bwene , he has not seen. | Ta ba bwene , they have not seen. |

Noun form.

1. **Muntu ta bwene**, the person has not seen.
Bantu ta ba bwene, the people have not seen.
 &c., &c.

N.B.—This tense is formed from the affirmative perfect indicative by placing before it the negative particle *ta*, the copula *di* being omitted.

4. Perfect Tense: Second Form.

Pronoun form.

Ndina (<i>or nina</i>) ku bona , I have not seen.	Twina ku bona , we have not seen.
U ina ku bona , thou hast not seen.	Mwina ku bona , you have not seen.
U ina ku bona , he has not seen.	Ba ina ku bona , they have not seen.

Noun form.

- Muntu u ina ku bona**, the person has not seen.
Bantu ba ina ku bona, the people have not seen.
- Mudilo u ina ku tenta**, the fire has not burnt.
Midilo i na ku tenta, the fires have not burnt.
&c., &c.

N.B.—Literally **Muntu u ina ku bona** means ‘the person has no seeing’, the particle **ina** being the verb **kwina**, ‘to be not, to have not.’ The tense carries either a perfect or a present meaning, ‘the man has not seen, he does not see.’ Notice the coalescence of vowels.

5. Aorist Tense.

This is formed from the affirmative aorist indicative by placing **ta** before it. But in the 1st per. sing. we have **Shi bona**, not **Ta nda bona**, and the pronouns throughout are not the long **-a** forms but the short **u**, **di**, &c. Coalescence of vowels takes place just as in the present negative.

6. Imperfect Tense.

Pronoun form.

Ndi na uku bona , I was not seeing.	Twina uku bona , we were not seeing.
U ina uku bona , thou wert not seeing.	Mwina uku bona , you were not seeing.
U ina uku bona , he was not seeing.	Ba ina uku bona , they were not seeing.

Noun form.

1. **Muntu u ina uku bona**, the person was not seeing.
Bantu ba ina uku bona, the people were not seeing.
 &c., &c.

N.B.—This tense is very similar in form to the second form of the perfect, **ndina ku bona**, &c., the only difference being that **u** is placed before the infinitive particle, **ku**. This **u** is probably a form of **ku**.

7. Past Tense (1).

This is formed similarly to the imperfect, the only difference being that instead of the particle **uku** before the verb we find **uka**. Thus: **Ndi na uka bona**, I did not see; **Twina uka bona**, we did not see.

8. Past Tense (2).

Pronoun form.

- | | |
|--|---|
| Ndi ne nda ka bona , I did not see. | Twina ni twa ka bona , we did not see. |
| U ina ni wa ka bona , thou didst not see. | Mwina ni mwa ka bona , you did not see. |
| U ina na a ka bona , he did not see. | Ba ina ni ba ka bona , they did not see. |

Noun form.

1. **Muntu u ina na a ka bona**, the person did not see.
Bantu ba ina ni ba ka bona, the people did not see.
2. **Mudilo u ina ni wa ka tenta**, the fire did not burn.
Midilo i na ni ya ka tenta, the fires did not burn.
3. **Buzune bwina ni bwa ka uluka**, the bird did not fly.
Mazune a ina ni a ka uluka, the birds did not fly.
4. **Isamo di na ni dia ka mena**, the tree did not grow.
Masamo a ina ni a ka mena, the trees did not grow.
5. **Kutwi kwina ni kwa ka chisa**, the ear did not pain.
Matwi a ina ni a ka chisa, the ears did not pain.
6. **Kashimbi ka ina ni ka ka sobana**, the girl did not play.
Tushimbi twina ni twa ka sobana, the girls did not play.

7. **Chintu chi na ni cha ka bonwa**, the thing was not seen.
Shintu shina ni sha ka bonwa, the things were not seen.
8. **Impongo ina ni ya ka fwa**, the goat did not die.
Impongo shi na ni sha ka fwa, the goats did not die.
9. **Lumo lwina ni lwa ka kosola**, the razor did not cut.
Imo shina ni sha ka kosola, the razors did not cut.
- 9a. **Lupidi lwina ni lwa ka budika**, the hill did not appear.
Mapidi a ina ni a ka budika, the hills did not appear.

9. Past Tense (3).

Pronoun form.

- | | |
|---|--|
| Chi nta boni , I did not see. | Ka tu ta boni , we did not see. |
| Ko ta boni , thou didst not see. | Ka mu ta boni , you did not see. |
| Ka ta boni , he did not see. | Ka ba ta boni , they did not see. |

Noun form.

1. **Muntu ka ta boni**, the person did not see.
Bantu ka ba ta boni, the people did not see.
2. **Mudilo ko ta tenti**, the fire did not burn.
Midilo ke ta tenti, the fires did not burn.
3. **Isamo ka di ta meni**, the tree did not grow.
Masamo ka ta meni, the trees did not grow.
4. **Buzune ka bu ta uluki**, the bird did not fly.
Mazune ka ta uluki, the birds did not fly.
5. **Kutwi ka ku ta chisi**, the ear did not pain.
Matwi ka ta chisi, the ears did not pain.
6. **Kashimbi ka ka ta sobani**, the girl did not play.
Tushimbi ka tu ta sobani, the girls did not play.
7. **Chintu ka chi ta bonwi**, the thing was not seen.
Shintu ka shi ta bonwi, the things were not seen.
8. **Impongo ke ta fwi**, the goat did not die.
Impongo ka shi ta fwi, the goats did not die.
9. **Lumo ka lu ta kosodi**, the razor did not cut.
Imo ka shi ta kosodi, the razors did not cut.

9a. **Lupidi ka lu ta budiki**, the hill did not appear.

Mapidi ka ta budiki, the hills did not appear.

10. Past Tense—'Not Yet' Form.

Pronoun form.

Chi nta na ku bona, I had not yet seen. **Ka tu na ku bona**, we had not yet seen.

Ko ta na ku bona, thou hadst not yet seen. **Ka mu ta na ku bona**, you had not yet seen.

Ka ta na ku bona, he had not yet seen. **Ka ba ta na ku bona**, they had not yet seen.

Noun form.

1. **Muntu ka ta na ku bona**, the person had not yet seen.

Bantu ka ba ta na ku bona, the people had not yet seen.

2. **Mudilo ko ta na ku tenta**, the fire had not yet burnt.

Midilo ke ta na ku tenta, the fires had not yet burnt.

3. **Isamo ka di ta na ku mena**, the tree had not yet grown.

Masamo ka ta na ku mena, the trees had not yet grown.

4. **Buzune ka bu ta na ku uluka**, the bird had not yet flown.

Mazune ka ta na ku uluka, the birds had not yet flown.

5. **Kutwi ka ku ta na ku ohisa**, the ear had not yet pained.

Matwi ka ta na ku chisa, the ears had not yet pained.

6. **Kashimbi ka ka ta na ku sobana**, the girl had not yet played.

Tushimbi ka tu na ku sobana, the girls had not yet played.

7. **Chintu ka chi ta na ku bonwa**, the thing had not yet been seen.

Shintu ka shi ta na ku bonwa, the things had not yet been seen.

8. **Impongo ke ta na ku fwa**, the goat had not yet died.

Impongo ka shi ta na ku fwa, the goats had not yet died.

9. **Lumo ka lu ta na ku kosola**, the razor had not yet cut.

Imo ka shi ta na ku kosola, the razors had not yet cut.

9a. **Lupidi ka lu ta na ku budika**, the hill had not yet appeared.

Mapidi ka ta na ku budika, the hills had not yet appeared.

N.B.—This tense indicates an action that in the past was not yet complete but still going on. It can often be best translated by means of the word 'before', e. g. **Nda ka shika wezo ka ta na ku budika**, I arrived before he appeared, lit. he had not yet appeared.

11. Pluperfect Tense.

Pronoun form.

Shi na ka bwene , I had not seen.	Ta tu na ka bwene , we had not seen.
--	---

To na ka bwene , thou hadst not seen.	Ta mu na ka bwene , you had not seen.
--	--

Ta na ka bwene , he had not seen.	Ta ba na ka bwene , they had not seen.
--	---

Noun form.

1. **Muntu ta na ka bwene**, the person had not seen.

Bantu ta ba na ka bwene, the people had not seen.

&c., &c.

N.B.—A native will say that **Shi na ka bwene**, &c., expresses surprise; **Shi na ka bwene chintu chidi bodia**, I had not seen such a thing, I have never before seen such a thing.

12. Future Tense (1).

Pronoun form.

Shi nti mboni , I shall not see.	Ta tu ti tu boni , we shall not see.
---	---

To ti u boni , thou shalt not see.	Ta mu ti mu boni , you shall not see.
---	--

Ta ti a boni , he shall not see.	Ta ba ti ba boni , they shall not see.
---	---

Noun form.

1. **Muntu ta ti a boni**, the person shall not see.

Bantu ta ba ti ba boni, the people shall not see.

2. **Mudilo to ti u tenti**, the fire shall not burn.
Midilo te ti i tenti, the fires shall not burn.
3. **Isamo ta di ti di meni**, the tree will not grow.
Masamo ta ti a meni, the trees shall not grow.
4. **Buzune ta bu ti bu uluke**, the bird will not fly.
Mazune ta ti a meni, the birds will not fly.
5. **Kutwi ta ku ti ku chisi**, the ear will not pain.
Matwi ta ti a chisi, the ears will not pain.
6. **Kashimbi ta ka ti ka sobani**, the girl will not play.
Tushimbi ta tu ti tu sobani, the girls will not play.
7. **Chintu ta chi ti chi bonwi**, the thing will not be seen.
Shintu ta shi ti shi bonwi, the things will not be seen.
8. **Impongo te ti i fwi**, the goat will not die.
Impongo ta shi ti shi fwi, the goats will not die.
9. **Lumo ta lu ti lu kosodi**, the razor will not cut.
Imo ta shi ti shi kosodi, the razors will not cut.
- 9a. **Lupidi ta lu ti lu budiki**, the hill will not appear.
Mapidi ta ti a budiki, the hills will not appear.

13. Future Tense (2).

Pronoun form.

Ndi na ni nka bona , I shall not see.	Twina ni tu ka bona , we shall not see.
U ina ni u ka bona , thou wilt not see.	Mwina ni mu ka bona , you will not see.
U ina ni a ka bona , he will not see.	Ba ina ni ba ka bona , they will not see.

Noun form.

1. **Muntu u ina ni a ka bona**, the person will not see.
Bantu ba ina ni ba ka bona, the people will not see.
2. **Mudilo u ina ni u ka tenta**, the fire will not burn.
Midilo i na ni i ka tenta, the fires will not burn.
3. **Buzune bwina ni bu ka uluka**, the bird will not fly.
Mazune a ina ni a ka uluka, the birds will not fly.

4. **Isamo di na ni di ka mena**, the tree will not grow.
Masamo a ina ni a ka mena, the trees will not grow.
5. **Kutwi kwina ni ku ka chisa**, the ear will not pain.
Matwi a ina ni a ka chisa, the ears will not pain.
6. **Kashimbi ka ina ni ka ka sobana**, the girl will not play.
Tushimbi twina ni tu ka sobana, the girls will not play.
7. **Chintu ta chi na ni chi ka bonwa**, the thing will not be seen.
Shintu shi na ni shi ka bonwa, the things will not be seen.
8. **Impongo i na ni i ka fwa**, the goat will not die.
Impongo shi na ni shi ka fwa, the goats will not die.
9. **Lumo lwina ni lu ka kosola**, the razor will not cut.
Imo shi na ni shi ka kosola, the razors will not cut.
- 9a. **Lupidi lwina ni lu ka budika**, the hill will not appear.
Mapidi a ina ni a ka budika, the hills will not appear.

POTENTIAL MOOD.

1. Present Tense.

Pronoun form.

Shi ka boni , I may not see, &c.	Ta tu ka boni , we may not see, &c.
To ka boni , thou mayest not see, &c.	Ta mu ka boni , you may not see, &c.
Ta ka boni , he may not see, &c.	Ta ba ka boni , they may not see, &c.

Noun form.

1. **Muntu ta ka boni**, the person may not see, &c.
Bantu ta ba ka boni, the people may not see, &c.
&c., &c.

N.B.—This tense is sometimes used as a future indicative, I shall not see.

2. Future Tense.

Pronoun form.

Shi ka ka boni , it may be I shall not see.	Ta tu ka ka boni , it may be we shall not see.
To ka ka boni , it may be thou shalt not see.	Ta mu ka ka boni , it may be you will not see.
Ta ka ka boni , it may be he will not see.	Ta ba ka ka boni , it may be they will not see.

Noun form.

1. **Muntu ta ka ka boni**, it may be the person will not see.
- Bantu ta ba ka ka boni**, it may be the people will not see.
- &c., &c.

SUBJUNCTIVE MOOD.

1. Present Tense.

Pronoun form.

Nta boni , (that) I see not.	Tu ta boni , (that) we see not.
U ta boni , (that) thou see not.	Mu ta boni , (that) you see not.
A ta boni , (that) he see not.	Ba ta boni , (that) they see not.

Noun form.

1. **Muntu a ta boni**, (that) the person see not.
- Bantu ba ta boni**, (that) the people see not.
- &c., &c.

2. Future Tense.

Pronoun form.

Nta ka boni (that) I may not see.	Tu ta ka boni , (that) we may not see.
U ta ka boni , (that) thou mayest not see.	Mu ta ka boni , (that) you may not see.
A ta ka boni , (that) he may not see.	Ba ta ka boni , (that) they may not see.

Noun form.

1. **Muntu a ta ka boni**, (that) the person may not see.
- Bantu ba ta ka boni**, (that) the people may not see.
- &c., &c.

IMPERATIVE MOOD.

Present Tense : Simple Form.

U ta boni (*or u ta bona*), thou must not see.

Mu ta boni (*or mu ta bona*), you must not see.

Augmented Form.

U ta ku bona, you must not see. **Mu ta ku bona**, you must not see.

A ta ku bona, he must not see. **Ba ta ku bona**, they must not see.

&c.

&c.

INFINITIVE MOOD.

Ku ta, boni, not to see.

EXERCISES ON CHAPTER VII.

Exercise 1.

Translate into Ila:—

Come and tell me all the news which you were hearing yesterday. We did not hear any news. He has not yet arrived; as soon as he arrives I will tell him what you say. Why did you lie to me? Did you not know that I find out all you do? Your doings will be known abroad. You cannot deceive me or any one else. We built this house last year. It is not yet plastered because I have had much other work. That grass of yours will all rot if you leave it outside. When will the rain arrive? It may come next month. Have you not yet finished your fields? We have not yet finished, the women are still working there now. We may finish when the moon is seen. Before he came here he was a bad man, now he has abandoned his evil ways. I saw him when he was still a child, he has now grown much. Go ye and work much; if you work hard I will give you much money, but if you are lazy you will find only a little money. I don't give lazy folk much money. The people I want to work

for me are they who are clever. I don't want those who can only carry. You must not hurry over your work, do it very nicely indeed. This is where you will dig; when you have done, come and tell me. Do you see this stick? Measure the hole with it; when you have arrived so far stop digging. We are going to the forest to gather firewood.

Exercise 2.

Translate into Ila:—

My house is not far off; come ye all and let us eat some milk together. That child has the pot which I want. Bring it here to me. Let me take your child with me. The police have found the man whom they have been seeking; he was hiding in the forest. We will not do this work, it is troublesome. He got up very early and went to look for his goat which was lost. If you leave very early you may arrive before sunset. If you don't bend down very much the game will see you. We are still sitting here in the shade because the sun is very hot to-day. I have not yet seen the thing which you told me to find. Let us see who can do this work. Approach closely that I may see you well. That man does not see; he is blind. The herd-boy was not watching his flock yesterday, he left them and sat by the fire all day. Before the men had arrived we built a house for them. Go ye into my garden and hoe; you must not pluck the fruit of the trees. The chief is in the act of eating; we cannot disturb him now. The gun did not break as you said. They did not beat me. We will go to-morrow morning. You must learn that you may not grow up a fool. We were going visiting everywhere among our friends. He does not understand that if he does not work he will get no wages.

Exercise 3.

Translate into English:—

Ing'ombe shonse a shi vhwe mu chimpata. Nchi nda ka langa nchi chechi; kambo nzhi kwina ku ndetela? Muntu wezu u

ina uku mana kabotu midimo yakwe. Ko ya ku abele : u ka mu shimwine ati, a ta chita kabotu ta ti a yane madi akwe. Wa amb'ati nda ka mu lemezha, anokuti wa pewa chintu chishonto budio. Bantu babo ka ba ta na ku shika kono ka ba shiti kwi? Mwami nda mana ku sha madindi azo ngu wa nshimwina. Ko ya, uwe, u ka bwele ku midimo yako ; u ka la sha mani nku leshe. Uwe, ko swezha mozo ku diiya mu chikolo : wa ta chita bobo u la ba muntu mudimbushi budio. Chi nta ma shimwini bobo. Bantu ba ina ni ba ka shika mwezhi weno : antela ba la ka shika mwezhi umwi. A mu zhingashile bubona mbu twa ma lazha kale kale : usunu a mu chite bubona bobo. A mu pele chinichini ati nta ka boni itomba na kashonto.

ILA TALES FOR READING AND TRANSLATION.

A TALE OF A FOOL.

Wa ka ita mwenzu ku chishi chimwi. A shike a munzhi umwi wa buzha ati : 'Ezhi inzhila i la ya kwi?' Ba ingula ati : 'Ila ya koko ku minzhi.' 'Sa ku ku vhwa basazhima?' Bamwi ba ingula, ati : 'E.' 'No inzhila pele ezhi idi yomwi?' Ba amb'ati : 'Pe, shidi shobili. We enda, we enda, wa shika a mampanda a nzhila, u ka tole ya chimonswe, u ka pinuke,¹ u ka tole njiyo.' Wa ya, a shike budio a mampanda a nzhila wa pinuka, wo ona. ²Bwa ko onena, bwa ko onena, dimwi bamwi bantu ba shika, ba yana udi lele, ba amb'ati : 'Wezo muntu wa fwa, na u la langa, ³na wa ba nzhi?' Dimwi ba umbusha, ba yana kumwi ku lwiya 'wa bumbwa o mulanzhi. Ba umbuzha ati : 'Kambo nzhi nku onena mwinzhila?' Ati : 'Nda ona ukuti ba amb'ati : wa ka shika a mampanda a nzhila, u ka pinuke u ka tole ya chimonswe : oya chidio ⁴u ke leke.' Ngonao basongo ba umbuzha, ati : 'No ya chidio njidi kwi o ya chimonswe?' Walo wa ingula, ati : 'Shi zhi mazhila.' Ngonao ba mu shimwina, ati : 'Oya chidio nji ezhi. Oya chimonswe nji ezhi.' Ngonao ba amb'ati : 'Zhimoka tu ku ya.' Ni ba shika ku munzhi ku bantu ba ka ba shimwina, ati : 'Wezo muntu mu-

dimbushi ngu mwa ka shimwina inzhila, a shike budio a mam-panda a nzhila walo wa pinuka wo ona, mbu mwa ka amb'ati: wa ka shika a mampanda a nzhila u ka pinuke.' Ngonao obudisuno obudisuno ta ba mu luba wezo muntu. Banichi o bana o bakando ba amb'ati: 'Wezo muntu kadi mudimbushi.' Ngonao inshi yonse wa ya impuwo, ati: 'Wezo muntu kadi mudimbushi mwinimwini. Mudimbushi owa ka tewata ati: wa shika a mampanda a nzhila u ka pinuke u ka tole i ya chimonswe. Walo a shike, wa pinuka, wo ona mani wa bumbwa o mulanzhi. Budimbushi bwalo.'

NOTES.—¹ The point of this tale hangs upon the two meanings of the word pinuka; the man was told to turn and take the road to the right, whereas he took them to mean he was to turn aside and sleep. ² Bwa ko onena, as he was sleeping. ³ Na wa ba nzhi? or what is he? lit. what has he become? ⁴ Wa bumbwa o mulanzhi, he was moulded by white ants, i. e. they had built their tunnels upon him. ⁵ U ke leke = u ka i leke.

THE ELEPHANT AND THE WART-HOG.

Shankole mwiwa wa muzovu. Chi be budio chindi ba ya ku menzhi: ba shike budio muzovu wa amb'ati: 'Nguni u ka tanguna ku nwa menzhi?' Ushankole wa amb'ati: 'Ndime nka tangune achisha.' Ngonao shankole we njila mwizhiba ku nwa menzhi. A mane ku nwa menzhi, ¹ muzovu udi zhimine a muma, wa kanda menzhi: wa mana ku a kanda wa amba: 'Kweza inzho, u nwe, achisha.' Muzovu ² wa nwa o ku nwa. A mane ku nwa musundu wa mu luma kwitashi. A lange bodia wa amb'ati: 'Chechi cha nduma chi kushe.' Musundu to vhwi ko. A kakutula, a kakatule, musundu to vhwi. Dimwi wa ka kanka ku uma kwisamo: musundu to vhwi ko. U la umputa, musundu to vwi ko. Dimwi dia kanka itashi ku vhwabuloa. Muzovu u la umputa. Walo musundu mbwa ka lumina dimwi itashi dia konoka. U la umputa. Dimwi itashi dia zhimba. Musundu to vhwi ko. Dimwi muzovu wa zowa, wa amb'ati: 'Wezo mupuka ta ku vwi kwitashi diangu.' Dimwi itashi dia bola. Muzovu u la umputa. Shi vhule inshiku budio, dimwi muzovu

wa fwa. Ushankole wa amb'ati: 'Uachisha wa fwa. ² Ndime mukando inzho mbwa fwa achisha.' Odimwi wa zowa, wa amb'ati: 'Na ndime nda ka bisha menzhi nda ku tanguna ku rwa? Musundu ngu a ka mu luma, nambuti?' Ngonao ba andana. Muzovu wa tola meya makando: ushankole wa tola meya a kozhana a muzovu. Ngonao shankole wa amba: 'Ngu achisha u zhalwa o bama.' Ngonao ba andana. Muzovu wa kula, shankole wa fwimpa. Kwalo kukozhana ba la kozhana: mubidi o boza ⁴ ngu shankole na ngu muzovu chintu chomwi. Wa langa meya a shankole a muzovu onse a la tuba. O boza bu la kozhana o mubidi chintu chomwi.

NOTES.—¹ The elephant standing on the bank. ² He drank and drank. ³ I am the elder now as my uncle is dead. ⁴ It is the wart-hog or it is the elephant one thing, i. e. they are the same.

THE WOMAN WHO WANTED A HUSBAND.

Inzho mukaintu wa bula mulombwana, wa amb'ati: 'Nda bula mulombwana a ntwale.' Inzho ba mu shimwina, ati: 'Mbu wa bula mulombwana u ka teme tusamo tushontoshonto, u ka luke izhizhi. Wa ka mana ku luka u ka ye ku mulonga. Wa shika u ka ze ku mulonga. Inzho u la ka yaya mubondo. Wa mu yaya, ¹ mu lete ku munzhi. U lange intesho inkando, u ka mu bike mo, u ka hunike o. Wa ka hununa ² u la yana wa ba muntu. Inzho u la bona mulombwana.' Mukaintu wa ya ku zela mubondo. Wa ka bona bantu ba vhwa a munzhi, wa ya ku hununa: mutesho wa langa mo, mubondo wa ba muntu. Wa amb'ati: 'U ta njika. ³ Ndi muntu. ⁴ Bodia mbwina mulombwana twala ome. Odimwi ome kudya kwangu ⁵ shi dyi maila, nda dya michelo ya bapombo. We dya aze nda bwela u menzhi, to ka mboni dinji.' Ngonao mukaintu wa vumina. Chi be budio chindi mukaintu we ba michelo yakwe. A zhoke budio mulombwana wa hula, wa amb'ati: 'Michelo wangu te zudile. We ba mukaintu.' Wa lutila, ati: 'Mbu wa dya chidyo changu ome nda bwela u menzhi.' Inzho pele mukaintu bwa cha wa bweza iamba diakwe, wa shia mulombwana a munzhi. Mukaintu wa zhoka mu kudima, wa

shika wa hununa ⁶mwa kala mulombwana, inzho wa yana mulombwana wa vhwa mo muntesho. Inzho wa amb'ati: 'Nda bwela kwakwesu, mbu wa dya shidyo shangu.' Mukaintu wa amb'ati: 'Tu la ya aze.' Inzho wa shika ku menzhi, mulombwana we njila mo. Wa amb'ati: 'Nda bwela. Uwe mukaintu u la bona banji balombwana.' Walo wa ya mu menzhi a kwabo. Mukaintu a lange a lange, to mboni dinji.

NOTES.—¹ Mu lete u mu lete, bring him. ² You will find he has become a man. ³ I am a person. ⁴ As you have no man marry me. ⁵ I do not eat. ⁶ Where he sat.

CHAPTER VIII

IRREGULAR VERBS; THE VERBS 'TO BE' AND 'TO HAVE'; VERBS USED IDIOMATICALLY

SECT. I. IRREGULAR VERBS.

THERE are certain verbs beginning with a vowel which it is necessary to regard separately from others on account of variation in form and conjugation. They are as follows: **Ku ita**, to call; **ku eza**, to come; **ku iba**, to steal; **ku izhi**, to know.

In the infinitive of these verbs the **u** of the particle coalesces with the initial short vowel to form **w**. Thus, instead of the above, we write: **Kwita**, **kweza**, **kwiba**, **kwizhi**.

The same form is found in the imperative:—

Ka u ita becomes ko ita which becomes kwita.

ka u eza „ ko eza „ kweza.

ka u iba „ ko iba „ kwiba.

ka u izhi „ ko izhi „ kwizhi.

When these verbs are preceded by any particle or pronoun ending in **u**, the **u** becomes **w** as above, and the two words are written as one. Thus:—

Ba la mu ita becomes ba la mwita.

Shi mu izhi „ shi mwizhi.

When, however, the preceding vowel ends in **a**, the process of contraction takes place, i. e. **a + i = e**. The resulting word is written as two not one. Thus:—

Ba la ita becomes ba le ta not ba leta.

Ba la izhi „ ba le zhi „ ba lezhi.

Ta ba izhi „ ta be zhi „ ta bezhi.

Mu ta ibe „ mu te be „ mu tebe.

Ka ba iza „ ka be za „ ka beza.

The verb **ku ina**, to be not, to have not, is an exception to this. In the infinitive it is written and pronounced **kwina**, but when preceded by a particle ending in **a** no contraction takes place. Thus:—

Ba ina shidyo, they have no food; *not*, be **na shidyo**.

The verbs **kwita** and **kwiba** require no further remarks, but **kweza** and **kwizhi** are so irregular in conjugation that we give their principal tenses here. The peculiar thing about them is that they have more than one form.

Kwizhi or kwizhizhi or ku zhiba or kwizhiba, to know.

Kweza or kwiza or ku ziza, to come.

CONJUGATION OF THE VERBS KWIZHI AND KWEZA.

Indicative Mood.

Present Tense.

Aff. 1st p. **Ndi zhi, or ndi zhizhi.** **Nde za, or nde ziza.**

3rd p. **U di zhi, we zhi, or** **We za, or we ziza.**
udi zhizhi.

Neg. 1st p. **Shi zhi or shi zhizhi.** **Shi zi, or shi zizi.**

3rd p. **Te zhi, or te zhizhi.** **Te zi, or te zizi.**

Present Tense.—‘Not Yet.’

Neg. 1st p. **Shi na kwizhiba.** **Shi na kwiza.**

3rd p. **Ta na kwizhiba.** **Ta na kwiza.**

Perfect Tense.

Aff. 1st p. **Ndi zhibile.** **Ndi zile.**

3rd p. **Udi zhibile.** **Udi zile.**

Neg. 1st p. **Shi zhibile.** **Shi zile.**

3rd p. **Te zhibile.** **Te zile.**

Aorist Tense.

Aff. 1st p. **Nde zhiba.** **Nde za, or nde ziza.**

3rd p. **We zhiba.** **We za, or we ziza.**

Neg. 1st p. **Shi zhiba.** **Shi ziza.**

3rd p. **Te zhiba.** **Te ziza.**

Imperfect Tense.

<i>Aff.</i> 1st p.	Nda kwizhi.	Nda kwiza.
3rd p.	Wa kwizhi.	Wa kwiza.
<i>Neg.</i> 1st p.	Ndi na ukwizhi, or uku zhiba.	Ndi na ukwiza, or uku ziza.
3rd p.	U ina ukwizhi, or uku zhiba.	U ina ukwiza, or uku ziza.

Past Tense.

<i>Aff.</i> 1st p.	Nda ke zhi, or zhiba.	Nda ke za, or ziza.
3rd p.	Wa ke zhi, or zhiba.	Wa ke za, or ziza.
<i>Neg.</i> 1st p.	Chi nte zhi, or zizhi.	Chi nte zi, or chi nte ziza.
3rd p.	Ka te zhi.	Ka te zi, or ka te ziza.

Future Tense.

<i>Aff.</i> 1st p.	Nde zhiba, or nda ka zhiba.	Nde ziza, or nda ke ziza.
3rd p.	We zhiba, or wa ka zhiba.	We ziza, or wa ka ziza.
<i>Neg.</i> 1st p.	Shi ka zhibi, or shi ke zhi.	Shi ke ziza, or shi ke zi.
3rd p.	Ta ke zhibi.	Ta ke zi.

Subjunctive Mood.

Present Tense.

<i>Aff.</i> 1st p.	Nzhibe.	Nze, nzize.
3rd p.	E zhibe.	E ze, e zize.
<i>Neg.</i> 1st p.	Nte zhibi.	Nte zizi.
3rd p.	A te zhibi.	A te zize.

Imperative Mood.

Present Tense.

<i>Aff.</i> 2nd p.	Ko zhiba.	Ko ziza.
3rd p.	Ke zhiba.	Ke ziza.
<i>Neg.</i> 2nd p.	U ta kwizhiba.	U ta kwiziza.
3rd p.	A ta kwizhiba.	A ta kwiziza.

Notice that the 2nd person plur. imperative of **kweza** is **zeni**, come ye. This is the only verb in Ila which takes a suffix to denote this tense. In other Bantu languages it is the rule for all verbs : so Zulu : **hambani**, go ye ; Suto : **tsamaeang**, go ye ; Swahili : **pendani**, love ye.

SECT. 2. THE VERB 'TO BE'.

The verb **ku ba** means *to be*, or rather, *to become*. As it is conjugated like other verbs there is no need to give a separate paradigm. The following sentences will show how it is used, and further examples are given in the next chapter of its use in forming the copula.

A mu zake ng'anda imwi shi be shobili, build ye another house that they be two.

Inzho cha ba chibanda, then there was peace.

U la yana wa ba muntu, you will find he has become a man.

Na wa ba nzhi? How is he? *lit.* he has become what?

Mbe muzhike wako, let me be thy slave.

Tudi elele ku ba basongo, we must be wise.

Miaka yako i be minjiminji, may thy years be many.

Ni mba mudimbushi mu ta ku njaya, although I become a fool you must not kill me.

Mumoni no be o, let there be light.

The particle **di** also largely represents our verb 'to be'. Its use is fully illustrated in the next chapter. For convenience' sake it is appended to the personal pronoun.

SECT. 3.—THE VERB 'TO HAVE'.

The particle **di** is often used to express the verb *to have*, especially in relative clauses. Thus :—

Wezo muntu udi insana, that man has strength,

Badi kwi bantu babo badi milandu? Where are those people who have faults?

In other sentences **di** is used with **o**. Thus:—

Usunu ba di o cholwe: To-day they have good luck, *lit.* they are with.

The negative of this is the verb **kwina**, *to have not, to be not*. This is used in a limited way, not in all tenses. Thus:—

Nd'ina shidyo, I have no food.

Ka ba ina shidyo, they had no food.

Again, the verb **kwete**, perfect of **ku kwata**, *to hold*, is used in the affirmative, and the verb **ku bula**, *to be without, to lack*, is sometimes used in the negative.

Ndi kwete shidyo, I have food. **Nda bula shidyo**, I have no food.

Nda ku kwete shidyo, I had food. **Nda ka bula shidyo**, I had no food.

These verbs are conjugated like other regular verbs.

SECT. 4. VERBS USED IDIOMATICALLY.

There are certain verbs which when used with other verbs have an idiomatic meaning, and are generally best translated in English by adverbs. The following are the most common of these.

1. The verb **ku ti**, *to say*, is used with other verbs to give the idea of 'about', 'nearly,' 'almost.' The following verb is put into the subjunctive mood. Thus:—

Nti mu me inzho nda leka, I was about to strike him, then I forebore.

Ni a ti a yaye shumbwa, ushumbwa wa mu luma, as he was about to kill the lion, the lion bit him.

Bantu ka ba ti ba mane ikumi, the people were about ten.

2. The verb **ku amba**, *to speak*, is used in the same way as **ku ti**. Thus:—(Sentences from Ila tales).

Mubwa a ambe a vhwe mutwi wa patila mu chibia, when the dog was about to come out its head stuck in the pot.

Mwaba a ambe a chebuke munshi, when the jackal was about to look behind.

Sulwe wa shika; a ambe a nwe menzhi, fulwe wa foma, wa mu luma meno, the hare arrived; when he was about to drink water, the tortoise snorted and bit him.

Muzovu a ambe a angule wa wila umbwina, when the elephant was about to unfasten (it) he fell into the hole.

3. The verb **ku bwelela**, *to return to*, is used as equivalent to our 'again'. The verb following is either in the subjunctive or infinitive.

Nda bwelela ngambe, I speak again.

Bantu ka ba bwelela ku njila, the people entered again.

4. The verb **ku fwamba**, *to hasten*, is used as equivalent to our 'quickly'. The verb following is in the infinitive.

Ba ka fwamba ku njila, they entered quickly.

A mu fwambe ku yaya ng'ombe, do ye kill quickly the beast.

5. The verb **ku vhwa**, *to come out*, is used in the sense of 'just'. The verb following is in the infinitive mood.

Nda vhwa ku shika, I have just arrived.

Wa mu yana ni a vhwa ku shika, he found him when he had just arrived.

6. The verb **ku kachilwa** is used to give the idea of 'unable'. It is followed by the infinitive verb.

Nda kachilwa ku chita checho, I was unable to do that.

7. The verb **ku konzha**, *to overcome*, gives the idea of 'able', or, in the negative, 'unable'. It is followed by the infinitive verb.

Sa u la konzha ku bala? Are you able to read?

Pe, shi konzha ku bala, no, I am not able to read.

8. The verb **ku tanguna** gives the idea of 'first'. It is followed by the infinitive verb.

Nguni owa ka tanguna ku zaka? Who is it who built first?

Tu bone ati nguni u ka tanguna ku shika? Let us see who can arrive first.

9. The verb **ku mana**, *to finish*, is often used to express 'altogether'. It is followed by the infinitive verb.

Meno onse a ka mana ku fwa, all the teeth died together.

Mapopwe angu a mana ku diwa, my mealies are altogether eaten.

10 The verb **ku leka**, *to abandon*, is often used with other verbs. Thus :—

Leka ku dila uwe, leave off crying, you.

Leka ku chita bobo, leave off doing thus.

EXERCISES ON CHAPTER VIII.

Exercise 1.

Translate into Ila :—

The people were stealing mealies in my field. Go ye and call the people, that they may assemble together to-morrow. I don't know you. Do they say I must come? I refuse: I won't come. I did not know your name. I came to your village yesterday. I have not yet seen the chief, tell him to come to-morrow to see me. I don't yet know your customs. You say you don't know me. Why is that? I worked for you long ago. You must not come here at night. Let me be your herdboy. Bring me two more fowls that they be three. I have no food. When he was about to hit me I ran away. As he was about to chop the wood the axe fell on his foot. They quickly returned to me. Who will be the first to be able to read? To him who is first I will give a present. The missionary tells us that we must abandon our evil ways. Your calves have entered my field: they have altogether eaten my mealies.

Exercise 2.

Translate into English :—

Shi konzha ome, ndime mushonto budio. Nda kachilwa ku shika ko ukuti wa nkasha. Twa vhwa ku mana usunu midimo yonse. A vhwe ku shika wa fwamba ku dya: a mane budio

ku dya wa bwelela ku enda. Muntu wezo ta zhimi : u la konzha chinichini ku enda. Ku katala, pe, ta katadi. Uswe twa ka bula shidyo. Mwami ngu tata: kwina nchi nka bula. Ba amb'ati, nze? Pe, shi zi. Mu shimwine e zize kono, tu ka bandike aze. Muntu wezu te zhibile shianza shesu. Shi ke ziza 'zona, ndi kwete midimo minjiminji : obwadimwi nda ke ziza. Mwembezi ta na kwiza : ing'ombe wa shi shia kwi? Ka mu ya umwe mu ka shi lete kono. Twina ukwizhi mazhina abo. Shi zile ku dya maila ako. Ka tu te zhi inzhila eno. Ta mu ke zhibi midimo ezho.

ILA TALES FOR READING AND TRANSLATION.

THE LION AND THE HARE.

Ushumbwa wa zhala bana ; a zhale budio bana aze sulwe we ziza ku lela bana. Shumbwa wa ya bu chela, sulwe wa dya mwana shumbwa. Wa isha inkidi ku mafutila : a zhoke budio wa mu chenga shumbwa ati : ' Kwa ita bazovu, mbo ba mu dya mwanako.' Wa kusha mwana umwi wa ya ku nonka kwa baina. Shumbwa wa ya ku weza, a zhoke budio wa yana bana, wa ba mana sulwe ku ba dya. Wa ya bu enda sulwe, wa ba yana banyama ku munzhi wabo badi zakile, wa ba yana ba la sobana. Wa ba chenga, ati : ' Ozona nda ka leta mubwangu, mwize ku mu bona.' Wa zhoka, we za ku mu anga shumbwa, wa mu anga munshingo, wa amb'ati : ' Shumbwa, nda yana oba ka dya banako. Nda ba chenga ati, Ozona nda leta mubwangu, mwize ku mu bona.' Bu che budio ba ya : usulwe wa funga shumbwa lozhi munshingo, wa mu tola ku munzhi wezo, wa mu shimwina, ati : ' Nku tole kudi ba ka dya banako. Nda ka shika kodia nka amb'ati, A mu bone mubwangu, u ka ba yaye abo.' A shike budio wa amb'ati : ' A mu bone mubwangu.' Banyama bonse be ebela, ba amb'ati : ' Wa bota mubwa.' Chi be chindi wa mu kusha lozhi munshingo, wa lukanka, wa luma banyama bonse, a ba lume budio, wa ba funda buzane : ba mane ku funda buzane ba bu temeka ; bu zume budio ba kudika. Usulwe wa kudika, o shumbwa, ba la ya bu enda. Ba shika akati muzhiu

wa shumbwa wa konoka, sulwe wa amb'ati : 'Ko ya ku tema unji.' Chindi cha chi ya, sulwe wa tola buzane bonse bwa shumbwa. Ushumbwa a zhoke wa yana buzane ta bwi o, wa zhinzhilika, ta mu boni sulwe, wa ya ku sonda kwa shibombolwa, wa amb'ati : 'Ko ya u ka lange u menzhi, u la ka mu bona sulwe.' Wa ya ku menzhi : a shike, wa langa, wa bona chingvhule u menzhi, odimwi we bila u menzhi, wa bula o ku mu bona sulwe. Wa bwela kwa shibombolwa, wa amb'ati : 'Ko ya u ka lange kwisompe, u la ka mu bona sulwe.' Wa ya ku langa kwisompe, wa mu yana sulwe. A mu bone budio sulwe, wa amb'ati : 'Shumbwa, lakama, nji ezhi inshima.' Wa bumbidila ibwe mu nshima : ushumbwa wa lakama sulwe wa wala mu kanwa. Meno onse wa mana ku a yaya : usulwe wa lukanka, wa ya.

A TALE OF A FOOL.

Mashimashi, kwizeulu kudi komwi. Ka ba ile balombwana ku ya ku swaya. Ba shike budio ba kala, ba ba ikila inshima. Ba mane budio ku ika, ba dya o ya kubwenga : shimenzo wabo wa amb'ati : 'Ka mu dya, beenzu. Mwa mana ku dya ezhi mu kandile.' Beenzu ba la dya : ba mane ku dya, ba bweza masumo ba ya ku dila. Bantu ba zowa, ba amb'ati : 'Baba beenzu ba la dila nzhi?' Inzho ba be ta, ba ba buzha, ati : 'Mu dila nzhi?' Ba amb'ati : 'Tu la dila kaini mwa amb'ati : mwa mana ku dya mu ka ndile.' Ngonao, ba zowa bonse, ba amb'ati : 'Baba bantu mbadimbushi.' Nku ku ti, ba ba shimwina ati : Tu amb'ati, mwa mana ku dya o ya kubwenga mu kandile. Ku kandila ta kudi ku dila. Twa amb'ati, tu ma pe mabeshi mu kandile nshima.

CHAPTER IX

THE COPULA

IN English the copula is formed by means of the various parts of the verb 'to be'—'I am a man,' 'thou art just,' 'how are they?' In Ila the verb *ku ba*, *to be*, *to become*, does not form the copula except in the future. The copula is formed largely by means of the particle *di*, but it is complicated by the use of other particles. As this is one of the most puzzling points in the Ila grammar we give in this chapter tables showing the use of the copula in the following instances:—

(1) When a pronoun is connected with another pronoun or a noun.

(2) When a pronoun or noun is connected with a noun.

(3) When a noun or pronoun is connected with an adjective.

(4) When a noun or pronoun is connected with an adverb.

(5) When a noun or pronoun is connected with an interrogative.

And, to complete the matter here, examples are given of the use of the copula in indirect clauses. Some repetition in this chapter is unavoidable, and may be forgiven for the fullness which is the result.

SECT. I. THE COPULA IN THE PRESENT.

I. Pronoun connected with another Pronoun or a Noun.

When a pronoun is connected with another pronoun the substantive pronoun simply is used. When a pronoun is connected with a noun, the copulative particles are used. In the negative the alternative use of the particles *ta . . di* is to be noticed.

*Affirmative.***Ndime**, it is I.**Ndiwe**, it is thou.**Inguwe**, it is he.**Ndiswe**, it is we.**Ndimwe**, it is you.**Imbabo**, it is they.

- | | |
|---|--|
| 1. Ngu muntu , it is a person. | Mbo bantu , they are people. |
| 2. Ngu munzhi , it is a village. | Nji minzhi , they are villages. |
| 3. Nd' isamo , it is a tree. | Ngu masamo , they are trees. |
| 4. Mbuzane, or mbu buzane , it is meat. | Ngu mazane , they are meats. |
| 5. Nku kutwi , it is an ear. | Ngu matwi , they are ears. |
| 6. Nku kashimbi , it is a girl. | Ntu tushimbi , they are girls. |
| 7. Nchi chintu , it is a thing. | Nshi shintu , they are things. |
| 8. Nimpongo , it is a goat. | Nshimpongo , they are goats. |
| 9. Ndu lumu, or ndumo , it is a razor. | Nshimo , they are razors. |
| 9a. Ndu lupidi, or ndupidi , it is a hill. | Ngu mapidi , they are hills. |

*Negative.***Indime**, it is not I.**Indiwe**, it is not thou.**Ingwe**, it is not he.**Indiswe**, it is not we.**Indimwe**, it is not you.**Imbo**, it is not they.*Singular.*

1. **Ingwe muntu, or tadi** (ta a di) muntu, it is not a person.
2. **Ingwe munzhi, or tadi** (ta u di) munzhi, it is not a village.
3. **Indio isamo, or tadidi isamo**, it is not a tree.
4. **Imbo buzane, or tabudi buzane**, it is not meat.
5. **Inko kutwi, or takudi kutwi**, it is not an ear.
6. **Inko kashimbi, or takadi kashimbi**, it is not a girl.
7. **Incho chintu, or tachidi chintu**, it is not a thing.
8. **Injo impongo, or tedi** (ta i di) impongo, it is not a goat.
9. **Indo lumu, or taludi lumu**, it is not a razor.
- 9a. **Indo lupidi, or taludi lupidi**, it is not a hill.

Plural.

1. Imbo bantu, *or* tabadi bantu, they are not people.
2. Injo minzhi, *or* tedi (ta i di) minzhi, they are not villages.
3. Ingo masamo, *or* tadi (ta a di) masamo, they are not trees.
4. Ingo mazane, *or* tadi (ta a di) mazane, they are not meats.
5. Ingo matwi, *or* tadi (ta a di) matwi, they are not ears.
6. Into tushimbi, *or* tatudi tushimbi, they are not girls.
7. Insho shintu, *or* tashidi shintu, they are not things.
8. Insho impongo, *or* tashidi impongo, they are not goats.
9. Insho imo, *or* tashidi imo, they are not razors.
- 9a. Ingo mapidi, *or* tadi (ta a di) mapidi, they are not hills.

2. Pronoun or Noun connected with a Noun.

In this case the copulative particles connect noun with noun, but it must be noticed that the particles agree with the second nouns, not with the first. Thus:—

Not Isamo ndi mwani, the tree is a mopani.

But Isamo ngu mwani.

In connecting a pronoun with a noun, either the substantive pronoun or the copula di is used.

Affirmative.

Ndime muntu, *or* Ndi Ndiswe bantu, *or* tudi
muntu, I am a person. bantu, we are people.

Ndiwe muntu, *or* udi Ndimwe bantu, *or* mudi
muntu, thou art a person. bantu, you are people.

Inguwe muntu, *or* udi Mbo bantu, *or* badi bantu,
muntu, he is a person. they are people.

1. Muntu ngu muten, the person is a thief.

Bantu mbo bateu, the people are thieves.

2. Mwezhi ngu mumoni, the moon is a light.

Miezhi nji mimoni, the moons are lights.

3. Isamo ngu mwani, the tree is a mopani.

Masamo nji miani, the trees are mopani.

&c., &c.

Negative.

Indime muntu, or shidi muntu, I am not a person.	Indiswe bantu, or tatudi bantu, we are not people.
Indiwe muntu, or toti muntu, thou art not a person.	Indimwe bantu, or tamudi bantu, you are not people.
Ingwe muntu, or tadi (ta a di) muntu, he is not a person.	Imbobantu, or tabadi bantu, they are not people.

1. **Muntu tadi muten, the person is not a thief.**
Bantu tabadi baten, the people are not thieves.
2. **Muchelo toti muchanka, the fruit is not nice.**
Michelo tedi (ta i di) michanka, the fruits are not nice.
 &c., &c.

3. **Pronoun or Noun connected with an Adjective.**

The substantive pronouns may be used when a pronoun is to be connected with an adjective. With the noun there is a variation: some simply taking the adjective without a link, while others take the copulative particles. In the negative *ta . . di* are used.

Affirmative.

Ndime mubotu, or ndi mubotu, I am good.	Ndiswe babotu, or tudi babotu, we are good.
Ndiwe mubotu, or udi mubotu, thou art good.	Ndimwe babotu, or mudi babotu, you are good.
Inguwe mubotu, or udi mubotu, he is good.	Mbo babotu, or badi babotu, they are good.

1. **Muntu mubotu, the person is good.**
Bantu mbabotu, the people are good.
2. **Munzhi mukando, the village is big.**
Minzhi mikando, the villages are big.
3. **Isamo ndilamfu, the tree is tall.**
Masamo malamfu, the trees are tall.
4. **Buzane mbubotu, the meat is good.**
Mazane mabotu, the meats are good.

5. **Kutwi nkushonto**, the ear is small.
Matwi mashonto, the ears are small.
6. **Kashimbi nkabiabe**, the girl is bad.
Tushimbi ntubiabe, the girls are bad.
7. **Chintu nchibongvhu**, the thing is soft.
Shintu nshibongvhu, the things are soft.
8. **Impongo ninjinu**, the goat is fat.
Impongo shinjinu, the goats are fat.
9. **Lumo ndupia**, the razor is new.
Imo nshipia, the razors are new.
- 9a. **Lupidi ndushonto**, the hill is small.
Mapidi malamfu, the hills are high.

N.B.—Note that the copulative particles are used when the classifiers do not begin with a nasal ; that is why when the classifier begins with *m*, the adjective has no link with the noun.

Negative.

- Shidi mubotu**, I am not good. **Tatudi babotu**, we are not good.
- Todi mubotu**, thou art not good. **Tamudi babotu**, you are not good.
- Tadi (ta i di) mubotu**, he is not good. **Tabadi babotu**, they are not good.
1. **Muntu tadi mubotu**, the person is not good.
Bantu tabadi babotu, the people are not good.
 2. **Munzhi tadi mukando**, the village is not big.
Minzhi tedi mikando, the villages are not big.
 3. **Isamo tadidi ilamfu**, the tree is not tall.
Masamo tadi malamfu, the trees are not tall.
 4. **Buzane tabudi bubotu**, the meat is not good.
Mazane tadi mabotu, the meats are not good.
 5. **Kutwi takudi kushonto**, the ear is not small.
Matwi tadi mashonto, the ears are not small.
 6. **Kashimbi takadi kabiabe**, the girl is not bad.
Tushimbi tatudi tubiabe, the girls are not bad.

7. **Chintu tachidi chishonto**, the thing is not small.
Shintu tashidi shishonto, the things are not small.
8. **Impongo tedi njinu**, the goat is not fat.
Impongo tashidi njinu, the goats are not fat.
9. **Lumo taludi lupia**, the razor is not new.
Imo tashidi impia, the razors are not new.
- 9a. **Lupidi taludi lulamfu**, the hill is not high.
Mapidi tadi malamfu, the hills are not high.

4. Noun or Pronoun connected with an Adverb.

We take the locative adverbs, **mono**, **kono**, **ano**, *here*. The idiomatic use of these must be carefully noted. Thus:—

Muntu mwadi mono (muntu mu a di mono), *lit.*, person in-he-is in-here.

Muntu kwadi kono (muntu ku a di ku-ono), *lit.*, person to-he-is to-here.

Muntu ngadi ano (muntu ng-a-di a-ono), *lit.*, person on-he-is on-here.

Notice the phonetic change of **a** into **ng** in the last example.

In the following table the nouns are omitted and also the English equivalents; they may be readily supplied by the reader.

MONO.		KONO.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. Mwadi	Mubadi	Kwadi	Kubadi
2. Mwodi	Mwidi	Kwodi	Kwidi
3. Mudidi	Mwadi	Kudidi	Kwadi
4. Mubudi	Mwadi	Kubudi	Kwadi
5. Mukudi	Mwadi	Kukudi	Kwadi
6. Mukadi	Mutudi	Kukadi	Kutudi
7. Muchidi	Mushidi	Kuchidi	Kushidi
8. Mwidi	Mushidi	Kwidi	Kushidi
9. Muludi	Mushidi	Kuludi	Kushidi
9a. Muludi	Mwadi	Kuludi	Kwadi

ANO.			
	<i>Sing.</i>	<i>Plur.</i>	
1.	Ngadi	Ngubadi	6. Ngukadi
2.	Ngodi	Ngwidi	7. Nguchidi
3.	Ngudidi	Ngadi	8. Ngwidi
4.	Ngubudi	Ngadi	9. Nguludi
5.	Ngukudi	Ngadi	9a. Nguludi
			Ngutudi
			Ngushidi
			Ngushidi
			Ngushidi
			Ngadi

In the case of pronouns, 1st and 2nd persons sing. and plur., the following are used :—

1st p.	Mwindi	Mutudi	Kwindi	Kutudi
2nd p.	Mudi	Mumudi	Kudi	Kumudi
		1st p. Ngwindi	Ngutudi	
		2nd p. Ngudi	Ngumudi	

Examples of the use of these.

Mwindi mono munganda, I am here in the house.

Kwadi kodia, he is yonder.

Mbudi kwi buzane? Mubudi modia. Where is the meat?

It is in yonder.

Ing'ombe ngwidi ano, the cattle are here.

Minzhi kwidi kodia, the villages are yonder.

Negative.

In the negative the idiomatic form above is not used, simply the particle **ta** followed by the adverb. Here, however, two other things must be noticed. A shortened form of the adverb is used, thus: **mo** for **mono**, **momo**, **modia**; **ko** for **kono**, **koko**, **kodia**; **o** for **ano**, **awo**, **adia**. These may be followed by the full forms for the sake of emphasis. The other point is that the pronoun ending in **a** becomes **e**; that is to say there is an **i** which coalesces with the **a** to form **e**. This **i** is probably the remnant of the particle **di**, here apparently omitted. Thus :—

Muntu te ko kono = Muntu ta a i ko kono.

Minzhi te ko kono = Munzhi ta i i ko kono.

NOTE.—I notice that in the Ganda language the **di** is retained in full in such cases. Thus: **tadiwo**, he is not here; **tadimu**, he is not inside—answering to the Ila **tio** (= ta-i-o), **temo** (= ta-i-mo).

		MONO.		KONO.	
		<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1st p.		Shimó	Tatwimó	Shikó	Tatwikó
2nd p.		Twimó (ta u i)	Tamwimó	Twikó	Tamwikó
3rd p.	1.	Temó	Tabemó	Tekó	Tabekó
	2.	Tomó	Temó	Tokó	Tekó
	3.	Tadimó	Temó	Tadikó	Tekó
	4.	Tabwimó	Temó	Tabwikó	Tekó
	5.	Takwimó	Temó	Takwikó	Tekó
	6.	Takemó	Tatwimó	Takekó	Tatwikó
	7.	Tachimó	Tashimó	Tachikó	Tashikó
	8.	Temó	Tashimó	Tekó	Tashikó
	9.	Talwimó	Tashimó	Talwikó	Tashikó
	9a.	Talwimó	Temó	Talwikó	Tekó

ANO.

		<i>Sing.</i>	<i>Plur.</i>			<i>Sing.</i>	<i>Plur.</i>
1st p.		Shió	Tatwió	5.		Takwió	Teó
2nd p.		Twió	Tamwió	6.		Takeó	Tatwió
3rd p.	1.	Teó	Tabeó	7.		Tachió	Tashió
	2.	Toó	Teó	8.		Teó	Tashió
	3.	Tadió	Teó	9.		Talwió	Tashió
	4.	Tabwió	Teó	9a.		Talwió	Teó

N.B.—The locatives are accented.

Examples of the use of these.

Buzane tabwimó mung'anda, the meat is not here in the house.

Sa bavumini kubadi kono? Pe, tabekó. Are there believers here? No there are none.

Ndetele makuzu. Teó ano, bring me wild figs. There are none here.

Usunu shimó muchikolo, to-day I am not in school.

5. Noun or Pronoun connected with an Interrogative.

In the case of pronouns, the simple form is used with the copula *di*. With nouns the same form may be used, or, more properly, the copulative particles. The interrogatives illustrated below are: **Kwi?** Where? **Buti?** How? What sort? **Ongai?** How many? English equivalents may be supplied by the reader.

Ndidi kwi?

Udi kwi?

Udi kwi? Ngudi kwi?

Tudi kwi?

Mudi kwi?

Badi kwi?

1. **Muntu udi kwi?**

Ngudi kwi?

2. **Munzhi udi kwi?**

Ngudi kwi?

3. **Isamo didi buti?**

Ndidi buti?

4. **Buzane budi kwi?**

Mbudi kwi?

5. **Kutwi kudi kwi?**

Nkudi kwi?

6. **Kashimbi kadi kwi?**

Nkadi buti?

7. **Chintu chidi kwi?**

Nchidi buti?

8. **Impongo idi kwi?**

Njidi kwi?

9. **Lumo ludi kwi?**

Ndudi kwi?

9a. **Lupidi ludi kwi?**

Ndudi kwi?

Bantu badi buti?

Mbadi kwi?

Minzhi idi kwi?

Njidi kwi?

Masamo adi buti?

Ngadi ongai?

Masamo adi kwi?

Ngadi kwi?

Matwi adi ongai?

Ngadi kwi?

Tushimbi tudi kwi?

Ntudi tongai?

Shintu shidi shongai?

Nshidi shongai?

Impongo shidi shongai?

Nshidi kwi?

Imo shidi kwi?

Nshidi kwi?

Mapidi adi kwi?

Ngadi kwi?

SECT. 2. THE COPULA IN THE PAST.

1. Pronoun connected with a Pronoun or Noun.

The particle **ka** is used in the affirmative followed by the pronoun and the copula **di**. In the negative **ta** is inserted between the pronoun and **di**.

Affirmative.

Chidi ome, it was I.

Ka tudi uswe, it was we.

Kodi uwe, it was thou.

Ka mudi umwe, it was you.

Kadi nguwe (or wezo) it was he.

Ka badi babo, it was they.

1. **Kadi muntu**, it was a person.

Ka badi bantu, they were people.

2. **Kodi munzhi**, it was a village.

Kedi minzhi, they were villages.

3. **Ka didi isamo**, it was a tree.

Kadi masamo, they were trees.

&c., &c.

Negative.

Chi ntadi ome, it was not I.

Ka tutadi uswe, it was not we.

Ko tadi uwe, it was not thou.

Ka mutadi umwe, it was not you.

Ka tadi nguwe, it was not he.

Ka batadi babo, it was not they.

1. **Ka tadi muntu**, it was not a person.

Ka batadi bantu, they were not persons.

2. **Kotadi munzhi**, it was not a village.

Ke tadi minzhi, they were not villages.

3. **Ka ditadi isamo**, it was not a tree.

Ka tadi masamo, they were not trees.

&c., &c.

To express our impersonal 'there was a man'; 'there was not a man' the forms are: **Ka kudi muntu**; **Ka kwina muntu**.

2. Pronoun or Noun connected with a Noun.

There are two forms used in the affirmative, the first being the past tense—**kadi muteu**; the second the imperfect—**Muntu wa kudi muteu**. In the following table the reader may supply what is omitted.

Affirmative.

Nda kudi muntu , I was a person.	Ku tudi bashimbi , we were girls.
Wa kudi muteu , thou wert a thief.	Ka mudi bateu , you were thieves.
Wa kudi muntu , he was a person.	Ka badi bantu , they were people.

1. **Muntu kadi muteu**, the person was a thief.
Bantu ka badi bateu, the people were thieves.
2. **Muchelo kodi shidyo**, the fruit was food.
Michelo kedi shidyo, the fruits were food.
3. **Isamo kadidi mwani**, the tree was a mopani.
Masamo kadi miani, the trees were mopani.
 &c., &c.

Negative.

Shi nda kudi muteu , I was not a thief.	Ti twa kudi bateu , we were not thieves.
Ti wa kudi muteu , thou wert not a thief.	Ti mwa kudi bateu , you were not thieves.
Ti a kudi muteu , he was not a thief.	Ti ba kudi bateu , they were not thieves.

1. **Muntu katadi muteu**, the person was not a thief.
Bantu ka batadi bateu, the people were not thieves.
2. **Muchelo kotadi shidyo**, the fruit was not food.
Michelo ketadi shidyo, the fruits were not food.
3. **Isamo ka ditadi mwani**, the tree was not a mopani.
Masamo katadi miani, the trees were not mopani.
 &c., &c.

3. Pronoun or Noun connected with an Adjective.

Affirmative.

Chi ndi mubotu, I was good. Ka tudi babotu, we were good.

Kodi mubotu, thou wert good. Ka mudi babotu, you were good.

Kadi mubotu, he was good. Ka badi babotu, they were good.

1. Muntu kadi mukando, the man was big.

Bantu ka badi banjibanji, the people were many.

2. Munzhi kodi mukando, the village was big.

Minzhi kedi mibiabe, the villages were bad.

3. Isamo ka didi ikando, the tree was large.

Masamo kadi makando, the trees were big.

&c., &c.

Negative.

Shi nda kudi mubotu, I was not good. Ti twa kudi babotu, we were not good.

Ti wa kudi mubotu, thou wert not good. Ti mwa kudi babotu, you were not good.

Ti a kudi mubotu, he was not good. Ti ba kudi babotu, they were not good.

1. Muntu ti a kudi mubotu, the person was not good.

Bantu ti ba kudi babotu, the people were not good.

2. Munzhi ti wa kudi mubotu, the village was not good.

Minzhi ti ya kudi mibotu, the villages were not good.

&c., &c.

4. Noun or Pronoun connected with an Adverb.

The locative adverbs **mono**, **kono**, **ano** may again be illustrated. They appear in their shortened forms **mo**, **ko**, **o**, and are connected with the noun or pronoun by means of the copula **di** in the affirmative. In the negative the same remarks apply as in the present tense. See above, sect. 1, 4.

In the following tables the English equivalents may be supplied by the reader.

Affirmative.

		MONO.		KONO.	
		<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1st p.		Chi ndimó	Ka tudimó	Chi ndikó	Ka tudikó
2nd p.		Kodimó	Ka mudimó	Kodikó	Ka mudikó
3rd p.	1.	Kadimó	Ka badimó	Kadikó	Ka badikó
	2.	Kodimó	Kedimó	Kodikó	Kedikó
	3.	Ka didimó	Kadimó	Ka didikó	Kadikó
	4.	Ka budimó	Kadimó	Ka budikó	Kadikó
	5.	Ka kudimó	Kadimó	Ka kudikó	Kadikó
	6.	Ka kadimó	Ka tudimó	Ka kadikó	Ka tudikó
	7.	Ka chidimó	Ka shidimó	Ka chidikó	Ka shidikó
	8.	Kedimó	Ka shidimó	Kedikó	Ka shidikó
	9.	Ka ludimó	Ka shidimó	Ka ludikó	Ka shidikó
	9a.	Ka ludimó	Kadimó	Ka ludikó	Kadikó

ANO.

		<i>Sing.</i>	<i>Plur.</i>		
1st p.		Chi ndió	Ka tudio	5.	Ka kudio
2nd p.		Kodio	Ka mudio	6.	Ka kadio
3rd p.	1.	Kadio	Ka badio	7.	Ka chidio
	2.	Kodio	Kedio	8.	Kedio
	3.	Ka didio	Kadio	9.	Ka ludio
	4.	Ka budio	Kadio	9a.	Ka ludio
					Kadio

Negative.

		MONO.		KONO.	
		<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1st p.		Chi ntemó	Ka tutemó	Chi ntekó	Ka tutekó
2nd p.		Kotemó	Ka mutemó	Kotekó	Kamutekó
3rd p.	1.	Katemó	Ka batemó	Katekó	Ka batekó
	2.	Kotemó	Ketemó	Kotekó	Ketekó
	3.	Ka ditemó	Katemó	Ka ditekó	Katekó
	4.	Ka budimó	Katemó	Ka budikó	Katekó

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
5. Ka kutemó	Katemó	Ka kutekó	Katekó
6. Ka katemó	Ka tutemó	Ka katekó	Ka tutekó
7. Ka chitemó	Ka shitemó	Ka chitekó	Ka shitekó
8. Ke temó	Ka shitemó	Katemó	Ka shitekó
9. Ka lutemó	Ka shitemó	Ka lutekó	Ka shitekó
9a. Ka lutemó	Katemó	Ka lutekó	Ka tekó

ANO.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1st p.	Chi nteó	Ka tuteó	5.	Ka kuteó	Kateó
2nd p.	Koteó	Ka muteó	6.	Ka kateó	Ka tuteó
3rd p. 1.	Kateó	Ka bateó	7.	Ka chiteó	Ka shiteó
2.	Koteó	Keteó	8.	Keteó	Ka shiteó
3.	Ka diteó	Kateó	9.	Ka luteó	Ka shiteó
4.	Ka buteó	Kateó	9a.	Ka luteó	Kateó

N.B.—The locative particles are accented.

Examples of the use of these.

Ozona chi ntemó mono mung'anda, yesterday I was not here in the house.

Ka tudikó kodia ku munzhi, we were yonder at the village.

Ka shidió impongo shinjishinji, there were there many goats.

Ka mudimó muchikolo, you were in the school.

Katekó masamo, there were no trees there.

5. Noun or Pronoun connected with an Interrogative.

Chi ndi kwi? Where was I? **Ka tudi kwi?** Where were we?

Kodi kwi? Where wert thou? **Ka mudikwi?** Where wert thou?

Kadi kwi? Where was he? **Ka badi kwi?** Where were they?

1. **Muntu kadi buti?** How was the man? **Bantu ka badi buti?** How were the people?

2. **Munzhi kodi buti?** How was the village? **Minzhi kedi kwi?** How were the villages?

3. **Isamo ka didi kwi?** How was the tree? **Masamo kadi kwi?** How were the trees?

&c.

&c.

SECT. 3. THE COPULA IN THE FUTURE.

This is formed by means of the verb **ku ba**, *to be, to become*. In the affirmative three forms are found of the future tense of this verb :—

- a. **Muntu u la ba muteu**, the person will be a thief, i. e. presently.
- b. **Nda ba muteu**, I shall be a thief, i. e. soon.
- c. **Nda ka ba muteu**, I shall be a thief, i. e. at some distant time.

1. Pronoun connected with a Pronoun or Noun.

Here we distinguish two forms, corresponding to the English 'it will be a thief' and 'he will be a thief'. The former is impersonal.

Affirmative.

Ku la ba ome , it will be I.	Ku la ba uswe , it will be we.
Ku la ba uwe , it will be thou.	Ku la ba umwe , it will be you.
Ku la ba wezo , it will be he.	Ku la ba babo , it will be they.
1. Ku la ba muteu , it will be a thief.	Ku la ba bateu , it will be thieves.
U la ba muteu , he will be a thief.	Ba la ba bateu , they will be thieves.
&c.	&c.

Negative.

Ta ku ka bi ome , it will not be I.	Ta ku ka bi uswe , it will not be we.
Ta ku ka bi uwe , it will not be thou.	Ta ku ka bi umwe , it will not be you.
Ta ku ka bi wezo , it will not be he.	Ta ku ka bi balo , it will not be they.
1. Ta ti a ka bi muntu , he will not be a person.	Ta ba ti ba ka bi bantu , they will not be people.
Ta ku ka bi muteu , it will not be a thief.	Ta ku ka bi bateu , it will not be thieves.

- | | |
|--|---|
| <p>2. To ti u ka bi munzhi, it
will not be a village.</p> <p>Ta ku ka bi munzhi,
there will not be a village.</p> <p style="text-align: center;">&c.</p> | <p>Te ti i ka bi minzhi, they
will not be villages.</p> <p>Ta ku ka bi minzhi, there
will not be villages.</p> <p style="text-align: center;">&c.</p> |
|--|---|

2. Pronoun or Noun connected with a Noun.

Affirmative.

- | | |
|--|---|
| Nda ka ba muntu, I shall
be a person. | Twa ka ba bantu, we shall
be people. |
| Wa ka ba muntu, thou wilt
be a person. | Mwa ka ba bantu, you will
be people. |
| Wa ka ba muntu, he will be
a person. | Ba ka ba bantu, they will be
people. |
| 1. Muntu u la ba muteu, the person will be a thief. | |
| Bantu ba la ba bateu, the people will be thieves. | |
| &c., &c. | |

Negative.

Here we may use the future tenses as given in the previous chapter :—

- Shi nti mbi muteu, I shall not be a thief.**
Ta ti a bi muteu, he will not be a thief.
Ndi na ni nka ba muteu, I shall not be a thief.
U ina ni a ka ba muteu, he will not be a thief.

Or often the potential future tenses are used :—

- Shi ka bi muteu, I shall not, or may not, be a thief.**
Shi ka ka bi muteu, I shall not be a thief.

3. Pronoun or Noun connected with an Adjective.

Affirmative.

Here again are the three forms:—

- Nda ba mubotu, I shall be good.**
Ndi la ba mubotu, „ „
Nda ka ba mubotu, „ „

Negative.

Here also the forms mentioned above are in use :—

Shi nti mbi mubotu, I shall not be good.

Ndi na ni nka ba mubotu, I shall not be good.

4. **Noun or Pronoun connected with an Adverb.**

The same forms are used as above in affirmative and negative.

Ba la ba kono, they will be here.

Ba ba kono, „ „

Ba ka ba kono, „ „

Ta ba ti ba bi kono, they will not be here.

Ba ina ni ba ka ba kono, „ „

5. **Noun or Pronoun connected with an Interrogative.**

The same forms are used in this case as above :—

Ba la ba buti ? How will they be ?

Ba ba buti ? „ „

Ba ka ba bongai ? How many will there be ?

SECT. 4. THE COPULA IN INDIRECT CLAUSES.

In indirect clauses the copula takes the form of **kudi** in the affirmative and **takudi** in the negative. Notice that in the negative indirect clause the particle **ta** always takes its place after the pronoun.

Examples.

Masamo a kudi miani nda ula, if the trees are mopani I will buy them.

Masamo a takudi miani sha ula, if the trees are not mopani I won't buy them.

Nda ula buti a takudi mabotu ? How can I buy them if they are not good ?

Buzane bwa takudi bubotu bu sowe, if the meat is not good throw it away.

Nda ka dya buti bwa kudi buzumo? How can I eat if it is hard?

Wa takudi kono nda ku yovwa buti? If you are not here how can I help you?

A ku chidi mung'anda nke njile buti? If he is still in the house how can I enter?

Nda kudi u mushinse nda ku bona buti? If I am in the dark how can I see you?

Na takudi mwami nda mu yaya, if he were not a chief I would kill him.

Wa kudi mubotu nda ku yovwa, if you are good I will help you.

A kudi mubiabe mu me, if he is bad, hit him.

Lumo lwa kudi lufumpiu nda lu kwanga, if the razor is blunt I will sharpen it.

Munzhi wa takwiko nda zhoka, if the village is not there I shall return.

Nda ku lela buti tudyó twa takwió? How can I feed you there being no food?

EXERCISES ON CHAPTER IX.

Exercise 1.

Translate into Ila:—

Yesterday he was in the field. Why were you not here? It is not a ram that I want; I want a she-goat. We are not people who travel much on the water. That child troubles me; he is a thief, a liar; I don't know what I shall do with him. I am not a good carpenter. The goats are in the kraal. The cattle are here. The hoes are in that house yonder. In which house? I am here in the house still eating. There are no cattle there in that country. How is that abscess of yours which I lanced yesterday? How many people were in church yesterday? It was we who drove your cattle away. It was that village he burnt because the people did not pay their tax. They were very good trees which we brought. It was he who stayed behind.

It was not I. There was no man in the village when we passed yesterday. If you do not go at once I shall fine you. They were not goats which ate your mealies; they were cattle. That man was not a thief when he was a young man, he has changed much. The fruit which you were eating was not food. The people were not many. I was there in the field when you called me. They were not here at my place; I have not seen them. The men you speak of were in the forest yesterday cutting down trees for me. We were not there, we did not see the dancing. Where were your children yesterday, they were not in school? They will be there to-morrow.

Exercise 2.

Translate into English:—

Ba ina ni ba ka ba banjibanji kaini ba fwa bamwi. Bafulwe ngubadi ano. Bachiwena tabemo mu mulonga wezu. Tashiko shintu nshu ambila. Ngadi buti masamo ngu wa ndetela? Mapidi teko kodia ku banaisha. Inshima ka shiteko ozona. Lukona ka ludimo mwitashi diakwe. Munkomo ka shitemo shintu. Minzhi minjiminji kediko. Ome chi nteko koko, pele wezo. Katemo masamo adi bodia. Ku la ba wezo we ba shintu shako. Wezo u ina insana, ta ti a bi mwami. Bodiambwi ntadi mwami nda ku koswela buti makani? Muntu atakaudi muteu u la mu njizha buti mu ntelongo? Na to luleme nda ku uma. U ina ni wa ka lukanka u la hola buti? Na indiwe we ba kambo nzhi nku wa lukankila? Ndi la ka ya buti ku tata mulombwana wezo a takwio? Nda takwiko kodia nda ku bona buti? Insho sheshi nshi nzanda, nda langa pele impongo inkando. Ka kwina muntu koko ni twa ita ko ozona. Ka badi kwi? Muzhikenina kadi mo.

ILA TALES FOR READING AND TRANSLATION.

THE BIRD WHICH SWALLOWED PEOPLE.

Muzune mukando mukando wa ka ya mwinzhila, wa bona bantu be enda wa ba mina. Inzho bamwi ba amb'ati: 'A tu ka

sonde.' Inzho ba ya ku sonda. Inzho musonzhi wa amb'ati: 'Wezo muzune mu ka mu letele mahuba inchelwa. Wa ka shika ko ku muzune wezo aze u la ka ku mina. A ka ku mina budio mwifu diakwe u ka ku hukuta mahuba. Bantu mba ka mina bonse ba la ka vhwa.' Inzho ba ya ku muzune. Muzune wa mina muntu. Inzho mwifu dia muzune wa hukuta. Inzho wezo muzune wa telela mahuba inzho wa fwa. Bantu mba ka mina ba vwila ansengwe bonse. Ba vhwe budio bantu ba amb'ati: 'Inzho musonzhi u la bona bu twa vhwa mwifu dia muzune.' Dia mana ikani dia muzune.

THE HIPPO. AND THE RHINO.

Shempela o chivhubwe ba ka lwa. Chivhubwe wa ka bweza lumu lwa shempela, inzho ba lwa. Shempela wa amb'ati: 'Lumu lwangu nguni wa lu tola?' Chivhubwe wa ingula ati: 'Ndime. Nda ku shiza mwinangu.' Shempela wa amb'ati: 'Leta kono.' Ati chivhubwe: 'Shi lu bwene.' Ngonao ba lwa. Ati inzho shempela: 'Tu andana. Ome nda ka ku dya mulundungoma.' Aze chivhubwe ati: 'Pele u menzhi.' Ku ambwa'ti: 'Tu andana mbu ba ka andana shempela o chivhubwe.'

WHY THE ZEBRA HAS NO HORNS.

Banyama ba ka bungana antomwi,—muzovu o shankole o munyumbwi o chibizi o musefu o munyati o luengu o nakasha o naluvwi o shichisunu o mukulo o mutubiakalomo o shasubila o nanja o nakasotokela o shombololo, bonse banyama ba mikumo mikumo ba ka bungana antomwi ba la chela. Chi be chindi cha shika chindi ocha ku ya ku sala meya. Banyama bonse ba amb'ati: 'A tu ka sale meya.' Ngonao banyama bonse ba lukanka, ba mikumo mikumo bonse ba lukanka ba ya ku sala meya. Be zudila bonse, munyama nzhi o mushonto o mukando udi buti. Bonse ba mikumo mikumo meya be zudila. Kwa sbala chibizi pele. Chi be budio chindi ba amb'ati: 'Chibizi ba kwima ku sala meya.' Na ka amba a zhibaluke wa lukanka a ka shike ko kwa ku salwa meya. Wa usa budio wa yana na

lwiya, onse ba a mana. Wa yana ko mwala o matwi malamfu o mabala o mulomo mukando. Ngonao beenzhina ba mu seka, ba amb'ati: 'Uwe, kudya kwako udi buti? Bona, meya ba a mana, o bana bashonto bonse meya: uwe, pele mabala o mwala o matwi o kulengezha mulomo kwa ba ku bweza o. Bona uswe tonse meya o mukando o mushonto.' Ngonao beenzhina ba mu sampaula, ba amb'ati: 'Uwe udi shindya, kudya kwako kwa kwimya meya.' Ngonao chibizi wa usa chinichini mbwa ka budila meya. Ngonao pele kudya ku disha chinichini, obudisunu obudisunu chibizi ngu shindya. Antela u la bazha banyama bamwi ku kudya. Pele.

THE HONEYBIRD AND THE BEES.

Solwe wa ka ya ku sesa ku nzuki. A shike kodia wa amb'ati: 'Nda langa mukaintu.' Banzuki ba mu pa mukaintu. Chi be chindi ba mu nanga. Ba mu nange budio, solwe wa amb'ati: 'Bu mwa nkasha mwinangu pele nda ku ma chechelela ku bantu oba ita mwinzhila.' Bwa ka ambila bobo obudisunu a bona muntu owa ita wa mu tola, wa ya ku mu lezha inzuki.

THE CRAB AND THE JACKAL.

Ba ka chita chikani mwaba inkala. Inkala ya amb'ati: 'Nda ku shia lubilo.' Mwaba wa zowa, wa amba: 'Pe. Nodi matende achieme to nshii lubilo, udi mwanichi.' Inkala ya amb'ati kwa mwaba: 'U ka fume ozona tu ze ku lukanka.' Mwaba wa ya ku munzhi wakwe: ayo inkala yo ona a munzhi wayo. Bu che chifumo mwaba wa shika ku nkala, ati: 'A tu ende inzho, tu lukanke.' Inkala ya zhima ku muchila wa mwaba. Mwaba a ambe a lukanke, inkala ya mu luma ku muchila: mwaba u la lukanka ayo inkala ya bu ya ku mu lumina ku muchila. A lukanka chindi chilamfu chi ya budi kodia ku mulonga. Mwaba a ambe a chebuke munshi inkala ya ku sotekele kumbele. Mwaba wo ompolola inkala, inkala ya ingula kumbele: mwaba wa zowa odimwi, wa amb'ati: 'Inkala ya ingula kumbele.' Odimwi chi be chindi ba ya ku zhima

ambele, odimwi inkala ya luma ku muchila, odimwi ba lukanka chindi ochi ya budi kodia ku mulonga. Mwaba wa chebuka munshi, inkala ya sotekele kumbele. Mwaba wa zowa, ati: 'Uwe, unkala, udi mukando, shi kwiti dinji odia bwana inzho nda beba kwako.' Mwaba wa bwela ku munzhi wakwe, wa ya ku kala. Ayo inkala ya bwela ku munzhi wayo. Ngonao ka mana kambo kako.

A TALE OF TWO MEN.

Ba ka zhimoka balombwana badi bobili, umwi wa bweza mubwa, umwi wa bweza chibia. Ba shike mwisokwe, wezo owa ku kwete mubwa wa yaya munyama. Owa ku kwete chibia, ati: 'A tu ike, tu dye.' Ba mane ku ika, ba dya. Wezo mubwa we njila mu chibia ku komba. A ambe a vhwe mutwi wa patila mu chibia. Wezo udi chibia, ati: 'Ndo, chibia changu chi ka la fwa. Mubwako wa patila mu chibia changu. Kweza, u mu kushe mo.' Udi mubwa wa kaka, ati: 'Ome shi mu konzha mubwa.' 'Sena mbwa ku kachila a tu mu kosole mutwi chibia chechi chi vhwe kabotu mutwi.' Ati: 'Uwe, ndo, nodi chibia chibotu nchi chidie o mubwa o chibia?' Umwi wa ingula, ati: 'Chibia changu nchi chibotu.' Ati: 'Mbubo, ko kosola budio.' Wezo udi chibia wa bweza keembe, wa kosola mubwa. A mane ku kosola, wabweza chibia chakwe, wa yana china ku fwa, wa leta menzhi wa sanzha mo buloa. A mane ku sanzha, wa leta ingozhi, wa anga, wa kudika, u la ya bu enda ku munzhi. Aze udi mubwa wa ya ku munzhi. A shike ku munzhi wezo udi mubwa wa yana mwanakwe u la sata, wa telaika ati: 'Wedia u kwete chibia mwanakwe wa ke tolela inshipi yangu.' Wa lukanka lubilo, wa ya ko. Ku ka shika, ati: 'Uwe, mwenzuma, mpa inshipi yangu.' Bo ompolola mwana wezo, inshipi ezho ya kaka ku vhwa kwitashi dia mwana wezo, ukuti ya ke njila kale kale ka chidi mwana, usunu wa kula, wa ba kamwale. Ati: 'Bodia mbwi ya kaka a tu kosole itashi.' Ati: 'Ndo, to kosodi itashi; a tu ku pe budio inji inshipi.' Wezo munto wa kaka, ati: 'Shikwe inji, njiona ezhi inshipi yangu.'

‘Chibotu nchi chidie, inshipi, itashi dia mwana?’ Wezo muntu wa kaka, ati: ‘Ome inshipi yangu ezhi nji nzanda.’ Ushe wezo mwana, ati: ‘Bweza keembe, u kosole itashi.’ Wa kosola, inshipi ya ku vhwa. Wa tola inshipi yakwe, ati: ‘Inzho, ndi ledio itashi dia mwanako, u lunge, tu bone na u la lunga buti. Ome mubwangu wa ka mu kosola.’ Wa tola ezho inshipi, wa ya ku sonda mwanakwe owa ku sata. A ka shike kwa wezo munganga, wa ku sonda, ati: ‘Ka she budio musamo, mwana u la ka pona.’ Wa zhoka, we za ku sha musamo. Wa mu shidika, mwanakwe wa pona. A mane ku pona bobo, wa mu kumbila mukuku, wa mu paila. A mane ku paila, ba kala, ba nwa mukuku wezo. A mane budio mukuku, abo bantu ba leka, ba mana. Ngukēla, a mana makani.

CHAPTER X

THE ADVERB, PREPOSITION, CONJUNCTION, AND INTERJECTION

SECT. I. THE ADVERB.

BESIDES adverbs proper, the Baila have other ways of expressing adverbial ideas. The simple adverbs are as follows:—

Ni, or Ndi, when.

Pele, only, simply.

Budio, merely.

Antomwi, together.

Iche, alone.

Mani, until.

Na, not, not even.

Ukwi? Where?

Kwi? Where?

Ukwi-ukwi, wherever.

Chani? Kochani? How?

Kale, already.

Kale-kale, long ago; in the future.

On **ni** or **ndi** see the note below.

Pele and **budio** have a similar meaning, but **pele** is used largely with nouns and pronouns. e.g. **Ndime pele**, I is only, or merely, I. **Ba mu yasa budio**, they simply speared him. **Budio** is also used with the subjunctive to indicate 'as soon as'. **A ka shike budio**, as soon as he arrives.

Pele and **mani** probably are of verbal origin. The latter may be connected with **ku mana**, to finish. **Pele** is perhaps connected with the noun **impela**, extremity; there is no current verb **ku pela**, to end, but the root is probably that found in the Zulu **ukupela**, to come to an end. For just as Zulus say **kupela**, that's all, there's nothing more, so do the Baila use **pele** at the end of a narration.

Ukwi? is used when the question is asked without naming anything, while **kwi?** follows a verb or copula.

Chani, or **kochani**, is the same word as the Suto **yuang**; Zulu, **njani**, **kanjani**; Nyanja, **tshiani**. Its use is very like that of **buti**? e.g. **Wezo muntu u la amba kochani?** How is that man talking, i. e. what is he saying? **U la amba buti** seems rather to refer to the manner of speaking.

Kale is also a common Bantu word. In Zulu it takes the form of **kade**; Suto, **khale**; Swahili, **kale**; Bemba, **kali**. It is used in the sense of 'already': **Twa chita kale**, we have done it already; in its duplicated form, **kale-kale**, it refers to distant time, either past or future.

Nouns used as Adverbs.

The following are examples of nouns used as adverbs without any change of form. They are mostly expressive of time.

Chifumo , early morning.	Mashiku , at night.
Mangolezha , late afternoon.	Chikasadizhi , forenoon.
Chifutenuma , backwards.	Chami , purposely.

Besides these adverbs are formed from nouns by prefixing the locative particles. Among these are the following :—

From inshi , the ground.	Munshi , afterwards, behind.
	Kunshi , below.
	Anshi , on the ground.
From kati , middle, <i>obsol.</i>	Mukati , within, inside.
	Akati , among, between.
From izeulu , the sky.	Mwizeulu , in the air, above.
	Kwizeulu , above.
	Eseulu , above.
From imbadi , side, <i>obsol.</i>	Mumbadi ,
	Kumbadi , } aside.
	Ambadi , }
From imbele , front, <i>obsol.</i>	Kumbele , in the front, before.
	Ambele , afore, before.
From insengwe , outside, <i>obsol.</i>	Kunsengwe , outside.
	Ansengwe , outside.

From **iwe**, the east.

Kwiwe, towards the east.

Ewe, in the east.

From **imbo**, the west.

Kumbo, towards the west.

Ambo, in the west.

It is interesting to trace the presence of some of these adverbs in other Bantu languages. Some languages have lost the regular use of the locative prefixes, but yet retain many words which indicate that at one time they were used.

Thus corresponding to **anahi** we find in Zulu, **pansi**, below; Xosa, **pantsi**. In Suto this becomes **fatse**. In languages retaining the use of the locatives, we have Kongo, **munshi**, **kunshi**, **vanshi**; Nyanja, **pansi**; Ganda, **wansi**. Kongo seems to come nearest to Ila in this respect.

The root **kati** seems to be obsolete in Ila, i. e. it is not used by itself, though it so far retains its noun form as to be followed by the genitive particle **ka** when used as a preposition, **akati ka**, &c. The word **kati** is in use in Kongo and Bemba where it means middle, interior. The word appears in Zulu in the locative form; **pakati**, among; Swahili, **katika**, among; Ganda, **wakati**, in the middle. In Suto it takes the form of **hare**, **kahare**.

The root **izeulu** means the space above; it also is a widely prevalent Bantu word. In Zulu the word is **izulu**, and the loc. **ezeulu** takes the form of **pezulu**; Kongo, **ezulu**; in Swahili it is contracted to **juu**: cf. Tonga, **ifulu**; Ganda, **wagulu**.

The roots **imbadi** and **imbele** and **insengwe** are obsolete in Ila. **Imbele** appears in Swahili as **mbele**, before, in front. **Imbadi** appears in Ganda as **ku 'badi**, at the side; and in Ganda as in Ila it has also a plural form, **ma'bali**. **Insengwe** does not seem to be used elsewhere; but in Bemba we have **nse**, **kunse**, outside.

In addition to the above, adverbs are also formed from nouns by prefixing **cha**. These express manner.

Examples.

Noun.

Insana, strength.

Inkole, cruelty.

Bwanga, kindness.

Impuwo, fame.

Lubilo, swiftness.

Luse, mercy.

Adverb.

Chansana, forcibly.

Chankole, cruelly.

Chabwanga, kindly.

Champuwo, publicly.

Chalubilo, swiftly.

Chaluse, mercifully.

Intenda, pity.**Busu**, sorrow.**Lwengu**, notoriety.**Mano**, cunning.**Chantenda**, pitifully.**Chabusu**, sorrowfully.**Chalwengu**, notoriously.**Chamano**, cunningly.

Other Locative Adverbs.

Besides forming adverbs by being prefixed to nouns, the locative prefixes are the basis of other adverbs.

Those formed from **Mu** have the general idea of *rest within, motion into or out of*. They therefore answer to our adverbs: wherein, herein, therein, hither, thither, hence, hither, in where? just in here, &c.

Those formed from **Ku** have the general idea of *position at a place, motion to or from a place*: here, there, yonder, hither, hence, thither, thence, to where? from where? just there, &c.

Those formed from **A** have the general idea of *rest on or upon, motion on to or from off*: here, hereon, thereon, on where? just on there, &c.

The following are the forms of these locative adverbs:—

a. *The simple forms*:—**Mu**, **Ku**, **A**.

b. *The contracted forms*:—**Mo**, **ko**, **o** (see Chap. IX, sect. 1, 4).

c. *The demonstrative forms*:—

Mono, in here. **Momo**, in there. **Modia**, in yonder.

Kono, to here. **Koko**, to there. **Kodia**, to yonder.

Ano, on here. **Awo**, on there. **Adia**, on yonder.

d. *The demonstrative forms emphasized*:—

Mumona mono, just in here; **Mumona momo**, just in there;
Mumona modia, just in there. **Kukona kono**, just to here;
Kukona koko, just to there; **Kukona kodia**, just to there.
Ngon'ano, just on here; **Ngon'awo**, just on there;
Ngon'adia, just in here.

e. *The interrogative forms*:—

Mudie? In where? **Kudie**? To where? **Adie**? On where?

f. *The forms derived from -nji, different :—*

Munji, in a different place ; **Kunji**, at a different place ; **Anji**, on a different place.

g. *The forms derived from -nse, all :—*

Monse, everywhere inside ; **Konse**, everywhere (to or from) ; **Onse**, everywhere upon.

h. *The indicative forms :—*

Imumo momo, &c., (it is) in there, &c. ; **Inkuko koko**, &c., (it is) there, &c. ; **Ingao awo**, &c., (it is) on there.

i. *The negative forms :—*

Imo momo, &c., not in there, &c. ; **Inko koko**, &c., not there, &c. ; **Ingo adia**, &c., not on there, &c.

Examples of the use of these.

Uwe, ko ya u ka kushe mo shintu shako, I say, go and take out from there your things.

Chibotu ; inzho mbike mudie ? Right, now wherein shall I put them ?

U ka shi njizhizhe mumona momo, you can put them just in there.

Imo momo, njizha modia, no, not in there ; put it in yonder.

Ko vhwa awo : u kale ngon'ano, get off there, come and sit just here.

Shi zanda kono ; nda ya kunji, I don't like here, I am going elsewhere.

Adverbs based on Bu and Di.

The abstract classifier **BU** is the basis of a number of adverbs of manner, as follows :—

Bu, Mbu, as **Tu andana mbu ba ka andana shempela o chivhubwe**, let us separate as did the rhino. and hippo.

Bunji, differently. **Mu ta ku chita bobo, a mu chite bunji**, you must not do thus : do differently, in a different way.

Bobo, thus, } demonstrative forms.
Bodia, so, }

Mbubo, it is so, } demonstrative forms with copulative
Imbobobo, it is not so, } prefix.

Bubona, just as, just so. Emphasized demonstrative form.

Nikubabobo, nevertheless, i. e. although it is so (conj.).

Bukadi bobo, in that case, if it is so.

Buti? How? lit. it says?

Bodia mbu, as (conj.).

Ubudi, as (prep.).

Mbukabele, it is so.

Imbo bukabele, it is not so.

Bubona budi, just as (prep.).

Several preps. and conjs. are included in this list, so as to show all the forms derived from **bu**.

Similarly from **DI-**, the third classifier, other adverbs are formed. These refer to time, so that they may be said to have reference to the word **izuba**, sun, day.

Ndi, **ni**, when, it is when.

Ni is a contraction for **ndi**: cf. **nina ku bona**, I have not seen, for **ndina ku bona**. It is used simply as 'when', but its proper meaning seems to be: 'it is when,' 'it is then.' Thus: **U ka njayile a bwina, ni nka ka fwa**, kill me on the burrow, it is then I shall die.

Dimwi, afterwards, i. e. another (day).

Dinji, afterwards, i. e. a different, another (day).

Udidie? **didie**? **dididi**? When?

Udidie is used when it stands first in the sentence, or alone; **didie** is used to follow a verb. These forms mean: On which (day)? **Didi** is evidently a corruption from these, and there is a slight difference in meaning. **Didie** refers to a day, i. e. to-morrow, or another time; **dididi** may mean when, this day.

Udidie ni mwa mu bona? When is it that you saw him?

Mwa mu bona didie? When, or what day, did you see him?

Mwa mu bona didi? When did you see him to-day?

Ndidiona, just then, at once.

Ndidiona ni, it is just then that; e.g. **mwami wa mu uma**,
ndidiona ni a mu yaya, the chief beat him, (and) it
 was just then that he (i. e. the one beaten) killed him.

Odimwi, again.

Dionse, always, i. e. the whole (day).

Adverbs formed from Adjectives.

Adverbs are formed from adjectives by prefixing **ka**. Thus:—

Kanjikanji, often. From **-nji-nji**, many. A shortened form
 of this, **Kanji**, means frequently, sometimes.

Kabotu, well. From **-botu**, good. **Chibotu** is heard fre-
 quently instead of **kabotu**.

Kabiabe, badly. From **-biabe**, bad. **Chibiabe** is often heard
 instead of **kabiabe**.

Kashonto, little. From **-shonto**, small. **Ashonto** is used
 often for **kashonto**.

Kongai? How many times? how often? From **-ongai?**
 How many?

Komwi, once. From **-mwi**, one.

From the adjective **-fwafwi**, short, come the adverbs **afwafwi**,
kufwafwi, near, formed by prefixing the locative particles **a**, **ku**.

Interrogative Particles.

The adverbial particles used in asking questions are **Sa**, **na**,
sena, and **kai**. **Na** also appears as **no**.

Sa mu la ya kwi balombwana? Where are you going, men?

Na mwa chita buti? What have you done?

Sena nje ku mwita? Shall I not go and call him?

Kai is used to express, Is it not? **Kai ome?** Is it not I? **Kai**
ng'ombe ezhi? Is it not this ox?

Adverbial Ideas expressed by Verbs.

First, adverbs are expressed by the various verbal species.
 See Chap. VI, sect. 1.

Thus, our adverbs ‘reciprocally’, ‘together,’ are expressed by the suffix **-ana** of the reciprocal species.

Ba la funana, they love each other, reciprocally.

Ba la lwana, they fight together.

The adverb ‘intensely’ is rendered by the suffix **-isha** of the intensive species. This suffix is to be translated by different adverbs according to the meaning of the verb. Thus :—

Ba la angisha, they tie tightly.

Ba la funanisha, they love each other intensely.

Ba la endesha, they travel swiftly.

The adverb ‘over again’ is rendered by the suffix **-ulula** of the repetitive species.

Wa chitulula, he does over again.

Secondly, the verbs **ku ti**, **ku amba**, **ku bwelela**, &c., express adverbial ideas in connexion with other verbs. See Chap. VIII, sect. 4.

Adverbs are also expressed by the various verbal auxiliaries, **chi**, **ta**, **bu**, &c. See Chap. VII.

Finally, there are adverbial phrases formed by verbs, &c., and often the idea of subordination of time is expressed by a difference in tense only. Thus :—

Ku kumana ba mu yaya, in the end they killed him.

Ku kukanka ba ka chita kabotu, in the beginning they did well.

Chi be chindi ba ka sanduka, after a time they changed.

Twa ya tu la mwita, when we go we will call him.

Imvula ya wa nda dima, when the rain has fallen I shall dig.

SECT. 2. THE PREPOSITION.

Locative Prepositions.

The three simple locative prepositions are **Mu**, **Ku**, **A**.

Mu expresses *rest within, motion into or out from*. Its

equivalents are : in, among, inside of, within, out of. In expressing time : in, during, through.

Examples.

Wa kala mu bakaintu, he sits among the women.

Imbuto sha ka wila mu mabwe, the seed fell among stones.

Mukaintu wa ka vhwa mu kudima, the woman came from hoeing.

Nka chi zobole mu nkomo yangu, I can keep it in my bag.

Wezo udi shiti mu ng'anda, that (person) sits in the house.

The preposition **ku** expresses *rest at*, *motion to* or *from*. It also indicates the agent of an action. Its English equivalents are : at, by, toward, from, to.

Ku changes into **kwa** when it comes before a personal name, or before a noun expressing relationship.

Examples.

Ome nda vhwa ku lutanga, I myself come from the cattle-post.

Ngudi kwi mwanangu? Udi ku munzhi. Where is my child? He is at the village. (Cf. the English provincialism : He is to the village.)

Tata udi shiti kwa Leselo, my father is staying at Leselo's.

Isamo dia ka bezwa ku mulombwana wezo o kembe, the tree was carved by that man with an axe.

Tola maila asa kwa uso, take this grain to thy father.

The preposition **a** expresses *rest upon*, *motion on to* or *from off*. Its equivalents are : on, upon, at (on), off from, on to, off. It is also used to express, *because*, *on account of*, following the verb in the relative species. Further, to express *about*, *concerning*.

Examples.

Wezo muntu wa ka wila a luludi, that person fell off the roof.

Twa mu umina a mulandu wakwe, we beat him on account of his fault.

Twa mu landila a kudisanta kwakwe, we fined him on account of his sitting down when he should have been working.

A mu kale a shuna shesho, sit ye upon those stools.

A mu vhwe a shuna shesho, come ye off those stools.

Nda zanda ku bandika aze a shianza shenu, I want to talk to you about your customs.

Compound Locative Prepositions.

In the last section we found a number of adverbs formed from nouns by prefixing the locative particles. These adverbs become prepositions when they are followed by certain other particles; these are generally merely a repetition of the locative particles, but sometimes they are the genitive particles of the original nouns from which the adverbs were formed. The following are in general use :—

Kunshi ku, below.

Bika chechi kunshi ku ntafole, put this below the table.

Munshi dia, after, behind.

Bantu ba ke za umwi munshi dia umwi, they came one after another.

Kwizeulu ku, above, to the top of.

Tola shintu kwizeulu ku lupidi, take the things to the top of the hill.

Ezeulu a, above, on the top of.

Bika sonkoto ezeulu a nganda, put a pinnacle on the top of the house.

Kunsengwe ku, outside, to the outside of.

Tola ing'ombe kunsengwe ku chimpata, take the beast outside the kraal.

Ansengwe a, (at the) outside of.

Bantu na ba kale ansengwe a nganda, let the people sit outside the house.

Kumbadi ku, by the side of.

Bantu ba le enda kumbadi ku mulonga, the people walk by the side of the river.

Ambadi a, (at the) side of.

Ba la kala ambadi a mulonga, they sit at the side of the river.

Mumbadi u, by the side of, in the vicinity of.

Ba la kala mumbadi mwisamo, they sit in the vicinity of the trees.

Mukati mu, *or mukati ka*, within, inside of.

Mwa chita nzhi mukati mu ng'anda? What are you doing inside the house?

Akati ka, *or akati ka*, between, among.

Nda ke enda akati a miunda, I walked among the fields.

Mufwafwi mu, near to, in the vicinity of.

A tu one mufwafwi mu munzhi, let us sleep in the vicinity of the village.

Kufwafwi ku, near to.

Ko ya kufwafwi ku ng'anda, go near to the house.

Afwafwi a, near by.

Ko bika shintu afwafwi a ng'anda, put the things near the house.

Kumbele ku, in front of.

Ka mu ya kumbele ku mbizhi, go ye in front of the horse.

Ambele a, in front of.

Wa ka shimoka ambele a bami, he stood up before the chiefs.

Mumbele dia, in the presence of.

Ba ka amba makani mumbele dia mwami, they spoke the affairs in the presence of the chiefs.

Munuma ya, after, behind.

Umwi u chi chidila munuma yangu, another is still following behind me.

The Preposition o.

The preposition **o** expresses the instrument with which anything is done. Thus: **Twa ka tema masamo o keembe kaka**, we cut down trees with this axe.

Phrase Prepositions.

Kamko ka, on account of.

Nda ku uma kambo ka ku chita kwako, I will hit you on account of your doings.

Bubona budi, like, just as.

Bashikale ta ka ba zaka bubona budi bantu oba sunu, the ancients did not build like the people of to-day.

Ku chindi cha, ku busena bwa, in the place of ; in the stead of.

Kwina muntu u vumina ku umwa ku busena bwa umwi, there is no person who assents to being beaten in the place of another.

SECT. 3. THE CONJUNCTION.

Conjunctions are somewhat rare in Ila. The following are used:—

Ni, although.

Wa chi chita ni nda ku shimwina ati u ta chi chiti, you have done it although I told you not to do it.

Nikubabobo, nevertheless.

Wa chita chibiabe chinichini ; nikubabobo nda ku kwatila, you have done very badly : nevertheless I forgive you.

Ansha, unless, except.

U ta vhwu mono ansha wa nshwimina makani ako, you do not leave here unless you tell me your affairs.

Anokuti, whereas.

Twa bona bintu biebi okoya mbishonto, anokuti mbikando chinichini, we see these things as if they were very small, whereas they are very large.

Ati, that, in order that.

Ba ka mu letela mukuku ati a nwe, they brought him beer that he might drink.

Ati na, whether.

Shi zhi ati na u la ka shika sunu, I don't know whether he may arrive to-day.

Kuti, that.

Nda ka telela kuti wa fwa, I heard that he was dead.

Ngonao (ngonawo), then, just then.

Ngonao wa vhwa u munzhi, just then he left the village.

Inzho, now, then.

Inzho ati, tu andana, then he said, let us separate.

O, with, and

Ndetela menzhi o bwizu, bring me water and grass.

Ukuti, because.

Mwana u la dila ukuti wa umwa, the child cries because it is beaten.

Ni . . . ba, either . . or; neither . . . nor.

Between **ni** and **ba** the personal pronouns are inserted, so we get the following forms:—

	Nimba , nor I, &c.	Nituba , nor we, &c.
	Niuba , nor thou.	Nimuba , nor you.
Cl. 1.	Niaba , nor he.	Nibaba , nor they.
2.	Noba , nor it.	Niba , nor they.
3.	Nidiba , „	Naba , „
4.	Nibuba , „	Naba , „
5.	Nikuba , „	Naba , „
6.	Nikaba , „	Nituba , „
7.	Nichiba , „	Nishiba , „
8.	Niba , „	Nishiba , „
9.	Niluba , „	Nishiba , „
9a.	Niluba , „	Naba , „

Ex.—U ta chiti midimo noba omwi mwizuba ledio;

niuba uwe, niaba mwanako mulombwana, niba ing'ombe yako, thou must do no work on that day, neither thou, nor thy son, nor thy ox.

Na, either, or.

Nchi chidie nchu zanda, na chechi na checho? Which do you wish, either this or that?

Ambwene, perhaps.

Ambwene nda ya ozona, perhaps I will go to-morrow.

Ukuba, if, perhaps, supposing that.

Ukuba mwa zhinzhilika mu la ka yana, if you search you may find.

Atela, lest.

Mu ta dyi atela mu la fwa, you must not eat lest you die.

Antela, it may be, perhaps.

Antela ba la ka shika obwadinwi, it may be they will arrive the day after to-morrow.

Kaini, because.

Nda shika kaini wa ka nshimwina, I have come because you told me.

Inji, but.

Kale ka ba bia, inji usunu pe, they were bad before, but to-day, no.

The conjunction **o** is used to join together nouns and may be translated by 'with' rather than 'and'. When nouns of Class 8 and 9 pl. are to be joined, instead of using **o**, the initial vowel of those words is lengthened, or the copulative particle is used. Thus, **Ukuti bwami mbu bwabo, insana (or ninsana) o busweyo**, thine is the authority, the power, and the glory. There is no conjunction corresponding to our 'and' joining sentences. In a series of sentences, or in a compound sentence expressing consecutive events, the place of 'and' is taken by the aorist or preterite tense of the verb. Thus, **Muwezhi wa ka ya ku weza, ka fusa munyama, ka mu yaya, ka mu funda**, the hunter went hunting, he shot an animal, and he killed it, and he cut it up.

It will be noticed that several conjunctions are formed from the verb **ku ti**, to say: **kuti**, that; **ati**, that; **ukuti**, because; **anokuti**, whereas; **kuti**

simply expresses the indicative, that ; *ati* is used to introduce a direct quotation, generally, not always, following the verb *amba*. It is also used with the subjunctive.

SECT. 4. THE INTERJECTION.

E! Eya! Yes!

Pe! No!

Aima! Not I! Not so! No fear!

Uma! Really!

Mama! expresses sorrow, distress.

We! expresses surprise, disgust, reproof.

Shangwe! Thanks, sir. To a chief (introduced from the Marotsi).

Ingoi! Sir! Expresses assent to a chief's remarks.

Ehe! That's it! Expresses agreement with a person speaking.

Mawe! Dear me! Expresses surprise, distress.

Mawe budio! Expresses great distress.

Hi! Expresses disgust (a peculiar nasal sound).

Ai! Expresses a sudden feeling of pain.

Ifu mama! Phew! It's hot!

Yeye! Yeye! Women's cry at funeral.

E-na! Really!

Hi! Hi! Expresses disappointment, disgust.

Ye! Ye! Ye! Ye! Expresses reproof as on the return of a delaying messenger.

Tchita! I don't know.

Akaka! Expresses reproof, disgust.

EXERCISES ON CHAPTER X.

Exercise 1.

Translate into Ila:—

If you dig for me a whole day I will give you a shilling. The slave troubled his master much, then the master cursed him. When I go I will call you. When you arrive ask where he lives. When rain falls I will plough. He loved him unto death. I will keep the book until I die. What do you call this thing? Sit

wherever you please. They have already arrived. Yes, let us go together. I have told you all the news. Yes, that's all. Where shall I take this thing to? Take it towards the west. Climb up the tree. Where is your village? It is in the east. Treat your slave mercifully and then he will serve you gladly. Don't take things from people forcibly. Ask them simply to give you what you want: they will give as soon as you ask. Take these boxes out of here and put them in elsewhere. Take the cattle elsewhere: there is no grass here.

Exercise 2.

Translate into Ila:—

It is not so, you are merely lying. As you have no food, come and work for me, then I will give you food. I pay you just as I pay all the boys who work for me. In that case, let us go away. I want money like that boy. Afterwards we will go and hunt. When is it you saw the game? We heard the guns frequently, but we did not see the hunters. We walked the whole day but we did not see even one head of game. You have done very ill, nevertheless I will forgive for I see you are sorry. We didn't get even a little food there. How many times have you done this thing? After a time we went to Bulawayo to work. We are going to-day to the village. They hit us on account of our laziness. He is living at our place. You must not stop work until I tell you. I thought he was telling the truth, whereas he was merely lying. We must not do it, either I or you. Perhaps we shall find game there. Is it not thou who didst so?

Exercise 3.

Translate into Ila:—

Remain here until he comes. Wait until the rain stops. I cannot eat until I am well. When did he die? When did the chief arrive? When did he give you that cow? When will you begin work? How much money have you? How will you go? How much does it cost? How many sheep have you? The

goats also, how many are they? How often do you pray? As soon as he comes let us eat. As soon as the sun sets it is cold. As soon as I hear I will tell you. It is for that reason I went away. I found my knife under that tree. There is a snake among the stones. There will be prosperity next year. Is there a man there? There is no man here. Are there children there? Are there hoes in the garden? Is it so? Yes, it is so. Were there people in this house yesterday? Were there horses in the field to-day? No, there were only oxen. He eats like a wild beast. He croaks like a frog. He runs like a horse. We will work hard just as they did. Beat the drum as I do. He ran after him because he had stolen his calabash: he almost caught him, but a stone tripped him and he fell. When he got up again the boy had disappeared already and he did not see him again. That is not the reason. Is it not his laziness? Whereas he says he is sick. He is not sick: he is merely shamming.

Exercise 4.

Translate into English:—

Ndidiona wa vhwa mo, wa lukanka, ka ba to mboni dinji. Umwe mwa ka bona didie ing'ombe shangu? Imbo bobo mbu nda ku shimwina. E, mbukabele, wa chita kobotu. Bodia mbwina mushidi, ko ya ku Kalomo, u ka ule ko. Banangu mu ta chiti bobo, a mu chite bunji; mwa chita bobo mu la dipenzha. Twina ni twa ka bona munyama na omwi. Umwe nonse mu ta ku chita bobo, nimba ome nimuba umwe: chechi ta chi chitiki. U la banda kochani muchelo wezu? Sa kwa mana makani ako onse? E, mbukabele; pele aza. Mwami nkwatile luse: nina ku chita chami. A mu sotoke chimfutenuma. Mwami wesu wa chita chabwanga shikwense. Inko koko nku u elele ku chita. Nku kambo kako nku nda ku umina. Imbo mbukabele, mwa bea budio. Kai ku chita chibotu? Ing'ombe shako shidi kwi? Kushidi kodia kwa Malalu. A mu nchidile munshi diangu. Bantu babo ta be zhi ati na udi kwi. Nda ku shia kaini wa

nchitila chibiabe. Nda ku umina a bukata bwako. A mu dindile mani imvula ya mana ku wa. Chi be chindi chilamfu tu ka la ya kodia kwa Kalomo tu ka beleke. Sa tu la yana kwi madi a kulumbula? Nda amba, wa shinizha, anokuti wa bea budio. Mu ta ba nangi budio shintu: mwa shi pumpa mu la pewa chakubotelwa. Nku kako nku nde zila. A mu zake bubona mbu nda zaka kale. U ta zumanani o muzhikenoko. A mu lukanke mbwa ka lukanka wezo. Bakaintu ba zemuna mabukiti a mutwi. U la kozhana o mukua. Bushu bwakwe bu la kozha izuba. Babo ba le enda ku kanka chifumo, ansha mashiku.

ILA TALES FOR READING AND TRANSLATION.

THE HONEY BIRD AND THE BEE.

Inzuki ya ya ku langa musamo kwa solwe. I shike kwa solwe, ati: 'Solwe, umwalo wangu, mpa ko musamo, nka shidike mwanangu.' Solwe wa katazha, wa mu somwena ipepe diakwe odia ku cheyeye, wa mu pa, wa bwela. Kodia wa ya ku shidika mwanakwe, mwanakwe wa pona. Chi be chindi chishonto, aze mwanakwe solwe wa sata, wa ya ku nzuki solwe. Ati: 'Inzuki, mpa ko musamo, nka shidike mwanangu, wa sata.' Wa kusha musamo budio. Solwe wa amb'ati: 'Ome, shikwe aza, nda zanda ipepe odia ko aze.' Inzuki ya kaka ya amb'ati: 'Ome, ndina mapepe manjimanji, ndo: adi obili pele angu. Wa kusha ledi dimwi ku shale diomwi, nfwe nambuti? Ndi ku bula o ku chela.' Solwe wa amb'ati: 'Chibotu. Nda tola musamo wezu nguwenana ngu wa kusha.' Wa tola wezo nguwenana, wa ya ku shidika mwanakwe. Mwanakwe wa pona. Pele: ka manina koko kako kambo.

THE JACKAL AND THE DOG.

Kabwenga wa ka tuma mubwa, ati, 'Ka lape mudilo, tu ze tu zote.' Mubwa wa ya. A shike ku munzhi wa yana oba ika inshima o buzane. Kabwenga wo ompolola, ati: 'Mbiza, no wa ka ya ku mudilo wa ya ku kala.' Mubwa wa kaka ku ingula;

wa kaka ku ingula mbu ba mu pa inshima. Kabwenga wa bwela mu kasaka, udi ka shiti iche budio ku mpeyo. Mubwa wa kala ku munzhi.

THE HARE AND THE JACKAL.

Sulwe wa ka ya kwiba ingoma ya kabwenga. Ka ba uma chikani, ati: 'Usunu tu la bona u ka shala mo.' Kabwenga wa ya mashiku ku ya ku langa shifua. Walo sulwe wa shika, wa kusha ingoma ya kabwenga. We uma sulwe, kabwenga wa telela, wa amb'ati: 'Ngu wedia wa ku uma chikani owa ka amb'ati: Tu ka bone u ka shala mo.' Wa lukanka kabwenga, wa shika a munzhi wakwe, wa yana ingoma te mo munganda. Ku ka telela obudi kodia kwa Leselo. Sulwe wa ya ku uma ingoma, wa amb'ati: 'Kabwenga sunu ndiwe u dibe.' Kabwenga wa lukanka, wa ya ku shika kwa ku umwa ingoma, ke telela ya didila obudi kono. Munshi wa vhwa kabwenga, odimwi wa ya ku lungvwenuma. Odimwi kutelela ya didila ku munzhi kwa vhwa kabwenga. Kabwenga wa bula lubilo, wa kachilwa ku lukanka, wa katala. Wa zhoka a munzhi sulwe nga yana ingoma: a shike kabwenga, sulwe wa amb'ati: 'Ndiwe owa ku dibe, ati, ndi kwete lubilo.'

CHAPTER XI

SYNTAX

THIS part of our subject is divided into two parts : the syntax of sentences generally, and the particular use of certain grammatical forms. Many matters properly belonging to this chapter have been conveniently disposed of under the heading of the various parts of speech ; repetition is avoided as much as possible, but the idea of this chapter is to sum up everything of a syntactical nature.

N.B.—The sentences used as illustrations in this chapter are almost wholly taken from Ila tales.

SECT. I. THE SYNTAX OF SENTENCES.

I. The Simple Sentence.

In every proposition two things are necessary, i. e. a subject, that of which something is affirmed, and a predicate, that which contains the affirmation.

In English it is not common to find a proposition consisting of one word only, but in Ila it is common enough. The indicative forms of the substantive pronoun, e. g. are all proper sentences, containing within themselves subject and predicate, e. g. *Ndime nda ka chita*. This, to us, is a complex sentence, it is I who did (it); *ndime* standing as the principal clause, the rest a relative clause.

The first rule of syntax is very important, viz. the subject of a sentence is always a personal pronoun. This rule admits of no exception. The only apparent exceptions are in such propositions as **Ndime**, and in certain constructions with the subjunctive, where, however, the pronoun is understood. Thus :—

Chechi cha nduma chi kushe.

The subject of the sentence here is **u** understood, and the sentence might equally correctly read: **U chi kushe chechi cha nduma**, take away this which bites me.

The predicate may be:—

a. A noun connected with the subject by means of the copula.

Udi muntu, thou art a person.

Or without a particle:—

Shankole mwiwa wa muzovu, Shankole (is) the nephew of muzovu.

In this, **udi**, he is; or **kadi**, he was, is understood.

b. An adjective connected with the subject in the same way:—

Udi mubotu, he is good.

c. An adverb connected in the same way:—

Kadi momo, he was there.

d. A verb:—

Wa ke za, he came.

When the sentence is expressed impersonally as in the English, *there came a man, there is a man*, the particles **ku**, **kwa** (pronouns of Cl. 5) are used.

Kwa ita bazovu, there have passed elephants.

Kwa mana makani a shumbwa, it is finished the story of the lion.

Ku vhwa buloa, there comes out blood.

The subject and predicate may be enlarged or extended.

a.—Enlargement of the Subject.

i. By means of a noun called the Nominative in Apposition (for short N.A.) agreeing with the subject in person, number, and class. Thus:—

Shumbwa wa ya bu chela, the lion went feeding.

Here **wa** is the subject, **shumbwa** the N.A.

The position of the N.A. is not always before the subject as in the above sentence ; it may be placed after the verb, but never between the pronoun and the verb.

Ba lukanka banyama, the animals ran ; *lit.* they ran, the animals.

We ba mukaintu, the woman stole ; *lit.* she stole, the woman.

Wa ya bu enda sulwe, sulwe went on ; *lit.* he went on, sulwe.

2. The N.A. may be enlarged by means of a substantive, possessive, indefinite, or demonstrative pronoun ; a noun in the genitive ; or by another noun in apposition.

The demonstrative may precede or succeed it.

Wezo sulwe we ziza ku lela bana, that sulwe came to feed the children.

Muntu wezo wa ka zowa, that man was astonished.

The substantive and indefinite pronouns may also precede or succeed.

Bonse banyama ba lukanka, or **banyama bonse ba lukanka**, all the animals ran.

Banyama bonse be ebela, ba amb'ati : wa bota mubwa, all the animals gazed and said : it is a good dog.

Dimwi bamwi bantu ba shika, afterwards other people arrived.

Shumbwa aze wa fwa, the lion also died.

Aze muzovu wa wa, the elephant also fell.

The possessive pronoun follows the noun.

Chibia changu chi ka la fwa, my pot will die.

The noun in the genitive also follows the N.A. : it may be even at the end of the sentence, thus :—

Odimwi imvuka dia enzunuka odia sulwe, again the wax melted of sulwe.

The noun in apposition with the N.A. may precede or succeed.

Munyati, achisha, a mu lete chanza, munyáti, my uncle, do you bring (your) forehead.

3. The N.A. may be a substantive pronoun when it is treated in just the same way as a noun.

Abalo ba la dya, they also eat.

Ome nda ka ku dya mulundungoma, I am going to eat mulundungoma.

4. The N.A. may be more than one noun joined or not by the conjunction **o**. If the two nouns are of the same class, the plural pronoun of that class is used; if not, the pronoun of the latter noun may be used.

Shempela o chivhubwe ba ka lwa, the rhinoceros and hippopotamus fought.

5. The N.A. may be extended by means of a relative clause, in which case, of course, the sentence is no longer simple but complex.

Mwana Fulwe, [**owakudi kumbadi ku menzhi**,] **wo ompolola**, the child Fulwe, who was by the side of the river, called.

The relative clause is included between the brackets.

The true logical subject of a sentence is therefore :—

Pronoun (grammatical subject) + N.A. + enlargements of N.A.

The sentence, **Umwī muntu mukando shinsana wa ke za** may be thus analysed :—

Subject.	{	Umwī (enlargement of N.A.).	
		muntu (N.A.).	
		mukando (adj. enlargement of N.A.).	
		shinsana (noun enlargement of N.A. in apposition).	
		{	wa , subject.

Predicate, **Ke za**.

b.—*Extension of the Predicate.*

The predicate may be completed by a direct or indirect object and extended by adverbial adjuncts.

1. Transitive verbs are completed by a direct object which may be a noun or pronoun. If a personal pronoun, its place is immediately before the verb : if a noun it generally follows.

Nda langa mukaintu, I want a wife.

Sulwe wa chela matovu, Sulwe plucked leaves.

Wa mu shimwina, he told him.

2. For the sake of emphasis the object may be a noun placed at the beginning of a sentence, in which case a corresponding pronoun is inserted before the verb. This pronoun is to be regarded as the proper object, the noun standing in apposition with it.

Umwi mwana wa mu zhika kumbadi ku menzhi, *lit.* one child he him placed by the side of the water.

Subj. **wa** ; pred. **zhika** ; obj. **mu** ; obj. in app. **umwi mwana**.

Fulwe tu la mu shia lubilo, we will leave Fulwe by swiftness.

Subj. **tu** ; pred. **la shia** ; obj. **mu** ; obj. in app. **Fulwe**.

3. The object, direct or indirect, may consist of more than one noun connected or not by means of the conjunction **o**.

Wezo muzune mu ka mu letele mahuba inchelwa, that bird you may take for him the bellows and spout.

Subj. **mu** ; pred. **ka letele** ; dir. obj. **mahuba inchelwa** ; indir. obj. **mu** ; indir. obj. in app. **wezo muzune**.

4. When the object, direct or indirect, is a personal pronoun, 1st pers. sing., it is prefixed to the verb. See Chap. V, sect. 1.

5. The object may be enlarged in the same way as the subject.

Pele dimwi wa ba mana bonse bana, but afterwards he finished all the children.

Obj. **ba** ; obj. in app. **bonse bana**.

Nda dya michelo ya bapombo, I eat fruit of baboons.

Obj. **michelo** ; enl. of obj. **ya bapombo**.

Aze nda ku yaya, you also I will kill you.

Obj. **ku** ; enl. of obj. **aze**.

Inzho mwenzhina sulwe wa ba yana bana ba sulwe, then the friend of Sulwe found them, the children of Sulwe.

Obj. **ba** ; enl. of obj. **bana ba sulwe**.

6. When there are two objects, direct and indirect, the indirect is placed before the direct. If the object is a pronoun it is placed immediately before the verb. The verb in the relative and causative species has this construction. See Chap. VI, sect. 1 (1).

Be zuzha lubono ezhi nganda, they fill (with) goods this house.

Indir. obj. **lubono** ; dir. obj. **ezhi nganda**.

Imwi i zuzhe maila, another fill with grain.

Dir. obj. **i** : indir. obj. **maila**.

Umwe, mu tu twile bufu. Ba ba twila. You, stamp meal for us. They stamped for them.

Dir. obj. **bufu** ; indir. **tu, ba**.

Mwana fulwe wa ba letelela menzhi mu kanwa, the child Fulwe brought for them water in (his) mouth.

Dir. obj. **menzhi** ; indir. obj. **ba**.

Ngongo wa ba lapwila menzhi, then he spat out the water for them.

Dir. obj. **menzhi** ; indir. obj. **ba**.

7. In the passive construction the subject is the indirect object of the active verb. See Chap. VI, sect. 1 (1) ; sect. 3 (c).

8. The object may be an infinitive clause.

Ame nda zanda ku ma dya, I also want to eat you.

Obj. **ku ma dya**.

9. The predicate may be extended by means of adverbial conjuncts.

(a) *Of time* :—

Ta ba ch' umboni dinji, they did not see him again.

Dimwi bamwi bantu ba shika, afterwards other people arrived.

Ngonao basongo ba umbuzha, then the wise asked him,

(b) *Of place* :—By means of adverb or locative noun.

Inzho mwifu dia muzune wa hukuta, then in the belly of the bird he worked the bellows.

U ta njayila ano, you must not kill me here.

Ko njayila a bwina, kill me on the burrow.

(c) *Of manner* :—

Mbwa ka ba chenga, how Sulwe deceived them.

Mbwa ka mu chenga bobo mwenzhina, how he thus deceived his friend.

Banyama ba ka bungana antomwi, the animals gathered together.

(d) *Of purpose* :—By means of the infinitive.

Subwe wa ka ya ku sha bwina, Sulwe went to dig a burrow.

(e) *Of reason or cause* :—

Inzho nchi nda ke zila, now that is why I came.

2. Compound Sentences.

Two or more propositions connected together are called a compound sentence.

a.—*Co-ordination.*

When two propositions are each in a manner independent of the other and yet so related as to form one thought they are said to be connected by way of co-ordination.

1. Two independent clauses are sometimes connected by means of a copulative conjunction or some equivalent. Copulative conjunctions are rare in Ila ; substantive pronouns are largely used in sentences of this kind ; generally sentences are placed following each other, with a logical but not grammatical connexion.

Muzune mukando mukando wa ka ya mwinzhila, wa yana bantu be enda, wa ba mina, a very large bird went along the road : he saw people walking (and) he swallowed them.

Inzho wezo muzune wa telela mahuba, inzho wa fwa muzune, then the bird felt the bellows, and then he died.

2. Sometimes the two clauses united to form one thought are contrasted with each other forming an adversative co-ordinate sentence.

Muzovu wa kula, shankole wa fwimpa, the elephant grew big (but) the wart-hog small.

Kale kale nda ka mu funa : inji usunu ndi mu swile, long ago I loved him, but to-day I hate him.

3. The sentences may be so arranged and connected that one shall denote a cause or reason of what is expressed in the other, giving a causal co-ordinate sentence.

Ta mu na ku bomba ; nchi twa ma yayila, you have not yet become humble ; that is why we kill you.

Inshipi ezho ya kaka ku vhwa kwitashi dia mwana wezo, ukuti ya ku njila kale kale, ka chidi mwana, that bracelet refused to come off the hand of that child, because it had been put on long ago when she was still a child.

b.—*Subordination.*

When two sentences are so related that one is dependent upon the other, as when one defines and explains the other, or as when one member of a sentence is modified and expanded into an additional sentence, they are connected by way of subordination. Subordinate clauses are of three kinds : substantive, adjective, and adverbial.

Subordinate clauses are put between brackets.

1. Substantive clauses are those which form objects of the verb. They include direct quotations introduced by the conjunction **ati**.

Banyama bonse ba ka fwe nyotwa, ba amb'ati : [' A tu lukanke lubilo ' .]

All the animals were thirsty, and they said : ' Let us run swiftly.'

Wa ka hununa u la yana [wa ba muntu.]

When you have uncovered you will find it is become a man.

2. An adjective clause is one in which an adjective is expanded into a sentence and employed to give a more exact definition of a noun or pronoun. Adjective clauses are introduced by relative pronouns. They may be connected with the subject or the object.

For the rules for forming such clauses see Chap. V, sect. 7.

(a) Connected with the subject :—

U la njaya [banakwe mbo nda dya.]

He, whose children I have eaten, will kill me.

[Lumo lwangu] nguni [wa lu tola?]

Who is it who has taken my razor.

**Ba shike mwisokwe, wezo [owa ku kwete mubwa]
wa yaya munyama.**

When they arrived in the forest he, who had the dog, killed an animal.

The antecedent may be omitted.

Owa ku kwete chibia, ati, who had the pot said.

(b) Connected with the object :—

Ushumbwa wa ka zhala bana [ba di ikumi.]

Lion had children who were ten.

Inzho wa ba yaya bonse [oba ka dya banakwe.]

Then he killed all who ate his children.

5. An adverbial clause is one used in place of an adverb. It may express :—

(a) *Place* :—

**Shumbwa, [koko nku nda vhwa,] ku kudi ba ka
dya banako.**

Lion, there where I come from, are those who ate thy children.

Wa hununa [mwa kala mulombwana.]

She opened where the man sat.

(b) *Time* :—The relation of time is often expressed not by an adverb but by moods and tenses of the verb. Thus, the follow-

ing sentences will show how the preterite indicative, and the subjunctive are used.

[A shike ku chishi chimwi] ba amb'ati : 'Wa londa nzhi?'

When he arrived at the other country, they asked him :
'What do you want?'

[Wa ka mana ku luka,] u ka ye ku mulonga.

When you have finished weaving, go to the river.

[Wa mu yaya,] mu lete ku munzhi.

When you have killed him, bring him to the village.

[Bu che budio,] wa amb'ati shumbwa :

As soon as it dawned, lion said :

Inzho [a shike budio,] wa kumba bukoko.

Then as soon as he arrived, he brewed beer.

[Ba mane ku mwita,] ba amb'ati :

When they had called him, they said :

[A shike a munzhi umwi,] wa buzha ati :

When he arrived at one village, he asked saying :

(c) *Manner* :—

Inzho musonzhi u la bona [bu twa vhwa mwifu dia muzune.]

Then the seer will see how we have come out of the bird's belly.

Tu andana [mbwa ka andana shempela o chivhubwe.]

Let us separate as did the rhino. and hippo.

A tu ende, tu ka sobane, [mbu twa ku sobana o bachisha bamuzovu.]

Let us go and play as we played with our uncles, the elephants.

(d) *Cause, reason, or purpose* :—

Ngonao shumbwa wa amb'ati : ['Mbu mwa ndila bana] nda leka ku zhala.'

Then lion said : 'As you eat my children I leave off begetting.'

[**Bodia mbu nda kumba bukoko**] **a mu ka mwite shiluwe umwi.**

As I have brewed beer, go ye and call the other leopard.

[**Bodia mbwina mulombwana,**] **twala ome.**

As you have no husband, marry me.

[**Mbu wa dya chidyo changu**] **ome nda bwela u menzhi.**

As you have eaten my food, I shall return to the water.

[**Bodia mbu ya kaka,**] **a tu kosole itashi.**

As it refuses, let us cut off the hand.

SECT. 2. SYNTAX OF PARTICULAR FORMS.

1. Syntax of the Noun.

The leading rules under the noun apply also to the pronoun.

1. The noun used as the N.A. is in the nominative case.

2. A noun placed after another signifying the same thing to explain, describe, or qualify it, is in the same case as the other noun, denominated apposition in the same case.

Mbu twa sobana o bachisha bamuzovu.

As we played with our uncles the elephants.

3. A noun used to limit another noun by denoting origin, ownership, or designation, is put in the genitive case, when the latter signifies a different thing from the former.

(a) In respect to origin, source, or cause.

Dia mana ikani dia muzune.

It is finished the story of the bird.

(b) In respect to ownership or possession.

Kangasulwe ka zhika muchila wa mwaba.

The hare buried the tail of the jackal.

(c) In respect to designation, object or fitness.

Cha shika chindi ocha ku ya ku sala meya.

The time arrived for going to select horns.

4. The limiting or governing noun is frequently omitted, or implied in the use of the particle alone.

Ngonao basongo ba umbuzha, ati: 'No ya chidio njidi kwi, o ya chimonswe?'

Then the wise asked him, saying: 'Which is the right and which the left?' *Lit.* of the right it is where, and of the left.

Oya chidio nji ezhi: oya chimonswe nji ezhi.

Of the right it is this. Of the left it is this.

The reference is to **inzhila**, road.

5. There is a nice distinction between the genitive subjective and the genitive objective. The genitive is termed subjective when it denotes that which has or does something, e. g. **Kubona kwa bantu**, the seeing of people, i. e. the people see. The genitive is termed objective when it denotes that which suffers something, or that which is the object of what is expressed by the noun limited; e. g. **Kubonwa kwa bantu**, the being seen of people, i. e. the people are seen.

In the English New Testament the phrase 'The love of God' may mean two quite different things, and is not always understood; e. g. 'The love of Christ constraineth us' (2 Cor. v. 14); here the idea is of Christ's love for us. But in 2 John ii. 5 'In him hath the love of God been perfected', it is the Christian's love to God. In Ila no misunderstanding could happen; the first would be translated, **kufuna kwa Kristi**; the second, **Kufunwa kwa Leza**. In the first case **kufuna** denotes the love with which Christ loves; in the other, **kufunwa** is the love with which God is loved.

6. When several nouns in the genitive follow each other, each must have the sign of the genitive.

7. The noun depending upon an active transitive verb is in the accusative case. The noun depending upon a preposition is also in the accusative.

8. But a noun may be in the accusative without a preposition:—

(a) When it is the efficient agent of an active verb in the passive voice.

Ing'anda ezhi ya ka zakwa mulumi angu.

This house was built by my husband.

(b) Some neuter verbs also take the accusative without a preposition.

Wa lukanka lubilo, he ran (with) swiftness.

Ushumbwa wa kanka ku pia mulevu wakwe.

Lion began to burn (at) his beard.

(c) The place of a preposition is often supplied by some specific modification of the verb. See the remarks on relative and causative verbs in Chapter VI.

(d) Nouns denoting duration of time are generally put in the accusative without a preposition. They therefore may be called adverbs.

Kabwenga a bone mwezhi kutuba mangolezha.

When the hyena saw the full moon in the evening.

2. Syntax of the Adjective.

1. The adjective agrees with its noun in class, number, and person.

2. When two or more adjectives belong to one noun, they are put in juxtaposition one after another without a conjunction.

Nda ka bona ing'ombe inamfu inkofu.

I saw a tall lean ox.

3. Where an adjective belongs to two or more nouns, if they are personal nouns the pronoun **ba** is used, if neuter the pronouns of cl. 7 pl.

Bana babo o bashimbi badi bakofu.

Those children and girls are thin.

Ing'ombe impongo shesho shidi inkofu.

Those cattle and goats are lean.

3. Syntax of the Pronoun.

1. The pronoun agrees with its subject, the noun or pronoun which it represents, in class, number, and person.

The exception to this is when the plural of the 2nd person is used as a mark of respect.

Achisha, a mu zhime kodia.

My uncle, do you stand yonder.

2. Where the pronoun stands for two or more nouns or pronouns in Class 1, **ba** is used.

Banichi o bana o bakando ba amb'ati.

The youngsters and children and elders say.

Or the pronoun may agree with neither noun in particular, but with the two taken together and considered as plural, either as persons or things.

Ba ka chita chikani mwaba inkala.

They disputed, the jackal and the crab.

Or the sentence may be put in another way.

Wa ke enda mwaba, ayo inkala ye enda.

The jackal and the crab went.

Lit.—The jackal went : he also the crab went.

3. The personal pronoun of the third person is used not only as a substitute for a noun but as a complement to it. As a substitute it is required really only when the noun is omitted. As complement it is most important, as showing relation of the noun to other words in the sentence.

The Ila pronouns used as substitutes for nouns do not differ from the English pronouns : he, she, it, they.

They may be the subject or object of the sentence. The personal pronoun is not used after a preposition : or as object after a verb. Substantive pronouns must be used in such cases.

We enda, we enda, wa ka shika a mampanda a nzhila, u ka tole ya chimonswe, u ka pinuke, u ka tole njiyo.

Going on and on you will come to the dividing of the roads : take the left, turn aside and take that.

Wa ka amba kudi babo, he said to them.

4. The possessive pronoun follows the noun it limits.

5. The possessive pronoun is often used without a limiting

noun, but its form shows clearly what manner of noun is understood.

Owako ngu wezo ; owangu ngu wedia.

That is yours : yonder is mine.

(With any singular noun of cl. 1 and 2.)

5. When used as object the personal pronoun is placed before the verb : sometimes, according to rules already discussed, it is joined to the verb. It is frequently in its place to form a kind of double object, i.e. with a noun elsewhere in the sentence. See above, p. 236.

Ngonao obudisuno ta ba mu luba wezo muntu.

Now even to-day they do not forget that man.

Ibwe ledio wa di tola shumbwa kwisamo.

That stone, the lion took it up the tree.

4. Syntax of the Verb.

1. It must be noticed that very often Ila requires a fullness of expression where in English we can make a short cut. Thus, when there are two subjects in a sentence and one predicate.

Umwī wa bweza mubwa, umwī wa bweza chibia.

One took the dog and the other the pot.

Particles expressing *or*, &c., also require an extended form.

Na u langa, na wa ba nzhi ? Is he alive, or what ?

2. The infinitive mood is used :

(a) As a noun either accusative or nominative.

(b) It may be used as an adverbial adjunct to express purpose.

Wezo mubwa we njila mu chibia ku komba.

That dog entered the pot to lick it out.

Inzuki ya ya ku langa musamo kwa solwe.

The bee went to look for medicine from the honey bird.

(c) To express emphasis.

Muzovu wa nwa o ku nwa.

The elephant drank and drank.

3. The subjunctive mood is used:

(a) To give a command or express desire.

A tu ende inzho tu lukanke. Let us go now and run.

U ka fume ozona, tu ze ku lukanka.

Rise early to-morrow and come and run.

A tu ike, tu dye. Let us cook that we may eat.

Kweza u mu kushe mo. Come and take him out.

Ndo, to kosodi itashi, a tu ku pe budio inji inshipi.

Friend, don't cut off the hand: let us give you another bracelet.

(b) To express subordination of time.

A ka shike kwa wezo munganga wa ku sonda.

When you arrive at that doctor's he will divine for you.

(c) To express purpose.

A tu ende tu lukanke. Let us go now that we may run.

A tu fumbe mukalo tu ka nwe.

Let us dig a water-hole that we may drink.

SECT. 3. ANALYSIS AND PARSING.

As an illustration of the foregoing rules of syntax, let us take the following sentence and analyse and parse it:—

Wa usa budio, wa yana na lwiya, onse ba a mana, wa yana ko mwala o matwi malamfu o mabala o mulomo mukando.

A compound sentence made up of four simple sentences in co-ordination.

1.	{	wa	Subject.
		usa	Predicate.
		budio	Extension of predicate.
2.	{	wa	Subject.
		yana	Predicate.
		na	Extension of predicate.
		lwiya	Object.

3.	{	onse	Enlargement of object.
		ba	Subject.
		a	Object.
		mana	Predicate.

4.	{	wa	Subject.
		yana	Predicate.
		ko	Extension of predicate.
		mwala o matwi o mabala o mulomo }	Object.
		malamfu, mukando . . .	Enlargements of object.

Parsing:—

Wa, pers. pro., 1st cl., 3rd pers. sing., nom. to **usa**.

usa, verb, intr. act. indic. aorist, 3rd pers. sing., agreeing with its nom. **wa**.

budio, adverb of manner modifying **usa**.

wa, pers. pro., 1st cl., 3rd pers. sing., nom. to **yana**.

yana, verb, trans. act. indic. aorist, 3rd pers. sing., agreeing with its nom. **wa**.

na, adverb of negation modifying **yana**.

lwiya, noun, cl. 9 a, 3rd pers. sing., accusative governed by **yana**.

onse, indefinite adjective, cl. 3, 9 a (refers to **meya**).

ba, pers. pro., 3rd pers. plur., cl. 1, nom. to **mana**.

a, pers. pro., cl. 9 a, 3rd p. plur., accusative governed by **mana**.

mana, verb, trans. act. indic. aorist, 3rd pers. pl. agreeing with **ba**.

wa, as above, nom. to **yana**.

yana, as above.

ko, adverb of place modifying **yana**.

mwala, noun, cl. 2, sing., 3rd pers., accusative governed by **yana**.

o, o, o, conjunctions.

matwi, noun, cl. 5, 3rd pers. pl., accusative governed by **yana**.

malamfu, adj. of quality, agreeing with **matwi**, cl. 5, pl.

mabala, noun, cl. 3, 3rd pers. plur., accusative governed by **yana**.

mulomo, n., cl. 2, 3rd pers. sing., accusative governed by **yana**.

mukando, adjective of quality, agreeing with **mulomo**, cl. 2, sing.

FINAL EXERCISES.

These exercises will serve to test the student's knowledge of the grammar.

1. In the Grammar locative particles are given under the heading of nouns, pronouns, &c.; let the student now make for himself a table showing all these forms together and their meanings. Then they should be applied to nouns chosen from the vocabularies, such as: **ibwe**, **inkomba**, **impako**, **bwina**, **chimpata**, &c.

2. Explain carefully the meanings of the following:—**landa**, **landwa**, **landila**, **nandila**, **landula**, **landulula**, **landuka**, **landudika**, **landukila**, **landusha**, **landulwa**, **nandwila**, **landukile**; **langa**, **lanzha**, **nanzha**, **dilangila**, **langidila**, **langisha**, **langidizha**, **lanzhizha**; **tamba**, **tambula**, **tambila**, **tambika**, **tambikizha**, **tambuzhanya**, **tambala**, **tambuzha**; **tila**, **tidila**, **tika**, **tikaisha**, **tikaika**, **tikula**; **zamba**, **zambaila**, **zambila**, **zambulula**.

3. Turn to the Eng.-Ila vocabulary and learn what is said under: **account**, **ought**, **like**, **equal**, **fellow**, **first**, **since**, **side**.

4. Explain the following forms and contractions:—**Nch'ona'no**, **to mboni**, **todi**, **tedi**, **ngadi**, **ngwidi**, **ngodi**, **ngudi**, **temo**, **tomo**, **teo**, **shimo**, **ntudi**, **njidi**, **kedio**, **kotemo**, **koteo**.

5. What is the force of the following suffixes and prefixes? Where they involve any phonetic changes explain what these are:—**di-**, **-ika**, **n-**, **-ni**, **-ine**, **-ile**, **-ya**, **-eka**, **-ulula**.

6. What are the different meanings of: **o**, **ku**, **a**, **na**?

7. When the following letters undergo phonetic change what do they become? Give examples:—**a**, **u**, **w**, **l**, **j**.

8. How are augmentatives and diminutives formed in Ila? Give ten examples of each.

9. How do the Baila express : more, most, very, really, just, first, again, before, as soon as ?

10. What is the difference between kálo and kaló, shálo and shaló, ádio and adió, mbo and imbo, ndime and indime, ngao, ingao and ingo, into toto and intuito ?

11. What are the meanings of: nchi bamba, shi bambi, ndina ku bamba, shi bambile, shina ku bamba, chi nta bambi, ndi ne nda ka bamba, chi nta na ku bamba, shi na ka bambile, shi nti bambi, ndi na ni nka bamba, shi ka bambi, shi ka ka bambi, nta bambi, nta ka kambu ?

12. Translate : mu ta ngumi. Explain the change in the verb, and cite the rules governing changes of the same kind in other verbs.

13. What is the passive voice of the following :—dya, iya, ti, ita, leta, lanzha, selusha, iba, uzha ?

14. Analyse the following :—

‘Wezo muntu *mudimbushi* ngu mwa ka *shimwina* inzhila, a shike *budio* a mampanda a nzhila walo wa pinuka wo ona, mbu mwa ka amb’ati : *wa ka shika* a mampanda a nzhila u ka pinuke.’

Parse the words in italics.

15. Explain the formation of the following words :—chipaidilo, shilwengu, chalwengu, nikubabobo, mudiezhina, chichezho, chabwanga, chilombwana, shichimbembe, diakomboka, inkambidizho, kufwinsha.

16. Translate the following into Ila :—

The Tortoise said to the Ape : ‘My friend, let us go and gather fruit in the forest.’ The ape agreed and they went off. It was the tortoise who arrived first, and picked up some of the fruit from the ground. When he had finished eating them he called his friend, saying : ‘Ape, my friend, I have found fruit : come here.’ The ape came and climbed up the tree : the tortoise tried to climb but always fell back again. As he was unable to climb, he said to the ape : ‘Gather me some fruit ; I am unable to climb.’ The ape answered : ‘It was you who

came first: how can you beg of me?' The ape then went on eating. When he was satisfied they went off home. The tortoise did not arrive until sunset. He took a stick and split it down the middle, then, when the ape was still asleep, he cut a number of sharp pegs and put them in a bag. Next morning, while it was still early, the tortoise went to the ape and said: 'My friend, let us go again and eat fruit.' 'To-day,' he said again, 'I shall put fruit in my bag.' When they arrived at the tree, the ape climbed up first; the tortoise stayed below. The ape laughed very much and despised his friend because he could not climb. But it was the tortoise's cunning only. The tortoise sat talking and smoking and making the ape laugh. At last the ape was satisfied, and said, 'let us go home.' Now before this, the tortoise had hammered the pegs around the tree; so when the ape jumped down, he fell upon a peg and was killed. The tortoise then skinned him, cutting off the paws, the head, and the tail. He put the meat on his shoulders, and went home. That is how the tortoise deceived the ape.

This is part of a Suto tale.

ILA TALES FOR READING AND TRANSLATION.

THE HARE AND THE LION.

Sulwe wa mwita shumbwa, ati: 'Achisha, a mu ka zhime kodia. Ome nda ya mululu modia.' A shike wa ya ku njila, wo ompolola shumbwa, ati: 'Uwe, shumbwa, tenta koko mudilo, u zhingulushe bodia lulu lonse, ome nd'ona'no.' Ushumbwa wa tenta mudilo: mudilo u la zaka, u shike budio afwafwi, sulwe we njila mu bwina. Lulu lonse lwa pia, kangasulwe mbu ka ke njidila mu bwina. Lu mane budio ku pia lulu ka vhwa ansengwe kangasulwe. Ka alabana mu mimbi, ka ya ku lezha shumbwa, ati: 'To bwene ome, musama, ndina ku pia. To bwene imimbi ezhi?' Ushumbwa ati: 'Ame mpa ko musamo, ndu ku ya.' Wa mu chelela matovu, wa mu pa. Wa lu langa lulu lukando oludi bwizu burjibunji, wa ya ku ona shumbwa momo

mukati ka lulu. Sulwe wa zhingulusha mudilo u mabadi; u mwenzhe shumbwa afwafwi mudilo wa dila. Sulwe wa ingula, ati: 'U to didila mudilo wezo, u la pia.' Mudilo wa shika afwafwi, ushumbwa wa kanka ku pia mulevu wakwe. Odimwi wa shika mudilo a mubidi, boza bwakwe bwa kanka ku pia. Dimwi wa pia chinichini, wa fwa. A fwe bobo kangasulwe ka lukanka, ka amb'ati: 'Nda mu chenga mwalo wangu.' Ka ka shika kodia ka ya ku kala. Pele; ka mana.

THE ELEPHANT AND THE HARE.

Ba ka yana muchelo munjebele muzovu o sulwe, ba ka yana ko muchembele u zakile ku chanda. Kwa ka ita shumbwa, wa yana wezo muchembele, wa ka chela ko munjebele ku mu yumbula, ati: 'Nshi shidy o nshi ndya kono ome.' Ushumbwa wa buzha, ati: 'No wezo muchelo izhina nd'izhina nzhi?' Wa mu shimwina, ati: 'Munjebele.' Ati: 'Ko ya ku amba bobo mwinzhila, u ka shimwine beenzhinoko, mu ka dye wezo ngu mwa yana koko.' A shike akati shumbwa a butezhi, wa wa: a shike ku beenzhina ba buzha ati: 'Muchelo nzhi ngu wa ya ku dya?' Wa amb'ati: 'Nda wa akati, nda luba izhina.' Ku kuya muzovu wa ya ko, ati, nka buzhe izhina. Muzovu a shike ku muchembele, wa mu shimwina, ati: 'Muchelo wezo munjebele. Ko ya bu imba: Munjebele, munjebele. U ta luba.' A shike ngona a ka wila shumbwa, aze muzovu wa wa, wa di luba izhina dia munjebele. A ka shike muzovu kwa ya sulwe, a shike ku muchembele wezo, wa buzha, ati 'No izhina dia musamo ngu ba ti ka ba luba be ziza kono, nd'izhina nzhi?' Wa mu shimwina, ati: 'Munjebele.' Wa mu pa o kalangu. Wa mu anga mu-shingo kalangu, ati: 'No ya ku wa u ka ambe: munjebele, munjebele.' Wa shika awo a butezhi, wa wa, wa amba: 'Munjebele.' Wa shika sulwe awo ngu ba ku shiti o beenzhina, wa chela wezo muchelo munjebele, wa dya. Beenzhina ba mu buzha, ati: 'Sa u zhiba izhina?' A dye, a dye, wa ba shimwina, ati: 'Munjebele: ka mu dya budio.' A mane ku dya, sulwe wa amb'ati: 'A tu ende ku menzhi, ome ndi kwizhi, tu ka nwe

menzhi. Ba mane kunwa, bo ona munshi mwizhiba ledio. . . .'
(A short portion of the story is best omitted here. It describes a nasty trick paid by Sulwe upon the elephant, which led to the latter being put to death by the other animals. Sulwe is afterwards found out, and another elephant seizes him). . . . Muzovu wa mu kwata, ati: 'Ndiwe wa beesha budio mukando.' Sulwe wa amb'ati: 'Ome ni mu nkwata bodia, mu ta ka ngumi ebwe, shi fwi. A mu ka ngumine a bwina bwa namunkwize: ngwinti nka fwe.' Anokuti ka la ba chenga. Ba shike a bwina, ba ambe ba ka ume, ke njila umbwina. Umwi we njizha itashi umbwina, wa ka kwata ku mwendo, ka amba umbwina, ati: 'Indime wa kwata, wa kwata izanda.' A telele bobo, owa ka ka kwata wa leka, ati: 'Atela chebeni, nda kwata muzanda.' Ba leta iamba, ba sha, kalo kodia ka ya ku vhwa, ke zila ku nzhila, ka peswa isuso, ka sanduka, ka ba muntu. Ka shike, ka buzha muzovu, ati: 'Mu sha nzhi momo, achisa?' Ati: 'Tu la sha kangasulwe, ka ka tu shia momo umbwina.' Ati: 'Mu lete kono: nshe ko.' Ka sha ko, iamba dia kuka. Ka amb'ati: 'Tu kankamine kwi iamba? Twa kankamina kwisamo tadi kwatidi. A mu lete mwindi, tu kankamine ngao.' Ka kankamina lushonto-shonto, ka sha, odimwi iamba dia kuka. Ati: 'A mu teye chanza, achisha, tu kakamine awa.' Ka mu yasa: ka mu yasa. Ke njila mumona momo umbwina. Munyati e njizhe itashi, wa ka kwata. Ka imba lwimbo lwa kako, ndulona lolo, ati: 'Indime wa kwata, wa kwata izanda.' Ba amb'ati: 'A tu ka sonde.' Ba ya ku sonda kwa shimunyeu. Shimunyeu wa amb'ati: 'Inzho mwa ka bona, mu ka ka kwate budio.' Ba zhoka. Ba shike budio ba la sha. Ka budika kwinzhila, ka le za bu uma kankobebe, ka shika, ka buzha, ati 'Mu la sha nzhi?' Ati: 'Tu la sha wezo owa ka chisa mwenzhinokwesu owa ka mu yaya.' Ngonao balo ba luba, ba bula o ku mu kwata: ka ba nanga iamba. Ka sha ko. Iamba dia kuka. Ati: 'Munyati, achisha, a mu lete chanza, tu kankamine ngao.' Wa mu yasa odimwi ngona, ke njila umbwina. Ba ka kwata, ka imba lwimbo lwako, ati: 'Indime wa kwata; wa kwata izanda.' Odimwi shumbwa

wa amb'ati: 'A tu ka fumbe mukalo, mu ka kwate fulwe, tu ka bike budimbo a mubidi wa fulwe, tu la ka mu yana.' Ba ya ku fumba mukalo. Ba bika fulwe budimbo, ba mu bika u menzhi. Sulwe wa shika, a ambe a nwe menzhi, fulwe wa foma, wa mu diata itende, wa kakatila o, wa mu luma meno, meno a kakatila o; ba shika, ba mu yana o sulwe, ba mu yaya sulwe.

END OF PART I

PART II

ENGLISH-ILA VOCABULARY

REMARKS

1. THE student is not to expect that he will find every Ila word in these vocabularies. There are bound to be still thousands of unrecorded words. Nor is he to expect to find every possible modification of those words which are recorded. Rules are given in the Grammar for the formation, e. g., of the plural of nouns, and, therefore, excepting a few which are inserted for special reasons, he will not find plural nouns in the vocabularies. Many of the modifications of the verb are inserted, but there are many more that are in use. Having, however, mastered the rules for the formation of the verbal species, the passive voice, &c., he should have no difficulty with such words.

2. Words are recorded in alphabetical order, according to the first letter of the words themselves, not of the roots.

3. The student may often come upon words which, apparently, are not in the vocabularies, but which really are there only disguised through some phonetic change. Having mastered what is said in Chapter II and elsewhere on these changes he ought to experience no difficulty in tracing these words; but the following hints may be helpful:—

If you cannot find a word beginning with *Mw*, *Kw*, *Bw*, look under the vowel following the *w*. Thus:—

For Kwimba look for Imba.

„ Kwisamo „ „ Isamo.

„ Mwivhu „ „ Ivhu.

„ Bwiniba „ „ Imba.

When you cannot trace a word beginning with *e*, look under *i*, because *e* = *a* + *i*. Thus, for Evhu look under Ivhu.

When you cannot find words beginning with *Mu*, *Ku*, *A*, remember that many nouns of cl. 8 lose an *i* when they take those prefixes; therefore look under *i*. Thus, for Munganda, Kunganda, Anganda, look under Inganda.

Similarly with verbs beginning with *n* or *m*, if you cannot find them in their place, look under *i*.

Thus, Njila is entered under *i* = *injila*.

LIST OF ABBREVIATIONS

Acc.	signifies	Accusative case.	N. prop.	signifies	Proper noun.
Adj.	„	Adjective.	Neg.	„	Negative.
Adv.	„	Adverb.	Num.	„	Numeral.
Aff.	„	Affirmative.	Ord.	„	Ordinal.
Alt.	„	Alternative.	P.	„	Person.
Aor.	„	Aorist tense.	Part.	„	Particle.
Cap.	„	Capable species.	Pass.	„	Passive voice.
Caus.	„	Causative species.	Perf.	„	Perfect tense.
Cf.	„	Confer (Compare).	Pers.	„	Persistent.
Cl.	„	Class.	Phr.	„	Phrase.
Conj.	„	Conjunction or con- junctive.	Pl.	„	Plural.
Cop.	„	Copula.	Poss.	„	Possessive.
Dem.	„	Demonstrative.	Pref.	„	Prefix.
E. g.	„	For example.	Pro.	„	Pronoun.
Emph.	„	Emphatic, empha- sized.	Prov.	„	Proverb.
Esp.	„	Especially.	Q. v.	„	Which see.
Fig.	„	Figurative.	Rel.	„	Relative.
For.	„	Foreign.	Rep.	„	Repetitive Species.
I. e.	„	That is.	Rev.	„	Reversive.
Indef.	„	Indefinite.	Sp.	„	Species.
Indic.	„	Indicative mood.	Stat.	„	Stative.
Interj.	„	Interjection.	Subj.	„	Subject ; subjunc- tive mood.
Interr.	„	Interrogative.	Subs.	„	Substantive.
Lit.	„	Literally.	T.	„	Transitive.
Loc.	„	Locative.	V.	„	Verb.
N.	„	Noun.	V. i.	„	Verb, intransitive.
N. 3, &c.,	„	Noun of class 3, &c.	Voc.	„	Vocative.
Nom.	„	Nominative.			

ENGLISH-ILA VOCABULARY

A WHAT-IS-IT, a thing the name of which you do not know or cannot call to mind, *n.* 7. *chinini*; *e.g.* bring the what-do-you-call-it, *leta chinini*. Other classifiers may be added to the root -*nini* according to the subject of conversation; *e.g.* in speaking of trees, *munini*, a what-do-you-call-it tree.

WHAT'S HIS NAME, a person whose name you do not know or cannot call to mind, *nini*, 1; *pl.* *banini*; *e.g.* call so-and-so, *kwita munini*.

ABANDON, TO, *v.t.* *ku leka*, *ku longa*, *ku lekesha*. To a. an old village, *ku longa munshi wa kale*. To a. a custom, *ku leka chianza*. To a., desist from a purpose, *ku leka*, *ku lekesha*; *e.g.* I intended to kill him, but I desisted, *Nda ka hupula ku mu yaya, insho nda lekesha*. To forsake, desert, *ku shia*.

ABASE, TO, to cast down, *phr.* *ku wisha 'nashi*. To humble, *ku bonzha*. To abase or humble oneself, *ku dibonzha*.

ABASEMENT, *n.* 5. *kubonzha*, *kubonzhiwa*, *kubomba*.

Self-abasement, *n.* 5. *kudibonzha*.

ABATE, TO, *v.i.* *ku yosa*, *ku obuluka*, *ku shimbuluka*. Of a flood, *ku yosa*, *ku pompa*. Of a river, *ku obuluka*. Of a swelling, *ku shimbuluka*. *v.t.* to abate pain by applying medicine, *ku shimbuluka*. To a. or decrease, *v.i.* *ku twetana*; *v.t.* *ku twetanya*.

ABBREVIATE, TO, *v.t.* to shorten, *ku fwinsha*.

ABBREVIATION, *n.* 5. *kufwinsha*.

ABDOMEN, below the navel, *n.* 3. *ibumbu*. Above the navel, *n.* 3. *ifu*. When distended with food, *n.* 7. *chifu*.

ABHOR, TO, *v.t.* *ku sudisha*.

ABHORRENCE, *n.* 5. *kusudisha*.

ABIDE, TO, *v.i.* *ku kala*. To a., or remain behind, *ku shala*.

ABILITY: power, *n.* 8. *insana*.

ABLE, TO BE, *phr.* *kudi nsana*; *e.g.* he is able to do all things, *udi nsana sha ku chita shonse*. To be able to do, *v.t.* *ku konzha*, *ku koma*; *e.g.* I am not able to do this, *Shi konzha chechi*; I am able to build, *Nda koma kusaka*.

-ABLE. The English suffix *-able* is represented by the suffix *-ika* or *-eka* of the capable species. See *Gram., chap. vi, sect. 1, 5*.

ABLUTION, *n.* 5. *kusamba*.

ABOARD: to go aboard, embark, *v.i.* *ku chila*. To put aboard, load a canoe, *v.t.* *ku chizha*.

ABOLISH, TO, *v.t.* *ku manya*.

ABOLITION, *n.* 9. *lumanyo*.

ABOMINABLE, TO BE, *v.i.* *ku sudika*.

ABOMINABLE, *adj.* *-sudishi*.

ABOMINATION, abominable conduct, *n.* 3 *p.* *mafunsi*. A person who does such things, *n.* 1 *a.* *shima-funsi*.

ABORT, TO, *v.t.* *ku sowa*. To cause abortion, *v.t.* *ku sozha*.

ABORTION, *n.* 6. *kasowe*. Used as an imprecation, *ndiwe kasowe*.

ABOUND, TO, to be rich, *v.i.* *ku vhuba*. To possess, *v.t.* *ku fua*.

To be in abundance, *v.i.* *ku vhula*.

ABOUT, *prep.* around, *mumbadimu*; *e.g.* they are sitting around

- him, **ba la kala mumbadi mwakwe.**
- prep.** concerning, a. I speak to you concerning your customs, **Nda ma ambila a shianza shenu.** Expressed also by the relative suffix merely.
- On the point of. Use the verb **ku ti**, to say; *e.g.* I was about to hit him, but did not, **inti mu me, insho nda leka**; he was on the point of death, but recovered, **a ti a fwe insho wa, pona**; when he was about to kill the lion, the lion bit him, **ni a ti a yaye shumbwa, ushumbwa wa mu luma.**
- To go about, or round a thing, *v. i.* **ku zhinguluka.**
- ABOVE, adv.** **mwizeulu, kwiseulu, ezeulu**; *prep.* **kwiseulu ku, ezeulu a**; *e.g.* Lewanika is above all the chiefs, **L. udi ezeulu a baami bonse**; I put iron above, or, on top of my house, **Nda bika chela ezeulu a nganda.**
- Surpassing. Use the verb **ku basha**; *e.g.* I like this above all things, **nda zanda chechi ku basha bintu bionse.**
- ABRADE, TO, to rub off skin, v. t.** **ku ku supula**; *v. i.* **ku supuka.**
- ABREAST, to sit or stand abreast, ku bamba, ku bambana**; *e.g.* the people sit abreast, **bantu badi bambene, or, badi bambile.** *Fig.* **ku bamba isasa.**
- ABRIDGE, TO, to shorten, v. t. ku fwinsha.**
- ABROAD: to go abroad, to another country, ku ya ku chishi chimwi.** To be noised abroad, *v. i.* **ku ibuka, ku ya impuwo.** To noise abroad, *v. t.* **ku ibusha.**
- ABSCISS, n. 3. iute.** To open an a., **ku anda**; the abscess is suppurating again, **bwa tumbila bushila odimwi mwiute.**
- ABSCOND, TO, v. i. ku loboka.** To cause to a., *v. t.* **ku lobosha.**
- ABSCONDER, n. 1. muloboshi.**
- ABSENT.** He is absent, **temó, tekó,** **temó**; he is absent from school, **temó mu ohikolo.** See *Gram.*, *ch. ix, sect. 1, 4; sect. 2, 4; sect. 3, 4.*
- ABSORB, TO, v. t. ku nwa, ku nwina.**
- To dry up, *v. t.* **ku zumya.**
- ABSTAIN, TO, v. i. ku dileshe**; *e.g.* Christians abstain from drinking strong beer, **Bakristi ba la dileshe ku nwa mukuku.**
- ABUNDANCE, n. 4. bwala.**
- ABUNDANT, adj. -nji-nji,** with noun prefixes; *e.g.* abundant food, **bidyo binjibinji.** To be a., sufficient, *v. i.* **ku sudila.**
- ABUSE, TO, by using abusive language, v. t. ku tuka.**
- ACCEPT, TO, to receive, v. t. ku tambula.** To accept tidings, believe, *v. t.* **ku vumina.**
- ACCIDENT, n. 3. pl. malowe, malele.**
- ACCIDENTALLY, adv. chamalowe.**
- ACCOMPANY, TO, v. t. ku shindikila.** You will accompany me, *lit.* we will go with you, **tu la ya aze**; to accompany any one who goes to give thanks or to salute, *v. t.* **ku sekeleza.**
- ACCORDING, according to, prep. ku**; *e.g.* we will do according to his will, **tu la chita ku kusanda kwakwe.**
- ACCOUNT, reason, affair, matter, n. 6. kambo.** It is on that account, for that reason, **nku kambo kako, nku kako**; *e.g.* it is on that account I came here, **nku kako nku nde zila kono**; it is not on that account, for that reason, **inko kako**; on that account, **kambo kako**; on account of what? why? **kambo nshi?**
- ACCUMULATE, TO, v. t. ku bungika, ku bunganya**; *v. i.* **ku bungana.**
- ACCURATELY.** Use the intensive form of the verb; *e.g.* read ye accurately, well, **a mu badishe.**
- ACCUSE, TO, par. ku bika kambo, ku tolela mulandu, ku chechelela**; *e.g.* they accuse him to the chief, **ba mu tolela mulandu**

ku mwami, ba mu bika kambo
 ku mwami, ba mu chechelela
 ku mwami, ba mu shimwinina
 ku mwami. To a. falsely, *v. t.*
 ku lengelela, ku lengelesha.
ACCUSTOMED, TO BE, *v. t.* ku shibi-
 dila, ku soloka; *e.g.* I am
 accustomed to speak the truth,
 ndi shibidile ku shinisha. I
 am accustomed to do as I tell you,
 ndi shibidile ku ohita bu nda
 ku shimwina; they are not yet
 accustomed to the laws, ta ba na
 ku shibidila imbata; ku so-
 loka seems to have also the idea
 of being habituated to a thing and
 liking it; *e.g.* I am used to shoot-
 ing, nda soloka ku fusa: *i.e.*
 I can shoot and I like shooting.
ACHE, TO, *v. i.* ku chisa.
ACHE, *n.* 4. bulwashi. Toothache,
n. 9. lushinga. See Pain.
ACID, TO BE, *v. i.* ku papa; *fig.*
 muchelo u la letela buu.
ACKNOWLEDGE, TO, *v. t.* ku vu-
 mina.
ACQUAINT, TO, *v. t.* ku shibya.
ACQUIT, TO, *v. t.* ku leka.
ACROSS, to go across a river, ku
 landuka mulonga. To take a
 person across a river, *v. t.* ku
 landusha. He goes across by
 the bridge, wa landukila a
 bulalu. To place across, as a
 thing across the road, *v. t.* ku
 chiamika. To put across, one
 thing across another, *v. t.* ku
 ishanya.
ACT, TO, *v. t.* ku ohita.
ACT, conduct, *n.* 8. inkani; work,
n. 2. mudimo.
ACTION, doing, *n.* 5. kuchita;
 lawsuit, *n.* 2. mulandu.
ADAM'S APPLE, *n.* 8. imbozobozo.
ADD, TO, to a full pot, *v. t.* ku
 songa. To add up, as figures,
v. t. ku zungizha, ku swanga-
 nya. To add to anything, *v. t.*
 ku sungidila. To add one state-
 ment to another, as different wit-
 nesses, also of false accusations,
 ku songelela.
ADDLED, TO BE, *v. i.* ku-uwa.

ADDRESS, TO, in public, ku shi-
 muna makani mumbele dia
 bantu, or, ku bushu bwa
 bantu.
ADHERE, TO, to stick to, *v. t.* ku
 kakatila, ku shama; *e.g.* they
 adhere to their bad ways, ba la
 kakatila ku shianza shabo;
 the clay sticks to me, bulongo
 bwa nshaminina; the affair
 sticks to him, he can't get rid of
 it, is always talking about it,
 kambo ka mu shama; not to
 leave, persist in, *v. t.* ku suma-
 nana; *e.g.* they adhere to their
 disputes, ba sumanana shikani
 shabo; to stick together, *v. i.* ku
 kamantana; *v. t.* ku kaman-
 tanya.
ADHERENCE, *n.* 5. kukakatila.
ADHERENT, *adj.* -kakatile.
ADHESIVE, *adj.* -lamaushi; *fig.*
 this medicine is sticky, *lit.* is
 birdlime, musamo wezu mbu-
 dimbo.
ADIEU, to bid farewell, *v. t.* ku
 lazha.
Farewell salutations: To the one
 remaining: Remain well! Still
 stay! shala kabotu! ko chi
 shiti!
 To the one leaving: Go well!
 Still go! ko ya kabotu! ko chi
 ya!
ADMIRABLE, TO BE, *v. i.* ku ebeka.
ADMIRABLE, *adj.* -ebeshi.
ADMIRE, TO, to gaze at, *v. t.* ku
 eba, ku ebela; *e.g.* I admire
 that fine woman, nde eba mu-
 kaintu wezo mubotu. To a.
 oneself, ku dieba. To cause to
 a., *v. t.* ku ebezha.
ADMONISH, TO, *v. t.* ku bula.
ADMONITION, *n.* 5. kubula.
ADMIT, TO, *v. t.* to cause to enter,
 ku njizha.
ADORN, TO, by dressing, *v. t.* ku
 samika, ku samikisha. To a.
 oneself, ku disamika. To orna-
 ment, *v. t.* ku ebezha.
ADOPT, TO: To take an infant from
 its mother and adopt it, ku fun-
 gula. To adopt an older child,

- ku lela.** Recompense paid by parents if they resume charge of their child after it has been adopted, *n.* 2. **mulelwe.**
- ADORE, TO,** to love very much, *v. t.* **ku funisha.** To honour, *v. t.* **ku lemeka.** To worship, *v. t.* **ku lambila.**
- ADULT, n.** 1. **mukando.**
- ADULTERER, ADULTERESS, n.** 1 *a.* referring to one act only, **shibumambe**; referring to more than one act, **shimamambe.**
- ADULTERY, n.** 3 *p.* **mamambe.** Of a single act, *n.* 4. **bumambe.** Partner in, *n.* 1 *a.* **umamba.** To commit a., **ku chita mamambe, ku ba shimamambe.** Child of, **mwana omahuna**; *pl.* **bana bomahuna.** Partner in, his, **ohimaswakwe, kasua kakwe, umambakwe.** Permitted, arranged adultery, *n.* 9. **lubambo.**
- ADVANCE, TO,** to go forward, *phr.* **ku ya kumbele.** To go in a., precede, *v. i.* **ku solola.** To a., be promoted, *v. i.* **ku sumpuka.** To a., promote, *v. t.* **ku sumpula.**
- ADVERSARY, n.** 1 *a.* **my, shinkondoma**; **thy, shinkondonoko, &c.** See **Enemy.**
- ADVICE, n.** 5. **kubula.** Mutual a., *n.* 5. **kubulana.**
- ADVISE, TO, v. t.** **ku bula.** To advise each other, **ku bulana**; **ku bula** is used of a messenger going from village to village spreading tidings; *cf.* our English idiom, to advise of some news.
- ADVISER, n.** 1. **mubudi.** The word is applied to an old woman who instructs girls before their marriage.
- ADZE, n.** 3. **ibezo.** To adze, *v. t.* **ku beza.**
- AFFAIR, n.** 6. **kambo**; *n.* 3. **ikani**; *n.* 8. **inkani.**
- AFFECTION:** love, *n.* 5. **kufuna**; mutual a., *n.* 5. **kufunana.**
- AFFIRM, TO,** strongly, *v. t.* 1. **ku pinga.**
- AFFLICTION, n.** 4. **bulwashi.**
- AFOOT:** to travel afoot, **ku enda o matende.**
- AFORE, adv.** **ambele.**
- AFORETIME, adv.** **kale, kalekale.**
- AFRAID, TO BE, v. i.** **ku tia.** To tremble with fear, *v. i.* **ku shangama, ku tutuma.** To make afraid, *v. t.* **ku tizha.** Of a person who is afraid to go when summoned because of a fault, *v. i.* **ku leysuka.** To be a coward, **ku ba mukandu, ku ba nswala.**
- AFTER, adv.** **munshi**; *prep.* **munshi dia, mununa ya, mwisule dia**; *e.g.* they came one after another, **ba ka shika umwi munshi dia umwi.** To go after, follow, *v. i.* **ku chidila.**
- AFTERNOON:** about 3 p.m., **akabónzhabembhezhi**; later, **diaungaunga, mangolezha.** To start a journey in the afternoon, *v. i.* **ku isukila.**
- AFTERWARD, adv.** **munshi.**
- AGAIN, adv.** **odimwi.** Again and again, **odimwi, odimwi.** Use is also made of the verb: To return to, **bu bwelela**; *e.g.* he again entered the house, **wa bwelela we njila munganda.** To do a thing over again, *v. t.* **ku sumanana, ku lolola.** See *chap. vi, sect. 1, 8, 9.*
- AGE, years, n.** 2. *pl.* **miaka.** What is your age? **udi miaka yongai?**
- AGED, TO BE, v. i.** **ku chembala**; *v. t.* to age, **ku chembasha.**
- AGED, adj.** **-chembele.**
- AGED PERSON, n.** 1. **muchembele**; very aged, weak, *n.* 1. **mupami.**
- AGEDLY:** like an aged person, *n.* 7. **chipami**; *e.g.* he walks like a mupami, **u le enda chipami.**
- AGENT:** one who does on behalf of another, *n.* 1. **muchitidi.**
- AGGRAVATE:** make greater, *v. t.* **ku komezha.**
- AGITATE, TO:** to stir up people, *v. t.* **ku shinikisha**; to shake, *v. t.* **ku sunganya, ku tapasha.**
- AGO, adv.** **kale**; long ago, **kalekale.**
- AGREE, TO, v. t.** **ku vumina.** To

- agree to, allow, *v. t.* ku vuminina. To agree together, *v. t.* ku vumininana.
- AHEAD, *adv.* ambele, kumbele. To go ahead, *v. i.* ku solola, ku ya kumbele. To send ahead, *v. t.* ku solosha.
- AIM: to take aim, ku shina menso. To miss an aim, ku isha. To aim at, to intend to go to a place, *v. t.* ku hupula.
- AIR, *n.* 1. moya. To spread things in the air to dry, *v. t.* ku sanika.
- AJAR, to be ajar, *v. p.* ku chēkwa. To leave ajar, shut partially, *v. t.* ku chēka.
- ALARM, *n.* 2. mukunga. To raise an a., ku uma mukunga.
- ALAS! *interj.* Mawe! mawe bu-dio!
- ALIKE, TO BE, *v. i.* ku kozhana. To cause to be, *v. t.* ku kozhanya.
- ALIKE, *adj.* -kozhenene.
- ALIVE, TO BE, *v. i.* ku pona, ku langa.
- ALL, *adj.* -onse prefixed by personal pronouns. See *Gram.*, chap. iv, sect. 3. All the men, balombwana bonse; all the country, chishi chonse. Is this all? Pele na?
- ALL RIGHT! mbubo!
- ALLEGIANCE, TO OWN, *v. t.* ku lemeka. See note, *Ila-Eng. Vocab.* on ditaya.
- ALLOT, TO, *v. t.* ku aba. To allot to, distribute among, *v. t.* ku abila.
- ALLOTMENT: share, portion, *n.* 7. chabilo.
- ALLOW, TO, *v. t.* ku vuminina.
- ALMIGHTY, THE, *n.* 1a. Ushinsana-shonse.
- ALONE, *adv.* icho; *e.g.* I went alone, nda ke enda icho. A man who travels about alone, *n.* 1a. shimwendaicho.
- ALoud, to speak aloud, *v. i.* ku ambisha, ku posomuka.
- ALREADY, *adv.* kale; *e.g.* I have already done it, ndi chi chita kale.
- ALSO is expressed in the conjunctive forms of the subs. pro. See *Gram.*, chap. v, sect. 2, e; *e.g.* I also, ame; they also, abo, abalo.
- ALTER, TO, *v. t.* ku sandula; *v. i.* ku sanduka.
- ALTERABLE, TO BE, *v. i.* ku sandudika; *adj.* -sandudishi.
- ALTHOUGH, *conj.* ni.
- ALTOGETHER, see above, all; *e.g.* altogether they were ten, bonse ka badi ikumi; *adv.* konse, konsekonse; unitedly, antomwi.
- ALWAYS, *adv.* shikwense, dionse.
- AM, expressed by the copula. See chap. ix.
- AMAZE, TO, *v. t.* ku lweza, ku zosha. To be amazed, *v. i.* ku lweswa, ku zowa. To be very greatly amazed, ku fwa intuntwa.
- AMBASSADOR, *n.* 1a. chinkombwa; *pl.* bashinkombwa.
- AMBUSH: to lie in ambush, as around a village, ku onenena. To hide in ambush, *v. i.* ku suba.
- AMID, AMIDST, *prep.* akati ka.
- AMISS, *adv.* kabiabe.
- AMONG, AMONGST, *prep.* mu, akati ka; *e.g.* he sits among the men, wa kala mu balombwana.
- AMPUTATE, TO, *v. t.* ku kosola.
- AMUSE, TO: to make laugh, *v. t.* ku sesha.
- ANCESTOR, *n.* 1a., shikale; *pl.* bashikale.
- ANCIENT: as an adjective use kale kale and gen. part.; *e.g.* ancient customs, shianza sha kale kale.
- AND, *conj.* o; joins together nouns. Expressed also in conj. form of subs. pro. Ame, and I, &c.
- ANGEL, *n.* 1a. for. anjele; *pl.* banjele.
- ANGER, *n.* 4. bukadi.
- ANGLE, *n.* 7. chikokola. of a house, *n.* 2. mwako.
- ANGRILY, *adv.* chabukadi.
- ANGRY, TO BE, *v. i.* ku lemana, ku kalala, ku lapukila, ku bamukadi. to anger, make angry, *v. t.* ku lemasha, ku kalasha, ku lutisha.

to be angry with, *v. t.* ku lemanina, ku kaladila.

ANIMAL, *n. i.* munyama.

Animal nature, *n. 4.* bunyama.

Manner, custom of animal, *n. 7.* chinyama.

Female animal. munyama muzhashi. Little a., *n. 6.* kanyama.

LIST OF ANIMALS.

(For birds, insects, fish, see under those headings.)

Domestic animals.

Bull, muchende, *pl.* ba-

Calf, mombe, *pl.* bombe. A weaned calf, imfungushi.

Cat, kaze, *pl.* bakaze.

Cow, *s.* and *pl.* impwizhi.

Dog, mubwa, *pl.* babwa.

Draught ox, musune, *pl.* ba-

Goat, *s.* and *pl.* impongo.

Head of cattle; cattle, *s.* and *pl.* ing'ombe.

Kid, kapongo, *pl.* tu-

Lamb, kambelele, *pl.* tu-; mwanambelele.

Pup, small dog, kabwa.

Ram, shembwe, *pl.* bashembwe.

Sheep, *s.* and *pl.* imbelele.

Wild animals.

Ant-bear, chinengwe, *pl.* bachingengwe.

Ape: monkey, sokwe, *pl.* basokwe; *dim.* kanga-sokwe. Baboon, pombo, *pl.* bapombo; *dim.* kanga-pombo.

Buffalo, munyati, *pl.* banyati, or bamunyati; *dim.* kanga-munyati. Herd of, inyati.

Bushbuck, shichibabala, *pl.* bashichibabala; shichibango, *pl.* bashichibango; *dim.* kanga-shichibabala.

Bush-pig, kuntula, *pl.* bankuntula; ngulube, *pl.* bangulube.

Cerval-cat, inzuzhi, *pl.* bansuzhi; *dim.* kanga-nsuzhi.

Chameleon, nanundwe, *pl.* bananundwe; naluntambwe, *pl.* banaluntambwe; *dim.* kangananundwe.

Cheetah, malama, *pl.* bamalama; *pl.* ma-itutuluwe.

Coney: rock-rabbit, chibila, *pl.* bachibila.

Crocodile, chiwena, *pl.* bachiwena; *dim.* kanga-chiwena.

Duiker, nakasha, *pl.* banakasha; *dim.* kanga-nakasha.

Eland, musefu, *pl.* basefu, bamusefu; *dim.* kanga-musefu.

Elephant, muzovu, *pl.* basovu, bamuzovu.

Giraffe, intutwa, *pl.* bantutwa.

Gnu, munyumbwi, *pl.* bamunyumbwi; *dim.* kanga-munyumbwi.

Grysbuck, timba, *pl.* batimba.

Hare, sulwe, *pl.* basulwe; *dim.* kanga-sulwe.

Hartebeest, konse, *pl.* bakonse; *dim.* kanga-konse.

Hippopotamus, chivhubwe, *pl.* bachivhubwe; *dim.* kanga-chivhubwe.

Jackal, mwaba, *pl.* bamwaba; *dim.* kanga-mwaba.

Klipspringer, *n. i a.* ngombani, *pl.* bangombani.

Kudu, namutentaula, *pl.* banamutentaula; muzulumatwi; shombololo; *dim.* kanga-namutentaula.

Lechwe, nainja, *pl.* banainja; *dim.* kanga-nainja.

Leopard, shiluwe, *pl.* bashiluwe; *dim.* kanga-shiluwe.

Lion, shumbwa, *pl.* bashumbwa.

Lynx, *n. i a.* Lubo; *pl.* Balubo.

Muircat, kabwinde, *pl.* bakabwinde.

Oribi, nakafwifwi, *pl.* banakafwifwi; nakasotokela, *pl.* banakasotokela; nachindwe, *pl.* banachindwe; *dim.* kanganakafwifwi.

Otter, chibawe, *pl.* bachibawe; *dim.* kanga-chibawe.

Pallah, nanzeli, *pl.* bananzeli; lubondwe, *pl.* balubondwe; shasubila, *pl.* bashasubila; *dim.* kanga-nanzeli. (N.B. This animal should not be called impala.)

Porcupine, *chaminungwe*, *pl.* *ba-chaminungwe*.

Puku, *shichisunu*, *pl.* *bashichisunu*; *dim.* *kanga-shichisunu*.

Ratel, honey-bear, *chibule*, *pl.* *bachibule*.

Reedbuck, *naluvwi*, *pl.* *banaluvwi*; *dim.* *kanga-naluvwi*.

Rhinoceros, *shempela*, *pl.* *basheмпela*; *shilangwa*, *pl.* *bashilangwa*; *dim.* *kanga-shempela*.

Roan antelope, *chilumbulumbu*, *pl.* *bachilumbulumbu*; *mulumbulumbu*, *pl.* *bamulumbulumbu*; *dim.* *kanga-chilumbulumbu*.

Sable antelope, *kafumbwi*, *pl.* *bakafumbwi*; *kantanta*, *pl.* *bakantanta*; *luengo*, *pl.* *baluengo*; *dim.* *kanga-kafumbwi*.

Situtunga antelope, *shichinzobe*, *pl.* *bashichinzobe* *inzobe* (*Lumbu*); *dim.* *kangashichinzobe*.

Skunk, *kanyimba*, *pl.* *bakanyimba*.

Spring-hare, *namunkwise*, *pl.* *banamunkwise*.

Squirrel, *shikonzo*, *pl.* *bashikonzo*; *polongwe*, *pl.* *bapolongwe*.

Tortoise, *fulwe*, *pl.* *bafulwe*; *dim.* *kanga-fulwe*.

Wart-hog, *shankole*, *pl.* *bashankole*; *dim.* *kanga-skankole*.

Waterbuck, *mukulo*, *pl.* *bamukulo*; *dim.* *kanga-mukulo*.

Water-rat, *musenzi*.

Wild-cat, *inshipba*, *changa*, *pl.* *bachanga*. *Chifwi*, *pl.* *bachifwi*; *shimatuya*, *pl.* *bashimatuya*; *mwalangane*, *pl.* *bamwalangane*; *fwididila*, *pl.* *bafwididila*.

Wild-dog, *musaka*, *pl.* *bamusaka*; *umpi*, *pl.* *baumpi*; *dim.* *kanga-musaka*.

Zebra, *chibizi*, *pl.* *bachibizi*; *nambwenga*; *naluwawa*; *dim.* *kanga-chibizi*, &c.

ANKLE, *n.* 7. *chipokoto*.

ANKLET, *n.* 8. *inshipi*, *ingondo*.

ANNOUNCE, TO, *v. i.* *ku shimuna*; very loudly, *ku pozomuka*.

ANNOY, TO, *v. i.* *ku katasha*.

ANNOYANCE, *n.* 5. *kukatasha*, *ku-katashiwa*.

ANNUALLY, every year, *miaka yonse*.

ANOINT, TO, to anoint oneself, *v. i.* *ku nana*. To anoint another, *v. i.* *ku nanika*.

ANOTHER, *adj.* -*mwi*, prefixed by pers. pro.; another, different, *adj.* -*nji*.

ANSWER, TO, *v. i.* *ku taba*, *ku ingula*.

ANT, *n.* 8. *mupuka*; *n.* 4. *bupuka*. Termite, *lumoma*, *mulanzhi*; black, biting, *bashimunyeu*; the seruyi ant, *busulubi*; red, biting, *shimwenzhalubilo*; another kind of red, biting ants, *manjenji*; another kind, *bumbuswa*.

ANTBEAR, *n.* 1 *a.* *chinengwe*; *pl.* *bachinengwe*.

ANT-HEAP, *n.* 8. *lulu*, *pl.* *ingulu*; *n.* 7. *ohulu*.

ANTELOPE, *n.* 1. *munyama*. See list above, under Animal.

ANUS, *n.* 8. *inyo*; *n.* 7. *chandanyo*.

ANVIL, *n.* 3. *itako*.

ANY, *adj.* -*mwi*; anywhere, *konsekonse*, *ukwi ukwi*.

APART, *adj.* -*andene*.

APE, monkey, *n.* 1 *a.* *sokwe*; *pl.* *basokwe*. Baboon, *n.* 1 *a.* *pombo*; *pl.* *bapombo*.

APERTURE, opening, doorway, *n.* 2. *mudiango*; hole, *n.* 7. *chipolo*; gap, as in fence, *n.* 2. *musena*.

APEX, summit, *n.* 8. *impela*.

APOSTLE, *n.* 1 *a.* *chinkombwa*; *n.* 1. *mutumwa*; *n. for.* 1 *a.* *apostele*, *pl.* *ba-apostele*.

APPARENT, TO BE, *v. i.* *ku boneka*. Of affairs, *v. i.* *ku teleleka*.

APPARENT, *adj.* -*boneshi*, -*teleleshi*.

APPEAR, TO, *v. i.* *ku budika*, *ku pompa*. To cause to appear, *v. i.* *ku budisha*. To appear for, *v. i.* *ku budikila*.

APPEARANCE, *n.* 5. *kubudika*. Outward appearance of a person, *n.* 7. *chiwa*.

APPEASE, TO, *v. i.* *ku kambidisha*.

APPOINT, TO, *v. t.* ku bika, ku kadika.

APPROACH, TO, *v. i.* ku sena, ku swena (Lumbu). To approach each other, ku senana. To approach closely, *v. i.* ku senenena. To approach crawling, as after game, ku benda. To approach stealthily to, in order to surprise, *v. t.* ku sobelela.

APRIL, month of, *n.* 5. kukubwe chisomo.

APRON, woman's, worn in front, *n.* 2. mulapi; ditto of men, *n.* 8. inkuti. Apron worn behind, of women, *n.* 7. ingubo; of men, inkuti ya makato.

ARE, expressed by the copula. See *Gram., chap. ix.*

ARIGHT, *adv.* chakululama.

ARISE, TO, *v. i.* from sleep, ku buka. To stand up, *v. i.* ku zhimoka. Of the sun, *v. i.* ku vhwa, ku pasa.

ARM, *n.* 3. itashi. To carry anything under the arm, *v. i.* ku pakata.

ARMLET, *n.* 8. inchoko. Put on upper arm, *n.* 8. intasa.

ARMPIT, *n.* 8. inkwa.

ARMY, *n.* 8. impi.

AROUND, *prep.* mumbadi dia. To sit around the fire, ku zota, ku engela mudilo. To go round an obstacle, to go around, *v. i.* ku znguluka.

AROUSE, TO, *v. t.* ku busha.

ARRANGE, TO, *v. t.* ku bamba. To arrange for somebody, *v. t.* ku bambila. To arrange grass for inspection, ku bamba bwizu. Arrange yourselves in line, fall in, a mu dibambe. To put in order, *v. t.* ku lulamika.

ARREST, TO, to seize, *v. t.* ku kwata.

ARRIVAL, *n.* 5. kushika.

ARRIVE, TO, *v. i.* ku shika. Of a canoe, *v. i.* ku shoka.

ARROW, *n.* 2. muvhwi; shaft of, *n.* 9. lumpute; feather of, *n.* 8. intangwa. Sheath for arrows, *n.* 2. muntamba. Barbed arrow,

n. 8. inkungwa. Large arrow-head without barbs, *n.* 2. munsenda.

As, *conj.* bu, bodia bu; *prep.* ubudi, bubona budi.

ASCEND, TO, *v. i.* ku diza; of a bird, *v. i.* ku uluka, ku zūmuka; of smoke, *v. i.* ku fuka.

ASH, *n.* 3. itwe; of burnt grass, *n.* 8. imimbi; to put to roast in ashes, *v. t.* ku fukuma.

ASHAMED, TO BE, *v. i.* ku usa insoni.

ASIDE, *adv.* kumbadi; secretly, *adv.* kunso; to turn aside out of a path, *v. i.* ku ambuka *v. t.* ku ambushu.

ASK, TO, a question, *v. t.* ku buzha; to ask each other, *v. t.* ku buzhana; to ask persistently, *v. t.* ku buzhisha; to ask for, to beg, *v. t.* ku kumbila, ku pum-pila.

ASS, *n.* 8. imbongolo.

ASSEMBLE, TO, *v. i.* ku bungana, ku zoboloka; *v. t.* ku bungika, ku bunganya.

ASSEMBLY, *n.* 8. imbungano; meeting for judging cases, *n.* 9. lubeta; place of, *n.* 7. chibunganganino.

ASSENT, TO, *v. i.* ku vumina; by nodding the head, *v. i.* ku guna.

ASSIST, TO, *v. t.* ku yovwa.

ASTONISH, TO. See Amaze.

ASTONISHINGLY, *adv.* chankanka.

ASTONISHING PERSON, *n.* 1 a. shimalweza.

THING, *n.* 3. *pl.* malweza.

ASTONISHMENT, *n.* 5. kuzowa;

great, *n.* 8. intuntwa.

ASTRAY, TO BE, *v. i.* ku sweka.

Fig. to go astray, to turn from path of rectitude: *v. i.* ku ambuka; to cause any one to go astray, *v. t.* ku ambushu. To lead astray, entice, *v. t.* ku lengaula; ku lengauzha; ku lengawila.

ASUNDER, to cut asunder, *v. t.* ku kosola; to burst asunder, *v. i.* ku pasauka.

AT, *prep.* ku, kwa; at once, insho insho; at night, mashiku; *e.g.* he is at the village, udi ku munshi, kwadi ku munshi.

ATTACK, TO, *v. t.* ku lwisha.

ATTAIN, TO, to arrive at, *phr.* ku shika ku.

ATTEMPT, TO, *v. t.* ku soleka.

ATTEMPT, *n.* 5. kusoleka.

ATTEND, TO, on a journey, *v. t.* ku shindikila; to listen, *v. t.* ku telela, ku telelisha; to serve, *phr.* ku manina midimo.

AUDIBLE, TO BE, *v. i.* ku teleleka.

AUDIBLE, *adj.* -teleleshi.

AUGHT, *n.* 6. kantu; *e.g.* I have not heard aught, nina ku telela kantu.

AUGUR, *n.* 7. chitulusho.

AUGUST, month of, kasangabimbi.

AUNT, one's maternal or paternal aunt is called bama, my mother.

AUTHORITY, *n.* 4. bwami; headman's, *n.* 4. bunkoshi; kingly, *n.* 4. buoneki; one with authority, *n.* 1 *a.* shabwami.

AUTUMN, *adv.* kunkosoko.

AVOID, TO, to a, a missile by jumping aside, *v. i.* ku lea.

AWAIT, TO, *v. t.* ku dindila.

AWARE, TO BE, *v. t.* ku zhiba; to make aware, *v. t.* ku shibya.

AWAY, to get a., *v. i.* ku sesuka; to drive a., *v. t.* ku tanda; to run a., *v. i.* ku tia; to abscond, *v. i.* ku loboka; to take away, *v. t.* ku kusha.

AWFUL, TO BE, *v. i.* ku tika; to frighten, *v. t.* ku tisha.

AWFUL, *adj.* -tishi.

AXE, for cutting wood, &c., *n.* 6. kambe. *pl.* twembe; battle-axe, *n.* 4. bukana; old, *n.* 7. chikana. For defence, *n.* 7. chibanga; large ditto, *n.* 3. ibanga; with shaft covered with copper, *n.* 1 *a.* namifunda.

AXILLA, *n.* 8. inkwa.

BABOON, *n.* 1 *a.* pombo, *pl.* ba-pombo.

BABY, *n.* 1. micheche. A child

just born is called menshi budio.

BABYHOOD, *n.* 4. bucheche.

BACHELOR, *n.* 1 *a.* shikatanda, *pl.* bashikatanda.

BACHELORHOOD, *n.* 6. katanda.

BACK, of the body, *n.* 8. inuma; small of the, *n.* 4. bukome; between the shoulders, *n.* 9. luwezu, *n.* 8. indelo; to go or come, *v. i.* ku bwela, ku zhoka; to go back or return again, *v. i.* ku bwelela; to take back, *v. t.* ku zholo, ku bwesha; to turn back, *v. i.* ku piluka; to turn one's back to, ku futamina; to look back, ku chebuka munshi; to lie on the back, *v. i.* ku salama; *phr.* he lies on his back, udi lele busashi; to put somebody down on his back, *v. t.* ku salamika.

BACKBITE, TO, *v. t.* ku vwiya; of one who goes about speaking evil falsely of another person, *v. i.* ku fweta.

BACKBITER, slanderer, *n.* 1. muv-wishi; mufweti.

BACKBONE, *n.* 2. mongo.

BACKSLIDE, TO, *phr.* ku shokela munshi.

BACKWARDS, *adv.* chimfutenuma, chimfute, lungwenuma. To go backwards and forwards between two places, *v. i.* ku sampuka. To fall backwards, *phr.* ku wa insala busashi. To walk backwards, ku endela chimfutenuma. To jump backwards when you see a snake in front of you, *v. i.* ku tidimuka.

BAD, TO BE, *v. i.* ku bia. To make bad, *v. t.* ku bisha.

Of a good man who loses his character through some bad deed, *v. i.* ku sampuka. Same word used of ground that loses fertility through much planting.

To cause to be bad, or lose character, *v. t.* ku sampuzha.

Adj. -biabe; *e.g.* a bad man, muntu mubiabe.

EADLY, *adv.* kabiabe; the man

- bubi is also used, *e.g.* **ka lele bubi**, he slept badly.
- BADNESS**, *n.* 4. **bubiabe**, **bubi**.
- BAG**, *n.* 8. **inkomo**; small bag for money, purse, *n.* 8. **impatana**; made of bark, *n.* 8. **intebe**.
- BAIT**, *n.* 4. **bupo**.
- BAKE, TO**, *v. t.* **ku zocha**.
- BALANCE, TO**, a spear in taking aim, *v. t.* **ku sukuma**.
- BALD**, a baldheaded person, *n.* 1*a.* **shilubala**. One altogether bald is called, *n.* 1*a.* **utubiamutwi**; he is bald, **udi kwete lubala**.
- BALDNESS**, *n.* 9. **lubala**. This refers especially to baldness on the crown.
- BALE, TO**, *v. t.* **ku kupa**.
- BALL**, *n.* 8. **impila**. Balls of earth wrapped in grass and tied to the fishing-mats (**lwando**) to prevent their rising, *n.* 3. *pl.* **manda**.
- BALLAD**, little song, *n.* 6. **ka imbo**.
- BAMBOO**, *n.* 2. **musununu**.
- BAND**, belt, *n.* 9. **lutambo**. For tying around the waist, when hungry, or after giving birth, *n.* 2. **mwambo**.
- BANDAGE, TO**, *v. t.* **ku zambaila**.
- BANGLE**, *n.* 8. **inshipi**.
- BANISH, TO**, *v. t.* **ku tanda**.
- BANK**, of a river, *n.* 2. **muma**; steep bank, *n.* 8. **inkomwe**. To bank up a small stream, *v. t.* **ku yadila**.
- BANNER**, flag, *n.* 8. **imbākāni**.
- BAOBAB-TREE**, *n.* 3. **ibusu**; pods of, *n.* 3. *pl.* **mabuzu**.
- BAPTISM**, *n.* 9. **lubapatizo**.
- BAPTIZE, TO**, *v. t.* **ku bapatiza**. To baptize with, cause or help baptize, **ku bapatizha**.
- BAPTIZER**, *n.* 1. **mubapatizhi**.
- BARE**, a bare place, *n.* 7. **chibuwe**; to bare the head, **ku kusha inkwane ku mutwi**; to be bare, clean of dirt, *v. i.* **ku sweya**.
- BARGAIN**, a good bargain, good fortune in selling or buying, *n.* 3. **isambwe**.
- BARK, TO**, *v. i.* **ku kua**.
- BARK**, outside bark of trees, *n.* 3. *pl.* **mapapo**; inside bark used for string, *n.* 9. **lozhi**. To strip off bark, *v. t.* **ku umpula**. To strip off **lozhi** from the **mapapo**, *v. t.* **ku fundula**.
- BARREL**, of a gun, *n.* 2. **muludi**; a cask, *n.* 3. **ipopa**.
- BARREN**, a barren country, desert, *n.* 5. **kumanizha**; a barren woman, *n.* 1. **musundi**; a barren cow, *n.* 8. **insundi**; a barren or impotent man or bull, *n.* 1. **mombo**. A barren cock, **mombankuku**.
- BARRENNESS**, of woman, *n.* 4. **busundi**; or impotence of a man, *n.* 4. **bombo**.
- BARTER, TO**, to exchange, *v. t.* **ku shintana**.
- BASIN**, *n.* 2. **mutiba**; a small, *n.* 6. **katiba**.
- BASKET**, *n.* 8. **intumba**; *n.* 8. **intundu**; a shallow basket used as a plate, *n.* 8. **impudilo**; winnowing basket, *n.* 9. **lukwi**; an old **lukwi**, *n.* 7. **chikwi**; an old **intundu**, *n.* 7. **chitundu**; an open-work-basket used for carrying potatoes, fish, &c., *n.* 7. **chisungo**. A small basket used as a funnel on calabash, *n.* 4. **busaka**. Basket - work fishtraps, *n.* 3. **izhizhi**, **ivhumbo**; *n.* 9. **lushiko**. To weave baskets, *v. t.* **ku luka**.
- BASTARD**, *n.* 1. **mwana omahuna**.
- BAT**, *n.* 1*a.* **shikampafwa**; wooden bat used in a game, *n.* 2. **mubango**; old ditto, *n.* 7. **chibango**.
- BATHE, TO**, *v. t.* **ku supa**, **ku kanda**, *v. i.* **ku samba**.
- BATHING-PLACE**, *n.* 7. **chisambilo**.
- BAYONET**, of police, *n.* 3. **icheba**.
- BE, TO**, *v. i.* **ku ba**, **ku di**. See *chaps. viii and ix*.
- BEADS**, *n.* 4. **bulungu**; a great many beads, *n.* 4. *pl.* **malungu**; a single bead, *n.* 8. **inungu**; a small bead, *n.* 6. **kalungu**; small quantity of, *n.* 6. *pl.* **tulungu**; a string of beads around loins, *n.* 8. **insapo**; neck-

lace of beads, *n.* 8. inkonde, *n.* 6. *pl.* tunyi, *n.* 7. ohinkonta, *n.* 2. munshambwa.

Different kinds of beads.

Pink, large, kalukolwe kashia.

Red, namundilo.

Large white, lukolwe.

Small white, isapo.

Smaller white, kabwibwi.

White and black, kankanga.

Different kinds of coloured: kama-muchipwichipwi, kamumena, kashimfulamwemvu.

BEAK, of bird, *n.* 2. mulomo.

BEAM, a cross-beam, *n.* 2. mutanti; beam or ray of sun, *n.* 2. munsha.

BEAN, *n.* 8. imbwila, intalabanda; pod of, *n.* 3. ipapa; a bean is called, mushimbila-bamwika, because of its filling, constipating qualities.

BEAR, TO, to carry, *v. t.* ku sem-pula, ku semuna. To bear or carry on head without holding, as women do water, *v. t.* ku tengenasha. To bear fruit, *v. t.* ku ezha; *e.g.* the tree bears fruit, isamo didi ezhile michelo. To bear, give birth to, *v. t.* ku zhala; *e.g.* the woman bears children for her husband, mukaintu wa shadila mulumi akwe bana.

BEARD, *n.* 2. mulevu.

BEARER, carrier; *n.* 1. muzempuzhi, muzemuni; hammock-bearer, *n.* 1. mutembeshi.

BEARING, CHILD-, *adj.* -zhashi.

BEAST, *n.* 1. munyama.

BEAT, TO, a drum, ku uma ingoma; with a hammer, *v. t.* ku kankamina. To b. out a piece of metal thin, *v. t.* ku pampamika. To b. out in order to sharpen, *v. t.* ku semuna. To hit, *v. t.* ku uma. To hit severely, *v. t.* ku umisha. To b. with fist, ku uma imfunshi. To b. with open hand, ku uma lukombashi. To b. in a mortar, *v. t.* ku twa. To b. as the heart, *v. t.* ku tuntauks. To b. violently, as after

running, *v. t.* ku bidintika. To b., overcome, *v. t.* ku sunda.

BEAUTIFUL, *adj.* -botu, -ebeshi; to be beautiful, *v. t.* ku ebeka.

BEAUTIFY, TO, *v. t.* ku ebasha.

BECAUSE, *conj.* ukuti, kambo ka, kaini. For *exs.* see *chap. x, sect. 3.*

BECKON, TO, *v. t.* ku labisha.

BECOME, TO, *v. t.* ku ba. See *chap. viii.*

BED, BEDSTEAD, *n.* 4. bulo; to prepare a bed, *phr.* ku sala bulo.

BEDROOM, place for sleeping, *n.* 7. choneno.

BEE, *n.* 8. inzuki, *n.* 1 *a.* kansama, *pl.* bakansama; bees' nest in tree, *n.* 7. chibangu.

BEER, strong, *n.* 1 *a.* Funku, Namenzi; *n.* 4. bukoko, *n.* 2. mukuku (Lumbu); small quantity of mukuku, *n.* 6. *pl.* tukuku. Mild beer, *n.* 3. ibwantu. Strong beer made from honey, *n.* 8. imbote. A quantity of ibwantu, *n.* 3. *pl.* mabwantu; small quantity, *n.* 6. *pl.* tubwantu.

Note.—Beer is made from maize, kaffir corn or mansi. The grain is first soaked in water for two days, then taken out (ku nuna), and shelled (ku polola); it is then moistened with water (ku sansa) and beaten up (ku twa); it is then cooked (ku ika), and left for a time (ku ozha). The yeast (bumena) is then made and mixed with the prepared grain mass, and left for three days or so. Some more grain is then prepared, and mixed with bumena; then it is all put together, and after a time is ready to drink.

BEESWAX, *n.* 4. bunvuka.

BEETLE, *n.* 1. mupuka.

Varieties: borer, *n.* 1 *a.* shikabusumpwe; scavenger, *n.* 1 *a.* ohitolamatuzi, kafumba-fumba, kanondanonda, shafumbula; another kind which is often tied by people in their hair to catch lice, ingombemuka. A kind of flying beetle, *n.* 8. inyenze. A kind that makes a

- loud singing noise in rainy season, *n.* 6. **kankontyonkontyo**.
- BEFORE**, *prep.* **kumbele ku**; *e.g.* I send him before you, **nda mu tuma kumbele kwako**, *adv.* **ambebe, kumbele**; *e.g.* go ye before, **ka mu ya kumbele**. The 'not yet' tense of the verb is used to express *before*; *e.g.* before I was born, *lit.* when I was not yet born, **ni nta na ku zhalwa**.
- BEG, TO**, *v.t.* **ku lomba, ku kumbila, ku pumpa**.
- BEGET, TO**, *v.t.* **ku zhalwa**.
- BEGGAR**, a person who is always asking for things, *n.* 1. **mukumbizhi**.
- BEGIN, TO**, to commence, *v.t.* **ku kanka**; to be first, *v.i.* **ku tangá, ku tanguna**.
- BEGINNING**, *n.* 5. **kukanka**; *e.g.* in the beginning, **ku kukanka**.
- BEHALF**, the Eng. phr. *on behalf of* is expressed by the relative suffix of the verb. *e.g.* to speak on behalf of, **ku ambidila**.
- BEHOLD, TO**, *v.t.* **ku langa**.
- BELCH, TO**, *v.i.* **ku tikula**.
- BELIEF**, *n.* 4. **buvumino**; an article of, *n.* 7. **chivumino**.
- BELIEVE, TO**, *v.t.* **ku vumina**.
- BELIEVER**, *n.* 1. **mu vumini**.
- BELL**, *n.* 2. **mulangu**; *dim.* *n.* 6. **kalangu**. A European bell is called, *n.* 8. **inshipi**. A kind of double bell, which is struck with a stick, and used to call people together, *n.* 8. **ingonji**.
- BELLOW, TO**, *v.i.* **ku dila**; of a person, or beast, giving a cry or bellow when mortally wounded, *v.i.* **ku boba**; of a cow calling for its calf, *v.i.* **ku bingila**.
- BELLOWS**, *n.* 3. *pl.* **mavhuba**; to blow bellows, *v.t.* **ku hukuta**.
- BELLY**, *n.* 3. *See* Abdomen.
- BELOW**, *prep.* **kunshi ku**; *e.g.* below the stool, **kunshi ku chuna**; *adv.* **kunshi, anshi**.
- BELT**, *n.* 9. **lutambo**, *n.* 2. **mwambo**.
- BEND, TO**, *v.t.* **ku oba, ku lema**; to bend a bow or other thing straight, *v.t.* **ku olola**; to be bent, warped, *v.i.* **ku konkomaná**; to bend, or warp, *v.t.* **ku konkomeka**; to be bent, crooked, *v.i.* **ku sendama**; to bend under a weight, *v.i.* **ku eta**. *Fig.* the person goes with bended head, **muntu we eta**. Of a thing bent and slightly broken at the bend, *v.i.* **ku funukila**. To bend a thing so that it breaks slightly, *v.t.* **ku funukizha**.
- BENDABLE**, pliable, *v.i.* **ku obeka**.
- BENEATH**, *adv.* and *prep.* *See* Below.
- BENT**. *See* Bend.
- BERRY**. *See* Fruit.
- BESIDE**, *prep.* **kumbadi ku**; *adv.* **ambadi, kumbadi**.
- BETWEEN**, *prep.* **akati ka**; *e.g.* plant it between the stones, **chi shimpe akati ka mabwe**; *adv.* **akati**.
- BEVERAGE**, *n.* 7. *pl.* **shakunwa**.
- BEWARE, TO**, *v.i.* **ku dilangila, ku langidila**.
- BEWITCH, TO**, *v.t.* **ku loa**; *e.g.* **walwewa**, he is bewitched.
- BEYOND**, to pass beyond, *v.t.* **ku bala**; to be distant, *v.i.* **ku sakana**.
- BIBLE**, *n.* 1 *a.* *for* Bible.
- BICYCLE**, *n.* 1 *a.* **namutendele, pl. banamutendele**. The name has been adopted by the Baila from that of a plaything of theirs.
- BIFURCATION**, of road, *n.* 3. *pl.* **mampanda a nzila**.
- BIG**, *adv.* **-kando**; *e.g.* a big thing, **chintu chikando**. A very big thing, *n.* 1 *a.* **nyabo**, *n.* 1 *a.* **bungululu**; *e.g.* this person is very big, **muntu wezu ngubungululu**, or **nyabo**. To be big, *v.i.* **ku komena**. To make big, *v.t.* **ku komezha**.
- BILE**, *n.* 8. **indulwe**; to be bilious, **ku fwe ndulwe**.
- BIN**, for grain, made of grass, *n.* 3. **isumpila**; of wattle and daub, *n.* 4. **butala**; of clay and grass, *n.* 7. **chumbwa**. Hole in, for taking out grain, *n.* 8. **inkwanto**.
- BIND, TO**, as a broken stick, *v.t.*

ku sambila; to bind wattles in buildings, *v.t.* ku banjila. To bind over again, i.e. repair binding of wattles, *v.t.* ku banjidila. BIRD, *n.* 1. musune; a large, *n.* 3. isune; a small, *n.* 6. kasune. Small birds which eat the grain, *n.* 4. busune. To ensnare birds, *v.t.* ku tea. Nest of, *n.* 7. chitanto.

LIST OF BIRDS.

A kind of snake-eating bird, mom-ba.
Bustard, shichibwaba, *pl.* ba-; shichampampa, *pl.* ba-.
Crested crane, namuwane, *pl.* ba-.
Different hawks, buzzards, mishika, bimbe (or, bimbile), lubanse, lunga, shapidio, lukumba, shikakonse, lunga.
Domestic fowl, *s.* and *p.* inkuku.
Domestic hen, *s.* and *p.* inseke.
Cock, mukombwe.
'Go-away-bird,' shimowe, *pl.* ba-.
Guinea fowl, *s.* and *p.* inkanga.
Honey-bird, solwe, *pl.* basolwe.
Marabout stork, munkonse, *pl.* bamunkonse; shikabila, *pl.* bashikabila.
Owl, shishishini, *pl.* bashishishini.
Pelican, shifundwe, *pl.* ba-.
Pheasant, kwale, *pl.* bakwale, chikuku-chimba.
Quail, kanchele, *pl.* bakanchele; chingachalala, *pl.* bachingachalala.
Sand-grouse, shijingongo, *pl.* ba-.
Secretary bird, nakansakwe, *pl.* ba-; mukobelanzoka.
Spar-winged goose, nachisekwe, *pl.* ba-.
Stork, nakakodio, *pl.* ba-.
Vulture, shikube, *pl.* ba-.
White-necked crow, chikwangala, *pl.* bachikwangala.
Wild duck, inchoza; bwididi, *pl.* ba-; shichinkotwe (the 'knob-nosed goose').
Woodpecker, shimukonkomona, *pl.* ba-.

The following are found by the riverside, mostly fish-eaters:—
Chungwe, shiluntuba (nalungwe, shilunyange), milondwe, chibongelele, shikwase, shikondwindo, mose, itongola, dia-konokaitelo, lungolo-muswana, shibulebule.

BIRTH, *n.* 9*a.* lushalo, *n.* 5. kushalwa, *n.* 5. kushala.

BIRTH, to give, *v.t.* ku zhala; for first time, *v.t.* ku iya.

BIRTH-PANGS, *n.* 2. *pl.* mishika.

BITE, TO, *v.t.* ku luma; one who is bitten, *n.* 1. mulume; one who bites, *n.* 1. mulumi; as a snake, *v.t.* ku konka; to bite off a piece of bread, *v.t.* ku komona.

BITTER, TO BE, *v.i.* ku lula.

BLACK, TO BE, *v.i.* ku shia; to be very black, ku shisha; ku shia chinichini; a very black person, *n.* 1. mushietongo.

BLACKEN, TO, *v.t.* ku babila; to make black or dirty, *v.t.* ku shisha.

BLACKSMITH, *n.* 1. mufushi; way, manner, custom of, *n.* 7. chifushi; to work as, *v.t.* ku fula.

BLADDER, urinary, *n.* 3. isubilo; gall-bladder, isubilodia ndulwe.

BLADE, of spear, *n.* 4. bubemba; of knife, *n.* 4. buchesi; first small blade of cereal, *n.* 4. busonga.

BLAME, TO, *phr.* ku bika kambo ku.

BLANKET, *n.* 8. ingubo; a coloured cotton, *n.* 3. ipai; a woollen, *n.* 8. indumba; a large heavy woollen, *n.* 8. indumba inkando; a large white heavy, *n.* 1*a.* manale, *pl.* bamanale; a smaller white, with red stripe, *n.* 1*a.* manale mushonto; a white cotton, *n.* 1*a.* makwati, *pl.* bamakwati; a fringed blanket, *n.* 1*a.* chadi, *pl.* bachadi.

BLASPHEME, TO, *v.t.* ku bisha-bisha; ku tuka Leza.

BLAZE, TO, *v.i.* ku saka; to blaze much, *v.i.* ku zakisha.

BLEED, TO, at nose, *v.i.* ku nokola; ku vhwā buloa.

BLESS, TO, *v.t.* to make happy, ku longezha, ku pa cholwe; to thank, praise, *v.t.* ku lumba.

BLESSED, a blessed, happy person, *n.* 1 *a.* shichoba.

BLESSEDNESS, *n.* 7. choba.

BLIND, TO, to dazzle, *v.t.* ku towa; to be blind, *v.i.* ku ofwala.

BLIND PERSON, *n.* 1. mōfu, *pl.* bōfu; wife or husband of, *n.* 1. mukamofu.

BLINDLY, *adv.* chabōfu.

BLINDNESS, *n.* 4. bōfu.

BLISTER, *n.* 3. ituza.

BLOOD, *n.* 4. buloa; clot of, *n.* 3. itumpata.

BLOT OUT, erase, *v.t.* ku shimin-ganya; to be blotted out, *v.i.* ku zhimingana.

BLOW, TO, *v.i.* ku unga; *e.g.* the wind blows, u la unga Lesa. To b. hard, *v.i.* ku pupula. To be blown about, *v.i.* ku pepuluka; *e.g.* the papers are blown about by the wind, mapapelo a pepuluka o mowo. To be blown off, *v.i.* ku ululuka; *e.g.* the roof is blown off by the whirlwind, ing'anda ya ululuka kambizhi. To b. a trumpet, *phr.* ku shiba impeta. To b. with the mouth, *v.t.* ku fulafula. To b. the fire, *v.t.* ku fudila mudilo. To b. the nose, *v.t.* ku pemba. To b. the bellows, *phr.* ku hukuta mavhuba.

BLUE, called black, *n.* 5. kushia.

BLUNT, *adj.* -fumpiu; *e.g.* a blunt knife, intipa imfumpiu.

BLUNT, TO BE, *v.i.* ku fumpa; to make blunt, *v.t.* ku fumpya.

BOAST, TO, *v.i.* ku fumba, ku ditembaula. Of a man dancing about and boasting of his deeds after a fight or hunt, *v.t.* ku dikalaukila.

BOAT, canoe, *n.* 4. bwato; European boat, *n.* 3. *for.* ibote, *pl.* mabote.

BODY, *n.* 9, 9 *a.* luseba, *pl.* inseba

and maseba, *n.* 2. mubidi; a dead body, corpse, *n.* 2. mutunta.

LIST OF ANATOMICAL TERMS.

Abdomen, below navel, ibumbu; above, ifu.

Ankle, chipokoto.

Arm, itashi.

A sinew, buzbingo.

Axilla, inkwa.

Back, inuma; lumbar region, bu-kome; base of back, chikato.

Beard, mulevu.

Big toe, chilulome.

Bladder, isubilo; gall b., isubilo dia ndulwe.

Blood-vessel, kashinga.

Bowel, bula, mala.

Brain, bongo.

Breast, lukolo.

Bridge of nose, mombombo we nango.

Buttocks, matako.

Cheek, itama.

Chest, chamba.

Chin, chilevhu.

Clitoris, mukongo.

Diaphragm, luambanyama.

Ear, kutwi.

Elbow, lukokola.

Eye, dinso, *pl.* menso.

Eyebrow, chikowe.

Eyelash, inkowe.

Face, bushu.

Finger, munwe.

Fist, imfunshi.

Foot, chifumba.

Forearm, mukono.

Forehead, inkumu.

Glans-penis, museke.

Gullet, mumino.

Hair, of head, masuso; a single, in-suki; body, boza; on abdomen, mulalabongo; on pubes, masha.

Hand, itashi; palm of, lukombazhi; right, ludio; left, chim-onswe.

Head, mutwi.

Heart, mozo.

Hip-joint, kasolo.

Inside the mouth, kanwa.

Jawbone, mwezhi.

Kidney, insa.

Knee, *ivhwi*.
 Knuckle, *inungo*.
 Labia majora, *mashino*.
 Leg, *kulu*, *mwendo*, *itende*.
 Liver, *muni*.
 Lung, *ifufwe*.
 Mouth, lip, *mulomo*.
 Nail, *lwala*.
 Neck, *inshingo*; front of, *mushingo*; back of, *mukoshi*.
 Nose, *inango*, *pl. manango*, nostrils.
 Penis, *intoni*.
 Prepuce, *ipapa*.
 Rib, *luvwabuti*.
 Shin, *mwindi*.
 Shoulder, *chifunshi*.
 Shoulder-blade, *ikuko*; space between, *indelo*, *luwesu*.
 Spine, *mongo*.
 Spleen, *ibenshi*, *mubenshi*.
 Stomach, *ifu*.
 Teat, *kanunkelo*.
 Tendo Achillis, *mushisa*.
 Testicle, *ibolo*.
 Thigh, *chibelo*.
 Thoracic cavity, *kango*.
 Thumb, *chikumo*.
 Toe, *kalulome*.
 Tooth, *dino*, *pl. meno*.
 Tongue, *mulaka*.
 Tonsil, *kapopo*, *kakoto*.
 Trachea, *ikulumino*.
 Umbilical cord, *ludila*.
 Umbilicus, *lukombo*.
 Vagina, *intoto*.
 Vertebra prominens, *inkoti*.
 Waist, *chibunu*.
 Womb, *ishadilo*.

BOG, BOGGY PLACE, *n. 4. butopolo*, used as *adj.*; e.g. this road is boggy, *inshila eshi mbuto-polo*.

BOIL, *to*, *v. t. kwika* 'ku fika'; as fat, *n. t. ku zonga*; *t. i. ku bila*; to boil over, *s. i. ku tufumuka*.

BOIL, *n. 7. ekilonda*.

BOLD, brave, *adj. -kadi*. Same word used as for *angry*.

BOLT, *to*, *v. t. ku inga*.

BOLT, fastening for iron, *n. 2. mwimba*.

BONDAGE, slavery, *n. 2. bushimo*.

BONE, *n. 7. ohifua*; large, *n. 3. ifua*; small, *n. 6. kafua*; large leg-bone of animal, *n. 8. indi*, *n. 2. mwindi*. Breast-bone of bird, *n. 3. ipango*. Divining-bones, *n. 3. pl. makakata*.

BONFIRE, *n. 3. ibila*.

BOOK, *n. 8. for. imbuka*; *n. 3. for. ibuka*.

BOOT, sandal, *n. 8. indiasho*, *ika-tulo*, *impato*.

BORDER, boundary, *n. 8. inyinsa*; fringe of blanket, &c., *n. 4. bwaya*.

BORE, *to*, *v. t. ku tulula*. To be bored, pierced, *v. t. ku tuluka*. Of the borer insect, *v. t. ku sumpa*.

BORING-TOOL, *n. 7. ohitulusho*.

BORN, *to be*, *v. pass. ku shalwa*.

BORROW, *to*, *phr. ku pumpila muta*.

BOTH, expressed in different ways. We will both go, *tu la ya tobili*. You will go both of you, *mu la ya nobili*. I will both beat and fine you, *nda ku uma, odimwi nda ku landa*.

BOTHER, *to*, *v. t. ku katasha*.

BOTTLE, *n. 8. for. imbotolo*; *n. 2. for. ibotolo*.

BOTTOM, of anything, *n. 2. itako*.

BOUGH, *n. 2. mutabi*.

BOUNDARY, *n. 8. inyinsa*.

BOUNTIFUL PERSON, *n. 1. mwabi, mupi*.

BOUNTIFUL, *to be*, *v. t. ku pasha*.

BOUNTIFULLY, *adv. chakupasha*.

BOW, *n. 4. buta*.

BRA, *to*, *v. t. ku kashama*. To braid down to, *v. t. ku kashamina*.

BRAID, *n. 4. bala*. Braided, *braided*, *n. 2. pl. mala*. Large braided, *n. 2. ila*.

BRAID, *n. 2. mwabha*.

BRAID, *n. 2. mwabha*. Small braid, *n. 2. ingama*.

BRAID, different names according to age. A very short, narrow braided hair, *n. 2. mwabha*. A short braided hair, *n. 2. mwabha*. A medium braided hair, *n. 2. mwabha*. A long braided hair, *n. 2. mwabha*. A very long braided hair, *n. 2. mwabha*.

- mwembezhi.** A young man is called **kakubushi**.
- Kangashikembeshi** is a somewhat scornful name to give a boy, something like 'Kid'. A boy (or girl) who has not passed through the initiation ceremonies, *n. 1a. chivhuntula*. An ignorant youngster, **chinkunku**. A youngster of either sex is called **Mwaniche**.
- BOYHOOD**, youth, *n. 4. bwaniche*.
- BOYISH**, *n. 7. chaniche*.
- BRACELET**, of ivory, *n. 8. inkaya, inyanga*. A child's grass b., *n. 6. kankungwa; n. 7. chin-kungwa*. Armlet, *n. 8. inchoko*. Grass bracelet, *n. 8. intasa, impumpa*.
- BRACKISH**, TO BE, *v. i. ku lundumuka*.
- BRACKISH**, *adj. -lundumushi*.
- BRAINS**, *n. 4. böngo* (no pl.).
- BRAN**, *n. 8. impolo*. Of maize, *n. 3. pl. mapapa*.
- BRANCH**, of a tree, *n. 2. mutabi*.
- BRANCH**, TO, of a road, *v. i. ku andana, ku pambana*.
- BRASS**, *n. 8. inshipi*.
- BREAD**, *n. 8. inshima*. Loaf of, *n. 2. mukamu*. Bread of new soft grain, *inshima ya chintembwe*. To break bread, *v. t. ku sununa*.
- BREADTH**, *n. 4. bwamba*.
- BREAK**, TO, *v. t. ku konona*. To b. off, as a piece from lump of bread or tobacco, *v. t. ku komona*. To b. up, as a lump of tobacco, *v. t. ku shamuna*. To b. in, train, *v. t. ku bonzha*. To b., transgress a law, *v. t. ku sotoka*. To b. out, of an eruption on the body, *v. i. ku fukuluka*. To b., as darkness, *v. i. ku kosoka*. To b. in two, *v. t. ku andanya, ku andula*. To b. wind, *v. i. ku inshikila*. To b. wind downwards, *ku chita mushizhi*.
- BREAKFAST**, TO, to eat in early morning, *v. i. ku disuka, ku lapula mate*.
- BREAST**, of man or woman, *n. 9. lukolo*. Chest, *n. 7. chamba*. Of animal, the part sent to the chief, *n. 1a. shinakaba, katiti, shinabwazwi*.
- BREATH**, *n. 2. moza*. To be out of, *v. i. ku fundidila*.
- BREATHE**, TO, *v. i. ku zozza*. To b. stertorously, *v. i. ku foma*. To take a deep breath, *v. i. ku dishishimukila*. To b. hard, moan, as in sickness, *v. i. ku tongela*. To b. quickly, pant (of an animal), *v. i. ku fwekema, ku sekema*.
- BREEZE**, a light b., *n. 9. luwo*.
- BREW**, TO, *v. t. ku kumba*. To b. for, *v. t. ku kumbila*.
- BRICK**, *n. 7. for. chitini*.
- BRIDE**, *n. 1a. nabwinga; pl. banabwinga*.
- BRIDEGROOM**, *n. 1a. nachibinde*.
- BRIDGE**, *n. 4. bulalo*. A large b., *n. 3. ilalo*; old, broken, *n. 7. chilalo*.
- BRIDLE**, *n. 8. for. intomo*.
- BRIGHT**, TO BE, of metals, *v. i. ku beka*.
- BRIGHTEN**, TO, to shine up, *v. t. ku bekenya*.
- BRIMFULL**, TO BE, *v. i. ku fundidila*.
- BRING**, TO, *v. t. ku leta*. To b. back, *v. t. ku zhola, ku bwezha*. To b. off chickens (of a hen), *v. t. ku tentumuna, ku konkwela*. To b. forward the hands, &c., ready to receive, *v. t. ku tea*. To b. up, rear, *v. t. ku kuzha*.
- BRITTLE**, TO BE, *v. i. ku komoneka*.
- BROAD**, *adj. -kwazeme, -saleme*.
- BROAD**, TO BE, *v. i. ku kwazama*.
- BROADEN**, TO, *v. t. ku kwazamika*.
- BROKEN**, TO BE, *v. i. ku konoka, ku komoka, ku chokauka*. *Phr.* the basin is broken, *mutiba udi kwete ibende*.
- BROOK**, *n. 6. kalonga*.
- BROOM**, brush, *n. 3. ipesho*. Old, useless, *n. 7. chipesho*.
- BROTHER**, *n. 1. muchishi*.
This word is used for brother and

sister ; if the sister speaks it means brother ; in the mouth of a brother it means sister. Elder brother, *n.* 1. mukando. His younger brother, munina. My younger brother, mwanichangu.

BROTHERHOOD, *n.* 4. bunina.

BROTHER-IN-LAW, *n.* 1. mulamu, *pl.* balamu or bamulamu.

BROTHERLY, *adv.* chabunina.

BROWN, light b. colour, *n.* 3. ifumbalushi. Dark b. colour, *n.* 3. ishishi.

BRUSH, *n.* 8. impezho. Large, *n.* 3. ipezho. Small, *n.* 6. kapezho. Old, useless, *n.* 7. chipezho.

BRUSH, TO, to sweep, *v. t.* ku pēla.

BUBBLES, *n.* 3. *pl.* mambwambwadishi ; *n.* 4. bwinti.

BUCKET, *n.* 3. *for.* ibukiti.

BUD, TO, *v. i.* ku sonsa.

BUFFALO, *n.* 1. *ia.* munyati ; *pl.* banyati, bamunyati.

Said of the buffalo: uwachikwapi ; uwambesa ; bundabunda ; mwenzu o mangvhule.

BUG, *n.* 8. injina.

BUGLE, *n.* 8. impeta.

BUILD, TO, *v. t.* ku zaka.

BUILDER, *n.* 1. muzashi.

BULB, of water-lily, *n.* 8. imbe.

BULL, *n.* 1. muchende.

BULLET, *n.* 8. insolo.

BULLOCK, *n.* 1. musune.

BUNCH, of wild grapes, *n.* 3. isansa.

BUNDLE : Of spears, *n.* 8. inkama.

Of grass, *n.* 8. inkama ; larger, *n.* 2. mule. Of fish, *n.* 3. ikoka.

Of firewood, *n.* 7. chilo. Of dried meat, bark, or fish, *n.* 7. chikata.

BURDEN, TO, *v. t.* ku lemena. To be burdened, *v. p.* ku lemenwa.

BURN, TO, *v. t.* ku tenta ; *v. i.* ku pia. To burn a circle of grass around a village so that grass-fires may not reach the houses, *v. t.* ku babila. To be burnt, of food, *v. i.* ku lungula. To be imperfectly burnt, of wet grass, *v. i.* ku talankila ; *e.g.* the country is burnt in patches only, dia tulan-kila isokwa.

BURNT PLACE, *A.* *n.* 9a. lutente.

BURROW, *n.* 4. bwina.

BURROW, TO, *v. t.* ku fumba.

BURY, TO, *v. t.* ku shika.

BUSH, *n.* 7. chihuna. A small b., *n.* 7. ohisoko.

Varieties of bushes: kamwaya, shikameba, mundambe, munkoyo.

BUSH-PIG, *n.* 1a. ngulube, kuntula.

BUT, *prep.* except, only, pele. *conj.*, inji.

BUTCHER, *n.* 1. mufundi.

BUTT-END, of spear, *n.* 8. inshinka ; of gun, *n.* 3. itako.

BUTTER, *n.* 3. *pl.* maumba. To churn butter, ku suka maumba.

BUTTERFLY, *n.* 8. inkongolokwa, inkongolo.

BUTTERMILK, *n.* 3. *pl.* masuke.

BUTTOCKS, *n.* 3. *pl.* matakoko.

BUTTON, *n.* 8. imbuta.

BUTTON, TO, *v. t.* ku ngomena.

BUY, TO, *v. t.* ku ula.

BUZZ, TO, as bees, *v. i.* ku ngoka.

BY, *prep.* near by, afwafwi a. Expressing agent, ku, kwa.

BYEWAY, *n.* 6. kashilambadi.

CAGE, for fowls, *n.* 7. ohinkalanga.

CALABASH, the vegetable, *n.* 3.

ipushi ; a kind of, not eaten, *n.* 3.

ilunda ; a small, *n.* 9. lunkashi.

For carrying water, *n.* 8. intesho ;

a large, *n.* 8. inkudi ; a small,

n. 2. munkudi ; old, useless, *n.* 7.

chinkudi. Dipper, *n.* 9. lukoma.

Old, *n.* 7. ohikoma. For hold-

ing milk, *n.* 8. insuwa. Musical

instrument made largely with

calabashes, *n.* 4. budimba. A

pipe made of a small calabash,

n. 8. imbokoma.

CALF, *n.* 1. mombe ; *pl.* bombe ;

a weaned, *n.* 5. imfungushi ; a

newly born, *n.* 1. mubutu. Calf

of the leg, *n.* 2. insafu ; front of,

n. 2. mwindi.

CALICO, *n.* 3. isani i tuba.

CALL, TO, *v. t.* kwita 'ku ita,, ku

ompolola. To call out an alarm

when needed, *v. i.* ku boba. To

call, speak aloud, *v. i.* ku pose-

- moka.** To call, give a name to, *v. t.* ku banda.
- CALM**, *n.* 9. ludinso.
- CALUMNIATE**, TO, *v. t.* ku bēsha, ku lēngelela umwi kambo.
- CALVE**, TO, *v. t.* ku zhala.
- CAMELTHORN TREE**, *n.* 3. ihunga.
- CAMP**, *n. for.* 8. inkambe. The word is applied to a Government camp or station.
- CAN.** This is expressed by the verb, ku konzha, to overcome; *e.g.* I can do this, Nda konzha chechi.
- CANDLE**, *n.* 8. *for.* inkandele.
- CANDLESTICK**, *n.* 7. chikadikilo.
- CANNIBAL**, *n.* 3. idyabantu.
- CANOE**, *n.* 4. bwato.
- CAP**, *n.* 6. kakuane. Gun-cap, *n.* 8. intopisho.
- CAPITAL**, a chief's village, *n.* 9. luchena.
- CAPSIZE**, TO, *v. i.* ku löba; *v. t.* ku löbya.
- CAPTAIN**, *n.* 1 *a. for.* kapoteni; *pl.* bakapoteni.
- CAPTIVE**, TO TAKE, *v. t.* ku fumpa.
- CAPTIVE**, a slave, *n.* 1. muzhike.
- CARCASE**, *n.* 2. mutunta.
- CARE**, anxious trouble, *n.* 3. ipenzhi.
- CARELESS**, TO BE, *v. i.* ku fwanzhafwanzha.
- CARELESSLY**, *adv.* chakufwanzhafwanzha.
- CARELESSNESS**, *n.* 5. kufwanzhafwanzha.
- CARESS**, TO, *v. t.* ku kumbata.
- CARETAKER**, one who looks after a house, &c. during owner's absence, *n.* 1 *a.* kadindishi, *pl.* batundiishi.
- CARPENTER**, *n.* 1. mubezhi.
- CARRIER**, *n.* 1. musempushi; *n.* 1 *a.* shimakwati; shimusempula.
- CARRY**, TO. *See* To bear. To c. anything away, *v. t.* ku susa. To c. a load between two people, as a hammock, *v. t.* ku tembeka. To c. one thing upon another, *v. t.* ku kambika, ku zhidika. To c. on the head without holding, as women carry water, *v. t.* ku tengenesha. To c. under the arm, *v. t.* ku pakata. To c. on the back, *v. t.* ku bala. To put a child on another's back, *v. t.* ku badika.
- CART**, *n.* 8. *for.* inkaliki.
- CARTILAGE**, *n.* 7. chileketo. The c. at the base of the sternum, *n.* 6. kambamba.
- CARTRIDGE**, *n.* 2. mushosho, mushongo.
- CARVE**, TO, *v. t.* ku beza. To c. for, *v. t.* ku bezela. To c. again, recarve, as when a walking-stick is too thick at first, *v. t.* ku bezulula. To c. carefully, well, *v. t.* ku bezesha. To c. with, cause or help to c., *v. t.* ku bezha. To c. or turn ivory, *v. t.* ku cheka. To c. with, cause, or help to c., *v. t.* ku chesha. To c. for, *v. t.* ku chekela. To c. well, carefully, *v. t.* ku chekesha. To c., engrave, *v. t.* ku lemba, ku shimba.
- CARVING**, engraving, as of table-leg, *n.* 3. *pl.* mayanza; in wood, *n.* 4. bulembo.
- CASK**, *n.* 3. ipopa.
- CASSAVA**, *n.* 3. ikamba. A variety of, *n.* 1 *a.* shakanjungo. Leaf of, *n.* 1 *a.* shombo, chishu cha makamba.
- CAST**, TO, to throw, *v. t.* ku wala. To cast about, scatter, *v. t.* ku mwaika. Of trees casting leaves, *v. i.* ku tikumuka. To cast, throw away, *v. t.* ku sowa. To cast nets into water, *v. t.* ku zela. To be cast down, *v. i.* ku etezha.
- CASTOR-OIL PLANT**, *n.* 3. ibonontelemba.
- Oil is made from the beans. The pods are first shelled (ku zupa), and the beans spread out to dry (ku zanika). When dry they are beaten up in a mortar (ku twa), and boiled (ku zonga). As the refuse rises to the top it is skimmed off (ku ibula). The oil is used to anoint the body.
- CASTRATE**, TO, *v. i.* ku tatula.
- CAT**, *n.* 1 *a. for.* kaze; *pl.* bakaze. Wild cat, *n.* 8. inzushi.

CATARACT, waterfall, *n.* 7. ohigumo. In the eye, *n.* 3. itube.

CATCH, TO, *v. t.* ku kwata; *v. t.* ku kapa. To c. foot in stump, stumble, *v. t.* ku difumpula. To c., of a sickness, *v. t.* ku sambukisha; *e.g.* I caught small-pox from another person, Nda ka sambukishachimbembe kumuntu umwi. To c. fish with a hook, *v. t.* ku loba; with a net, *v. i.* ku zola. To c. fish, *v. i.* ku oha.

CATECHISM, *n.* 8. *for.* inkatekisi-ma.

CATTLE, head of, *n.* 8. ing'ombe. A herd of, *n.* 4. butanga. Cattle outpost, *n.* 9a. lutanga. A hornless beast, *n.* 8. ingvhumu, inkotolo. A beast with one horn up and the other down, *n.* 8. imbaba.

Names given to cattle according to colour.

Black-and-white, black spots, bubala, mabala.

Black-and-white, masokwe.

Black head and hump, white body, moma-balumbu.

Black head, white and black body, shikwase.

Claret, insumu.

Light red, ingvhumu.

Red-and-white, mulala.

Red-and-white speckled, chifu-chamabele.

Red with white stripe round body, ikosole.

White, with black back, mulalabungu.

White, with red spots, inso.

CAULK, TO, a canoe, *v. t.* ku shinka.

CAVE, *n.* 2. mombe.

CEASE, TO, to leave off, *v. t.* ku leka. To finish, *v. t.* ku mana.

CELIBACY, *n.* 6. katanda.

CELIBATE, *n.* 1a. shikatanda.

CENTPEDE, *n.* 3. ilumabanduwe.

CENTRE, at the centre, *adv.* akati. In the centre, mukati.

CERTAIN, a certain person, muntu nini.

CHAFE, TO, *v. t.* ku kumbula; *v. i.* ku kumbuka.

CHAFF, when grain is beaten out, *n.* 4. bungu.

CHAIN, *n.* 8. *for.* inketani.

CHAIR, *n.* 7. chuna.

CHALK, *n.* 7. *for.* ohoko.

CHAMELEON, *n.* 1a. nanundwe, naluntambwe.

CHANGE, TO, *v. t.* ku sandula; *v. i.* ku sanduka. To change one's conduct, *v. i.* ku sanduka ku kuchita. To change or barter, *v. t.* ku shinta, ku shintana. To change the mind, *v. i.* ku leka.

CHANGE, a c. in one's character, *n.* 7. chibuko; *n.* 6. habuko.

CHANGEABLE, fickle, *v. i.* ku sandauka; *adj.* -sandaushi.

CHAP, a crack in the flesh, *n.* 3. *pl.* mang'a; *n.* 4. bwando.

CHAPTER, *n.* 7. chandano.

CHARACTER, *n.* 6. katombo.

CHARCOAL, *n.* 3. *pl.* mashimbi.

CHARGE, TO, to accuse, *v. t.* ku bika kambo ku. To command, enjoin, *v. t.* ku lasha. To c. or load a gun, *v. t.* ku shoma. As a lion, or man in anger, *v. i.* ku lapuka.

CHARITY, love, *n.* 5. kufuna.

CHARM, *n.* 7. ghinda. The word is used of sundry things which are worn to protect the wearer from sickness, witchcraft, accident. Among others we find:

Lusengo, a small horn filled with medicine, hung round the neck.

Mufuko, a small bag made of snake-skin, and worn round the neck.

Imamba, a small button-like thing worn in the hair.

CHASE, TO, *v. t.* ku chidila, ku tobela.

CHASTE, TO BE, *for.* kwina itomba.

CHEAP, TO BE, *v. i.* *for.* ku chipa. To make cheap, lower price, *v. t.* ku chipisha.

CHEAT, TO, *v. t.* ku chenga.

CHEEK, *n.* 3. itama.

CHEER, TO, to gladden, *v. t.* ku

- botezha, To encourage, *v. t.* ku kotamuna. To comfort, *v. t.* ku sozha.
- CHEERFUL : a joyous, cheerful person, muzumamenso, shima-sesho.
- CHEST, box, *n.* 3. ikwati. Of the body, *n.* 7. chamba.
- CHEW, TO, *v. t.* ku tafuna. To c. hard things, as maize, *v. t.* ku lukuta. To c. noisily, *phr.* ku tafuna muchanku.
- CHICKEN, *n.* 1. mwanankuku. Newly hatched, *n.* 6. kansho.
- CHIEF, *n.* 1. mwami. Petty chief, headman, *n.* 1 *a.* unkoshi; *pl.* bankoshi.
- CHIEFDOM, *n.* 4. bwami.
- CHIEFTAINSHIP, *n.* 4. bwami.
- CHIGNON, the head-dress of the Baila, made of hair plastered together in a cone. When small, it is called, *n.* 8. impumbe, insuku. When made very tall and finished, *n.* 8. impwidi, isusu. Balumbu speak of these derisively as Inganda sha injina : lice-houses.
- CHILD, *n.* 1. mwana. Specifically, one's own child, *n.* 1. muzhale. A small child, *i. e.* innocent, *n.* 7. chishinshi. A very small child, *n.* 6. kansho. A still-born child, *n.* 6. kasowe. To be with child, early stages, kudi kwete katomba; later, kudi kwete ifu. A pregnant woman, *n.* 1 *a.* umishi. To have a child for the first time, ku diiya mwana. To be delivered of a child, *v. i.* ku tumbuka.
- CHILDHOOD, *n.* 4. bwana.
- CHILDISHLY, *adv.* chanachana.
- CHILI, *n.* 3. ing'omba; *pl.* mang'omba.
- CHIN, *n.* 7. chilevhu.
- CHIP, *n.* 7. chipampasha, chibalabala; *n.* 3. ibalabala.
- CHIP, TO, *v. t.* ku bendula, ku bendusha; *v. i.* ku benduka.
- CHISEL, *n.* 8. imbezo.
- CHOKE, TO, *v. t.* ku shina; *v. p.* ku shikwa.
- CHOOSE, TO, *v. t.* ku sala, ku nomona. To c. for, *v. t.* ku sadila. To c. for oneself, *v. t.* ku disadila.
- CHOP, TO, down a tree, *v. t.* ku tema. To c. up meat, *v. t.* ku yasaula. To c. up firewood, *v. t.* ku andaula.
- CHRIST, *n. for.* KRISTI.
- CHRISTIAN, *n.* 1. mukristi.
- CHRISTIANITY, *n.* 4. bukristi.
- CHRISTMAS, *n. for.* Chismasi.
- CHURCH, an ecclesiastical building, *n.* 8. *for.* Inkeleke. The collective body of Christians, *n.* 1 *a. for.* Eklesia.
- CHURN, *n.* 8. insuwa.
- CHURN, TO, *v. t.* ku suka.
- CICATRICE, scar remaining after the healing of a wound, *n.* 2. muköfu.
- CINDERS, *n.* 3. itwe.
- CIRCLE, to describe a, *v. t.* ku fundulula; *v. i.* to go round in a circle, ku zhinguluka.
- CIRCULATE, TO, to cause to pass from one to another, *v. t.* ku tambuzhanya.
- CIRCUMCISE, TO, *v. t.* ku palula.
- CIRCUMCISION, *n.* 5. kupalula.
- CITY, large town, *n.* 3. inzhi.
- CIVILITY, *n.* 5. kulemeka.
- CIVILLY, *adv.* chakulemeka.
- CLAMOROUSLY, *adv.* chakusaba.
- CLAMOUR, TO, *v. i.* ku saba.
- CLAN, *n.* 7. ohilu; *n.* 2. mukoa.
- CLAP, TO, *v. t.* ku kamba. To c. for, salute, *v. t.* ku kambidila.
- CLARIFY, TO, by pouring gently, leaving dregs at bottom, *v. t.* ku anzulula.
- CLASS, as in school, *n.* 8. inkamu.
- CLAW, *n.* 9 *a.* lwala.
- CLAY, *n.* 4. bulongo. A quantity of, *n.* 3. ilongo; larger quantity, *n.* 3. *pl.* malongo. Whitish, used for smearing bodies in time of mourning, *n.* 2. mulambo. Pot clay, *n.* 2. muntanango. Red clay, used for smearing the body, *n.* 7. chishila. A lump of dry clay, *n.* 3. ikomwe; a small ditto, *n.* 6. kakomwe.
- CLEAN, TO BE, *v. t.* ku sweya. To make clean, *v. t.* ku swesha.
- CLEANSE, TO, to wash, *v. t.* ku

sansha. To c. by scraping, *v. t.* ku palapala. To c. by rubbing, *v. t.* ku shula. To c. hands by brushing off dirt after working, *v. t.* ku dishobashoba. To c. grain by removing dirt, *v. t.* ku pepeta, ku sungula. To c., purify, *v. t.* ku njolomya.

CLEAR, TO, to c. away grass by hoeing, *v. t.* ku sebula. To c., as mist, clouds, *v. i.* ku mwaika. To c., as the night, to dawn, *v. i.* ku cha. To be c., as water, *v. i.* ku njoloma, ku telekela.

CLEAVE, TO, to cleave to, adhere to, *v. t.* ku kakatila. To part by splitting, *v. t.* ku andula.

CLENCH, TO, to c. the fist, *v. t.* ku fumbatila. To c. the teeth, in anger, *phr.* ku luma inkwino.

CLEVER, TO BE, skilful, kudi mano. To be c. or quick in learning, so as to surpass others, ku lungulula.

CLEVERNESS, n. 3. *pl.* mano.

CLIMB, TO, *v. t.* ku diza. To c. by curling round, as plants, *v. i.* ku sambaila.

CLITORIS FEMINAE, n. 2. mukongo.

CLOCK, n. 7. *for.* chikati.

CLOD, lump of earth, ikomwe.

CLOSE, TO, a door, *v. t.* ku yala. To c. the eyes, *v. i.* ku vhulalata. To c. a pot, or book, *v. t.* ku vhunika. To c. a hole, crack, *v. t.* ku shinka. To c. a door partly, *v. t.* ku chéka. To c. the fist, *v. t.* ku fumbatila.

CLOSE, adv. afwafwi.

CLOT, of blood, *n.* 3. itumpata, ikangaloa.

CLOTH: print, calico, *n.* 3. isani; *n.* 4. buluba. Tweed, &c., *n.* 7. *for.* chitofu. A loin-cloth, *n.* 2. mubinda. A long stretch of, *n.* 2. muhululu. A shorter stretch of, *n.* 7. chitango.

CLOTHE, TO, *v. i.* ku sama; *v. t.* ku samika.

CLOTHES, n. 8. ingubo; *n.* 7. *pl.* shakusama; shisamwa. European clothes, *n.* 7. *pl.* shikobelo. White ditto, *n.* 7. *pl.* shitukulo.

CLOUD, n. 3. ikumbi.

CLOUT, TO, to beat with the hand, *phr.* ku uma lukombashi.

CLOUT, a cloth for wiping with, worn-out rag, *n.* 7. chisani.

CLUB, n. 8. inkodi.

CLUMP, cluster of trees, fruit, *n.* 7. chivhutula.

CLUSTER, of fruit, *n.* 7. ohivhutula.

COAGULATE, TO, to thicken as blood, *v. t.* ku angana, ku ba makangaloa. To curdle as milk, *v. i.* ku dianga, ku angana.

COAT, n. 8. *for.* imbaiki.

COB, of maize, *n.* 8. inkoshi.

COBWEB, n. 9. lutangatanga. White spider's nest, *n.* 1 a. namundebele.

COCK, n. mukombwe. Comb of, *n.* 9. lwala, lwimbididi. Spur of, *n.* 7. chimbi.

COIL, TO, as wire round spear, *v. t.* ku zambila, ku zambaila. As a rope, *v. t.* ku zHINGA.

COIL, n. 3. ikata; *n.* 8. inkata; *e.g.* the snake coils himself up, inzoka ya dizHINGA makata.

COLD, TO BE, *v. i.* ku tontola, ku fwempeyo (fwa impeyo). To tremble with, *v. i.* ku tutuma.

COLD, of wind, *n.* 8. impeyo. Catarrh in head, *n.* 3. ishini. C. in chest, *n.* 3. ikolokolo.

COLLECT, TO, *v. t.* ku bunga, ku bungika, ku bunganya; *v. i.* ku bungana. Of pus in an abscess, *v. i.* ku tumbila; *e.g.* the pus collects, bwa tumbila bushila. *See* To gather.

COLOUR, n. 3. ibala. There are only three colours expressed by verbs, viz. ku tuba, to be white; ku shia, to be black; ku subila, to be red. To express other colours use is made of the names of various things, *e.g.*

Ishudiangombe, lit. cow's urine, yellow.

Injanjabizhi, something found in stagnant water. A kind of green. *See under* Cattle.

Slightly coloured, n. 3. ibalabala; *e.g.* my ox is only slightly coloured,

- ingomba yangu idi kwete ibalabala budio.
 Colour, paint, *n.* 2. mubaso.
 To colour, paint, *n.* 5. ku basa.
 COMB, TO, the hair, *v. t.* ku sukula.
 COMB, *n.* 7. chisukulo. Of cock, *n.* 9. lwala, lwimbididi.
 COME, TO, *v. i.* kwesa (ku eza), ku zisa. To c. after, follow, *v. t.* ku obidila. To arrive, *v. i.* ku shika. To c. back, *v. i.* ku zhoka. To c. down, *v. i.* ku seluka. To c. for, *v. i.* ku zila. To c. in, *v. i.* ku njila. To c. out, of a handle, *v. i.* ku kuka. To c. up, of plants, *v. t.* ku vhwa busonga. To c. near, approach, *v. i.* ku sena.
 COMFORT, TO, *v. t.* ku sozha.
 COMFORTER, *n.* 1. musozhi.
 COMMAND, TO, to order, *v. t.* ku lazha. To lead soldiers, *v. t.* ku sungula.
 COMMAND, a law, order, *n.* 9. lubeta; *n.* 2. mulazho.
 COMMANDANT, *n.* 1. musungudi.
 COMMANDMENT, *n.* 9. lubeta; *n.* 2. mulazho.
 COMMENCE, TO, *v. i.* ku tanguna.
 COMMINGLE, TO, *v. i.* ku sangana, ku vwelana.
 COMMIT, TO, *v. t.* ku chita.
 COMMUNION, *n.* 5. kuyanana.
 COMPANION. *See* Friend.
 COMPANY, small company of people, *n.* 8. inkamu; *n.* 8. *for.* inkumpani.
 COMPARE, TO, to c. one thing with another as to likeness, *v. t.* ku kozhanya. To place alongside each other, to c. size, *v. t.* ku bambanya.
 COMPASSION, *n.* 8. intenda.
 COMPASSIONATE, TO, *phr.* ku chishilwa muntu mozo, ku fwila muntu intenda.
 COMPASSIONATELY, *adv.* chantenda.
 COMPEL, TO, to force, do with strength, ku chita chansana.
 COMPLAIN, TO, *v. i.* ku tenga.
 COMPLETE, TO, *v. t.* ku mana, ku manya.
 COMPLETELY, *adv.* chakumana.
 COMPRESS, TO, to squeeze, *v. t.* ku shina. To make small, *v. t.* ku chezha.
 COMRADE, *n.* 1. mulongo. My comrade, mulongwangu; thy c., mulongwako; his c., mulongwakwe.
 CONCEAL, TO, to hide, *v. i.* ku zuba; *v. t.* ku sosaka, ku seseka, ku zubika.
 CONCEITED, TO BE, *v. i.* ku dinunika.
 CONCEITED PERSON, *n.* 1. mudinunishi.
 CONCEIVE, TO, in the womb.
Phr. the woman conceives, mukaintu wa kosola. To become pregnant, *v. i.* ku imita. To cause to conceive, *v. t.* ku imisha. To give medicine to cause conception, *v. t.* ku kandamika.
 CONCERNING, *prep.* a; *e.g.* let us speak concerning his conduct, a tu bandike a kuchita kwa-kwe.
 CONCILIATE, TO, *v. t.* ku bonaha, ku kambidisha. A present given to c., *n.* 7. chikambidizho.
 CONCLUDE, TO, *v. i.* ku manina.
Phr. Here it ends; this is the end, Ngukela.
 CONCUBINE, one with whom a man has intercourse but is not properly married to her, *n.* 7. chikulu-bwilo; *n.* 1 a. nachisandula.
 CONDUCT, TO, to direct, guide, *v. t.* ku enzha. Custom, *n.* 7. chianza.
 CONEY, *n.* 1 a. chibila; *pl.* bachibila.
 CONFESS, TO, to own a fault, *v. t.* ku dishimuna.
 CONFESSION, *n.* 5. kudishimuna.
 CONFIDE, TO, *v. t.* ku shoma.
 CONFIDENCE, *n.* 5. kushoma.
 CONFIRM, TO, *v. t.* ku shinisha.
 CONFISCATE, TO, *v. t.* ku landa.
 CONFISCATION, *n.* 5. kulanda.
 CONFLICT, *n.* 5. kulwana.
 CONFLUENCE, of rivers, *n.* 5. kuyanana kwa milonga.
 CONFUSE, TO, perplex, *v. t.* ku shi-

ngulusha. To be confused, *v. i.* ku shinguluka.
CONFUSION, disorder, *n.* 5. kupidingana. To create disorder, confusion, *v. i.* ku pidinganya. To be in a state of confusion, disorder, *v. i.* ku pidingana.
CONGEAL, TO, *v. i.* ku dianga, ku angana.
CONGREGATE, TO, *v. i.* ku bungana.
CONGREGATION, *n.* 8. imbungano.
CONNECT, TO, *v. i.* ku lunga.
CONQUER, TO, *v. i.* ku sunda.
CONQUEROR, *n.* 1. musundi. A conquered person, *n.* 1. musunde.
CONSCIENCE, to be conscience-stricken, ku vhwa mozo.
CONSECRATE, TO, to set apart for, *v. i.* ku sadila; *e. g.* This thing is consecrated to God, Ohintu chechi cha sadilwa Lesa.
CONSENT, TO, *v. i.* ku vumina.
CONSIDER, TO, *v. i.* ku telaika.
CONSOLE, TO, to comfort, *v. i.* ku sosha.
CONSUME, TO, to waste, eat up, *v. i.* ku dya. Of fire, *v. i.* ku tenta.
CONTAGIOUS, *v. i.* ku sambukila.
CONTAIN, TO. To express this use is made of other words; *e. g.* This bag contains grain, Inkomo ezhi idi kwete maila, or, munkomo mono mudi maila.
CONTEMN, TO, to despise, *v. i.* ku sampaula. To abuse, *v. i.* ku tuka.
CONTEMPTIBLE, *adj.* -sampushi.
CONTINUALLY, *adv.* shikwense, dionse.
CONTRACT, TO, to shorten, *v. i.* ku fwinsha.
CONTRADICT, TO, *v. i.* ku kasha, ku seulula.
CONTRADICTION, *n.* 3. *pl.* maseu. A person who contradicts, *n.* 1 *a.* shimaseu; *n.* 1. museulushi.
CONVENE, TO, to gather together, *v. i.* ku bunganya, ku sobolola.
CONVERSATION, *n.* 5. kubandika.
CONVERT, TO, *v. i.* ku sandula; *v. i.* ku sanduka; *n.* 1. musandushi.

CONVINCE, TO, *v. i.* ku vuminya.
COOK, TO, by boiling, *v. i.* ku ika; by roasting, *v. i.* ku socha. To cook for, *v. i.* ku ikila, ku sochila.
COOL, TO BE, *v. i.* ku tontola. To cool, *v. i.* ku tontosha.
COPPER, *n.* 2. mukuba.
COPULATE, TO, of mankind, of the man, *v. i.* ku kunda, ku teba. Of the woman, ku kundwa, ku tebwa. Of animals, of the male, *v. i.* ku sampa; of the female, ku sampwa.
Exph. of the male, ku sotoka; of the female, ku sotokwa.
COPY, TO, *v. i.* ku idila, ku idisha.
CORD, string, *n.* 9. lozhi. A c. used for tying fish, *n.* 6. kose.
CORK, stopper, *n.* 7. chishinsho.
CORN. See Grain.
CORNER, *n.* 2. mwako.
CORPORAL, *n.* 1 *a.* *for.* kopolo; *pl.* bakopolo.
CORPSE, *n.* 2. mutunta.
CORPULENT, TO BE, *v. i.* ku inisha. A corpulent person is nicknamed Ibuzu, *i. e.* a baobab.
CORRECT, TO, to amend, *v. i.* ku bosha.
CORRUPT, TO BE, to be rotten, *v. i.* ku bola. To make corrupt, *v. i.* ku boleka.
CORRUPTIBLE, TO BE, *v. i.* ku boleka.
COST. This must be expressed in a different way; *e. g.* What is the cost of this? *lit.* How is this bought, Chechi chi laulwa buti? This thing is costly, chechi cha ulwa buzumo. In the sense of precious, costly is to be rendered by the verb ku sandika, or the noun buzandi.
COTTON, wild, *n.* 4. butongi. Cotton-bushes, *n.* 4. *pl.* matongi.
COUGH, TO, *v. i.* ku kola. To clear the throat by coughing, *v. i.* ku koma.
COUNCILLOR, *n.* 1. mubudi.
COUNSEL, advice, *n.* 5. kubula; *v. i.* to advise, ku bula.

COUNT, TO, *v. t.* ku bala.

COUNTENANCE, *n.* 7. chiwa; *n.* 4. bushu.

COUNTRY, *n.* 8. inshi. A c. with trees, and only short grass, *n.* 2. musweya; *n.* 3. itwentwe; *n.* 3. *pl.* mabua. A c. with no grass, only a few trees, hard ground, water scarce, *n.* 8. inkanda. A c. with tall grass, scattered trees, *n.* 3. isokwe. A c. open, few or no trees, a plain, *n.* 3. ibanda; a large plain, *n.* 8. inyika. An inhabited c., *n.* 4. bwande.

The prefix Bu- indicates names of countries; *e.g.* Bukubu, the country of the Marotsi; Bwila, that of the Baila.

COURAGE. Same word as for anger, fierceness, *n.* 4. bukadi.

COURT, TO. There is nothing answering to our custom of courtship before marriage. If the prospective bridegroom be young, the parents take charge of the business, and arrange a marriage between the young people. If he be an adult, the man goes to the girl's parents and asks for her (ku sesa). If they agree, then the amount to be paid as dowry is fixed (chiko). If the girl is still a child, the marriage may be arranged to take place when she reaches puberty; in that case the man, during the time of waiting, gives her presents. This is termed ku badikila, or, ku samika.

COURT-HOUSE, house of chief where cases are heard, *n.* 6. kalōnga.

COURT-YARD, *n.* 8. inkanzo; *n.* 9. lubanza.

COVENANT, *n.* 2. mulongo. To make a covenant, *v. t.* ku tanga; *e.g.* I make a covenant with him, Nda mu tanga mulongo. To make a covenant mutually, *v. t.* ku tangana. See *Ila-Eng. Vocab. Inkwela.*

COVER, TO, a pot, *v. t.* ku vhunika. To c. anything over, *v. t.* ku vhumba. To c. in a hole or grave, *v. t.* ku lapaila.

COVERING, lid of a vessel, *n.* 7. chivhunisho.

COVET, TO, *v. t.* ku dikumbuzha, ku dielezha; *e.g.* I covet his things, Nda dikumbuzha shintu shakwe.

COVETOUSNESS, *n.* 5. kudikumbuzha.

COW, *n.* 8. impwizhi. A heifer ready for the bull, inanga muchende. A barren c., *n.* 8. insundi.

COWARD, *n.* 1. mukandu.

COWARDICE, *n.* 4. Bowa (boa).

CRAB, *n.* 8. inkala.

CRACK, TO, nuts or lice, *v. t.* ku ponda. To c., split, *v. t.* ku andula. To c. the finger-joints, ku chita impongolwa.

CRACK, in wood or wall, *n.* 9. luta; in foot, or in path, *n.* 3. *pl.* mang'a.

CRAFTILY, *adv.* chamano.

CRAFTY, TO BE, kudi mano.

CRAM, TO, food into the mouth, *v. t.* ku tomwena.

CRAMP, used in carpentry, *n.* 7. chikwatisho. To have cramp in leg, itende dia minwa.

CRANE, crested, *n.* 1 *a.* namuwane; *pl.* banamuwane.

CRAVE, TO, to ask for earnestly, *v. t.* ku pumpisha.

CRAWL, TO, *v. i.* ku kalaba.

CRAZY PERSON, *n.* 1 *a.* shikalalu; *pl.* bashikalalu.

CREAK, TO, *v. i.* ku tetema.

CREAM, *n.* 9. lukungu.

CREAM-OF-TARTAR TREE, *n.* 3. ibuzu.

CREATE, TO, *v. t.* ku bumba.

CREATOR, *n.* 1. mubumbi. Name given to God as Creator, *n.* 1 *a.* Lubumba.

CREATURE, *n.* 7. chibumbwa.

CREDULOUS, TO BE, *v. t.* ku bēka, ku chengeka.

CREDULOUS, *adj.* chengeshi.

CREEK, used in fishing, kaungakonzhi.

CREEPER, kasamo ka zambaila. A kind of creeping plant said to have neither beginning nor end,

n. 1*a.* zasambe. A kind of creeper of which the root is used to suffocate bees, *n.* 2. mutindi.

CREST, *n.* 8. ingala.

CRIME: fault, *n.* 6. kambo, *n.* 2. mulandu.

CRIMSON, TO BE, *v.i.* ku subidisha.

CRIPPLE, *n.* 1*a.* chihole, *pl.* bashihole.

CROCODILE, *n.* 1*a.* chiwena, *pl.* bachiwena.

CROOK-BACK, when bent inwards, *n.* 1*a.* shichimini; when bent outward, hump-back, *n.* 1*a.* shintunda.

CROOKED, TO BE, curved round at one end, *v.i.* ku kombomana; warped, *v.i.* ku konkomana; twisted in one place, *v.i.* ku sendama; twisted all through, *v.i.* ku pitana.

To make crooked, as above, *v.t.* ku kombomeka, ku konkomeka, ku sendamika, ku pitanya.

CROOKED, *adj.* special meanings as above, -kombomene, -konkomene, -sendeme, -pitene.

CROOKED THING, a thing which curves, bends back, *n.* 7. chimini; a small ditto, *n.* 6. kamini.

CROP, of bird, *n.* 7. chiangilo.

CROSS, TO, *v.i.* a river, ku landuka; to c. a river, *v.t.* ku landusha; to c., put one thing across another, *v.t.* ku chin-kanya, *v.i.* ku chinkana.

CROSS, *n.* 7. chichinkano.

CROUCH, TO, down in hiding, *v.i.* ku bambasala.

CROW, *n.* 1*a.* chikwangala.

CROW, TO, of a cock, *v.i.* ku kokoloka.

CROWD, TO, of a number of people pressing, *v.i.* ku vhumpa; to be crowded, without room, *v.i.* ku ata.

CROWD, a crowd of people, *n.* 2. makamu-makamu.

CROWN, of beads put around the head, *n.* 2. mushini.

CRUCIFIXION, *n.* 5. Kubambulwa.

CRUCIFY, TO, *v.t.* ku bambula.

The word is applied originally to the stretching out and pegging of anything, such as a hide.

CRUEL, TO BE, kudi inkole.

CRUELLY, *adv.* chankole.

CRUELTY, *n.* 8. inkole; a cruel person, *n.* 1*a.* shrinkole.

CRUMB, *n.* 6. kapanza, *n.* 4. bufu-bufu.

CRUMBLE, TO, *v.t.* ku pondaula.

CRUSH, TO, *v.t.* ku shanyanga, ku shanshaua.

CRY, TO, *v.i.* ku dila; to cry much, loudly, *v.i.* ku didisha; of a wounded animal or person, *v.i.* ku boba; of a child, *v.i.* ku kuwaila; of a child, angrily, *v.i.* ku pimba; of the shrill cry of women when playing, *v.i.* ku wela; of women when saluting, *v.i.* ku ulubwizha, ku uma tunchelenchele.

CUCUMBER, wild, *n.* 3. ikoa, makoa.

CUD, TO CHEW, *v.t.* ku selula.

CULTIVATE, TO, *v.t.* ku dima.

CULTIVATOR, *n.* 1. mudimi.

CUNNING, *n.* 3. *pl.* mano.

CUNNING PERSON, *n.* 1*a.* shimano.

CUNNINGLY, *adv.* chamano.

CUP, drinking-utensil, *n.* 7. chinwino, *n.* 6. kanwino, *n.* 6. kayenge, *n.* 8. *for.* inkomiki.

CUP, TO, *v.t.* ku sumika; horn used in cupping, *n.* 2. musuku.

In cupping the skin is first scarified, then the horn is placed over the spot, and through a hole in the end a person sucks; blood then flows. Of this it is said, The musuku draws blood, Musuku wa kwela buloa.

CURE, TO, *v.t.* ku ponya.

CURL, TO, round, *v.i.* ku sambaila.

CURRY, TO, a skin by scraping, *v.t.* ku pala.

CURSE, TO, *v.t.* ku ombwezha, ku shinganya.

Examples:—May the lion bite you, Ushumbwa ngu wa ku kuluma. May the mulala bite you,

Mulala ngu wa ku ku konka. May you die before you are grown, U chi elele wa ku fwa u buyi bu te edi. May Leza strike you, Uwe u chi elele kono Leza wa ku anda.

To swear, take an oath, *v. i.* ku pinga.

Examples of oaths:—By Leza, ngu Leza. By the ash, nd'itwe. As we may forget those who are dead, bu twa ka ba lubila oba ka fwa. By the ash, which the dead say, nditwe ndi la amba ba fwa. May I curse my elder, I have not got it, Nda mu tuka weso mukando, shi chi kwete. By the ground, nd' ivhu. May I be cut up into pieces, Nda pasauka. May you be split up, U la andauka.

To curse, to call foul names, ku tuka; such abusings are called matushi.

Examples:—You have eaten your mother, Wa ba dya banoko. Wa ba twala banoko, You have married your mother. Wa ba kunda banoko, You slept with your mother. Ku tuka is considered a very serious thing.

CURTAIN, *n.* 7. ohidishitidisho.

CUSTOM, *n.* 7. chianza.

CUT, TO, *n.* 7. ku kosola; to c. the skin, tatoo, *v. t.* ku lemba; to c. oneself, *v. t.* ku nenga; to c. up firewood, *v. t.* ku andaula; to c. the hair, *v. t.* ku shisa; to c. even the poles of a roof, or thatch, *v. t.* ku konkolola; to c. round, as a hide in making reins, *v. t.* ku nengulula; to c. up into pieces, *v. t.* ku pasaula; to c. across with knife or saw, *v. t.* ku tenda; to c. down trees, *v. t.* ku tema; to c. open belly of animal, *v. t.* ku talula; to c. with adze, *v. t.* ku beza; to c. up meat, *v. t.* ku yasaula; to c. up an animal, *v. t.* ku fumba; to c. a tree above, *i. e.* to cut off branches, *v. t.* ku kunka; to c. up meat into strips for drying, *v. t.* ku

sama; to c. grass close to the ground, mow, *v. t.* ku chesa.

CUT, *adj.* chopped-up, -andaushi.

DAILY, each day, bushiku bumwi bumwi. Every day, all the days, inshiku shonse; *e. g.* our daily bread, inshima shesu sha inshiku shonse.

DAMAGE, TO, *v. t.* ku bisha.

DAM, bank of earth across a stream, *n.* 8. insenda.

DAMP, moist, *adj.* -teke; *e. g.* damp or moist mealies, mapopwe mateke. Damp, dampness, *n.* 2. mushu, mushiwe; *e. g.* the ground is damp, inshi idi mushu.

DANCE, *n.* 7. chishano. Varieties of: chipelu, ohishimbo, dinguya. Lewd dances are, chingande, chisungu.

DANCE, TO, *v. i.* ku shana; dancing-place, *n.* 8. inkanso.

DARE, TO, to try, *v. t.* ku soleka.

DANGEROUS, of a road, *adj.* -lumine, -sokobele; *e. g.* this road is dangerous, inshila ezhi idi lumine. The word is applied to a road when lions are upon it, or when the people near it are on the lookout to kill travellers.

DANGEROUS, TO BE, *v. i.* ku sokobala.

DARK, TO BE, *v. i.* ku shia; to be very dark, *v. i.* ku shisha.

DARKNESS, *n.* 2. mushinze, munshinze; darkness is falling, wa tuluka, or wa kosoka mushinze; darkness is breaking, mushinze wa ombuluka.

DASH DOWN, TO, *v. t.* ku kankata; to dash or sweep down as a hawk, *v. i.* ku kwempa.

DART, TO, out upon any one, as lion or dog, *v. t.* ku sotekela.

DAUGHTER, *n.* 1. mwana mushimbi.

DAWDLE, TO, *v. i.* ku imoka.

DAWN, TO, *v. i.* ku cha. At the time of the second cock-crow, ku mancha, ku manchela; time before sunrise, shimbundu; of

the darkness breaking, *v. i.* ku balangala, ku ombuluka.

DAY, *n.* 4. Bushiku, busuba; *n.* 3. isuba.

Bushiku indicates the whole twenty-four hours; busuba, or isuba, the daytime only.

To-day, usunu; to-morrow, usona. The day before yesterday, or the day after to-morrow, ubwadamwi.

How the day is divided:—At first cock-crow, ku bushiku; at the second cock-crow, ku manchela, ku mancha; before sunrise, shimbundu, chifumofumo, chifumo chinichini; at sunrise, nidipasa; early morning, soon after sunrise, chifumo; about breakfast-time, ohikasadishi; midday, akalendebwa. Noon is munsa; the name is also given to the whole period of daylight. Just at noon, munsa mwini-mwini; early afternoon, kabon shabembeshi; later, disunganga; late afternoon, mangolezha; at sunset, diakomboka, diebila; just after sunset, when the sky is red; diasubidisha; evening, achizhisho; at night, mashiku.

Days of the week:—Sunday, Insunda; Monday, Mushimbuluko; Tuesday, Bwabili; Wednesday, Bwatatu; Thursday, Bwane; Friday, Bwasano; Saturday, Imbelekelo.

DAZZLE, TO, *v. t.* ku towa.

DEAD, TO BE, *v. i.* ku fwa. *Euph.* ku kosoka. A person who has died, *n.* 1. mufu; *n.* 1*a.* shikufwa.

DEADLY THING, a thing which will cause death, *n.* 7. chifo.

DEAF PERSON, *n.* 1. mulu; mushinkematwi; *n.* 1*a.* chipama.

DEAR, TO BE, to be loved, *v. p.* ku funwa. To be lovable, *v. i.* ku funika. To be dear, costly, *v. i.* ku suma; *e.g.* this grain is very costly, mailaaza ulwa buzumo.

DEATH, *n.* 9*a.* lufu; *n.* 5. kufwa. DEATHLY, *adv.* chalufu.

DEBATE, TO, to follow one another in speaking, ku chidishanya ku amba.

DEBT, fault, *n.* 2. mulandu.

DECAY, TO, *v. i.* ku bola; to be much decayed, rotten, *v. i.* ku bodisha; to decay or fail as an aged person, *v. i.* ku ela; *v. i.* ku shimpa.

DECEIT, *n.* 5. kuchenga.

DECEITFULLY, *adv.* chakuchenga.

DECEIVABLE, TO BE, *v. i.* ku chengeka, ku beka.

DECEIVABLE, *adj.* -chengeshi.

DECEIVE, TO, *v. t.* ku chenga, *v. i.* ku diautauka.

DECEIVER, *n.* 1. muchengi. One who promises and does not do, *n.* 1. mudibezhi.

DECLINE, TO, of the sun, *v. i.* ku komboka.

DECORATE, TO, by clothing, *v. t.* ku samika; to ornament, *v. t.* ku ebezha.

DECREASE, TO, *v. i.* ku twetana; *v. t.* ku twetanya.

DECREASED, *adj.* -twetene.

DEEP, *v. i.* ku lampa, *adj.* -lamfu, *n.* 4. bulondu, used as *adj.*; *e.g.* this river is deep, wezu mulonga wa lampa; wezu mulonga mulamfu; wezu mulonga udi bulondu.

DEEPEN, TO, *v. t.* ku lansha; to deepen a fountain by taking out the mud, *v. t.* ku kololola.

DEFAECATE, TO, *v. i.* ku nya, ku sula. *Phr.* Have you been to the bush to-day? Sa wa ya kunze usunu?

DEFEAT, TO, *v. t.* ku zunda.

DEFEAT, *n.* 4. buzunde.

DEFEND, TO, to defend oneself, to parry, *v. t.* ku kobela, ku kobeza; to defend another, *v. t.* ku kobelesa.

DEFILE, TO, *v. t.* ku sofwaszha; to make black, dirty, *v. t.* ku shizha.

DEFILED, TO BE, *v. i.* ku sofwala, ku shia.

DEFORMED, TO BE, *v. i.* ku shishibala. The same word is used of a misshapen pot; *e.g.* this man is deformed, muntu wezu udi shishibele.

DEFORMED, *adj.* -shishibele.

DEJECT, TO, cast down in spirits, *v. t.* ku etezha.

DEJECTED, TO BE, *v. i.* ku etezha, ku etezhiwa.

DELAY, TO, *v. i.* ku imoka, ku poposha. To delay or take a long time in doing anything, *v. i.* ku chezha; *e.g.* ushimposo wa chezha, the postman has taken a long time; mudimo wa chezha, the work has taken a long time in doing. One who delays, *n. i.* mukoko; *e.g.* why do you delay? mwa imokilanzhi?

DELIBERATELY, slowly, without haste, *adv.* ohabunonga.

DELIBERATION, in work, or eating, *n. 4.* bunonga; a deliberate person, *n. i a.* shibunonga.

DELIVER, TO, from difficulty, danger, *v. t.* ku vhuna; to be delivered of a child, *v. i.* ku tumbuka.

DELIVERANCE, *n. 5.* kuvhuna.

DELIVERER, *n. i.* muvhuni.

DEMOLISH, TO, a house, *v. t.* ku mwaya.

DEMON, *n. i.* for mudemona. Evil spirits, spirits of the dead, whom to see is to die, shikazwa, kanohinya. A spirit or something supposed to live in the forest; if one chances to see it he will die, *n. i a.* shichobochobo.

DENIAL, *n. 5.* kukazha.

DENIER, *n. i.* mukazhi.

DENY, TO, ku kazha.

DEPART, TO, to leave, *v. t.* ku shia; to start, *v. i.* ku unka, ku shimoka.

DEPRIVE, TO, *v. t.* ku imya; to deprive by fining, *v. t.* ku landa.

DEPTH, *n. 4.* bulondu.

DERIDE, TO, *v. t.* ku seka; to deride very much, *v. t.* ku sekesh.

DESCEND, TO, *v. i.* ku seluka; to

descend into a pit, ku njila mu kalambwe; to descend a hill, or bank of river, *v. i.* ku kunkuluka.

DESERT, TO, *v. t.* ku leka; to desert or leave one alone, especially a friend, *v. t.* ku imbisha; to be left, deserted, *v. p.* ku imbilwa.

DESERT, a wide plain, *n. 8.* inyika.

The word kumanizha is used by some to mean a desert; but it seems that this word is simply a mistranslation of the Suto lefee-long. The Suto word is derived from feela, and means a place where there is nothing; whereas the Ila word is derived from ku mana, to finish, and means the end of something. The mistake has arisen by confounding the Suto word feela with ku fela, to end.

DESERTED VILLAGE, the place where a village stood at one time is called, *n. 3.* itongo; the whole locality, with the old fields, *n. 3.* iyundo.

DESERVE, TO, to be fit for, kudi elele; *e.g.* he deserves to die, udi elele ku fwa. We deserve to be beaten, tudi elele ku umwa.

DESIRE, TO, to wish for, *v. t.* ku zezza; to desire, covet, *v. t.* ku dikumbuzha; to desire, particularly food, *lit.* to swallow spittle, ku mina mate; ku fwa lunyaunya; ku fwa chiminamate.

DESIRE, for food, *n. 7.* chiminamate, *n. 9.* lunyaunya; other desire, *n. i.* muzezo; evil desire, especially sexual, *n. 7.* chisushi.

DESIST, TO, *v. t.* ku shikila, ku lekezha.

DESOLATE, TO LAY, *v. t.* ku sāla.

DESPICABLE, TO BE, *v. i.* ku sampaudika.

DESPISE, TO, *v. t.* ku sampaula, ku chata, ku dimbausha.

DESPISED, *adj.* -sampaushi.

DESTROY, TO, *v. t.* ku zonaula, ku yaya.

DESTROYED, TO BE, *v. i.* ku

sonauka. Impaired, destroyed as to utility, as gunpowder when soaked, *v. i.* **ku tunduka.**

DESTROYED, *adj.* -**sonaushi** ; a destroyed thing, *n.* 8. **ingfu.**

DETAILS, small facts, *n.* 6. *pl.* **tukani** ; to tell a story in full, with details, *v. t.* **ku kololola.**

DEVIL, *n.* 1*a.* **Diabolosi** ; Satan, *n.* 1*a.* **Shatani.**

DEVOUR, TO, to eat, *v. t.* **ku dya** ; to eat much, ravenously, *v. t.* **ku disha.**

DEW, *n.* 2. **mumé.**

DEWLAP, *n.* 3. **ibovhu.**

DIALECT, *n.* 2. **mwāambo.** *See* Language.

DIARRHŒA, to have, *v. i.* **ku sulula.**

DIE, TO, *v. i.* **ku fwa.**
The word is used with a wider meaning than in English, hence the following words: To d. much, altogether, *v. i.* **ku fwisha**, **ku fwididila** ; to d. for, *v. i.* **ku fwila** ; to d. suddenly, without apparent cause, *v. i.* **ku mansuka.**

DIFFERENT, TO BE, *v. i.* **ku andana**, **kudi andene** ; *e.g.* these stories which you tell me differ, **tulabi totu ntu wa nshimwina tudi andene.** They are different from each other, **badi andanine.** How are they different? **Ba la andana buti?** The idea of other, different, is expressed by the *adj.* -**nji** ; *e.g.* I want other, different, food, **Nda kapula shidyo shinji.**

DIG, TO, *v. t.* **ku sha** ; to dig much, *v. t.* **ku shisha** ; to d. or hoe, in cultivation, *v. t.* **ku dima** ; to d. or hoe deeply, *v. t.* **ku chinka** ; to d. out a fountain, *v. t.* **ku kololola.**

DIGNIFIED, TO BE, *v. i.* **ku lema.**

DIGNITY, *n.* 4. **bulemu** ; with dignity, *adv.* **chabulemu** ; a dignified person, *n.* 1. **mulemu.**

DIMINISH, TO, to make small, *v. t.* **ku chesha** ; to make less, decrease, *v. t.* **ku twetanya.**

DINING-ROOM, a place for eating, *n.* 7. **chidilo.**

DIP, TO, *v. t.* **ku teka** ; calabash dipper, *n.* 9. **lukoma** ; small ditto, *n.* 6. **kakoma.**

DIRECT, TO, to instruct, order, *v. t.* **ku lasha** ; to d., show, *v. t.* **ku lesha** ; to d. or send, *v. t.* **ku tuma.**

DIRECTION, *n.* 4. **bulushiluzhi** ; *e.g.* to point out the direction where he lives, **ku tondoka bulushiluzhi mbwa shiti.** In all directions, *adv.* **Ānkānka.**

DIRECTLY, *adv.* **inzho**, **inzho-inzho**, **ndidiona.** In the sense of *as soon as*, use **budio**, with the subjunctive ; *e.g.* directly upon his arrival he began to eat, a **shike budio wa kanka ku dya.**

DIRGE, funeral song, *n.* 9. **Iwimbo lwa ku disha.**

DIRT, *n.* 3. **itomba** ; sweepings of a house, *n.* 3. *pl.* **makwashanyi.**

DIRTILY, *adv.* **chetomba.**

DIRTY, *adj.* -**sofwele** ; of water, -**hundaushi** ; to be d., *v. i.* **ku shia**, **ku sofwala** ; of water, **ku hundauka** ; to make dirty, *v. t.* **ku shizha**, **ku sofwazha** ; of water, by stirring up, **ku hundaula.**

DISAGREE, TO, *v. i.* **ku andana.**

DISAGREEABLE, a disagreeable, quarrelsome person, *n.* 1*a.* **shibwanzhi.**

DISAGREEABLENESS, quarrelsomeness, *n.* 4. **bwanzhi.**

DISAGREEABLY, *adj.* **chabwanzhi.**

DISAPPEAR, TO, *v. i.* **kupetuka** ; *e.g.* he disappears into the forest, *v. i.* **wa petuka ku isokwe.**

DISAPPEARANCE, *n.* 5. **kupetuka.**

DISAPPOINT, TO, to make sorry, *v. t.* **ku usha.**

DISBELIEVE, TO, *v. t.* **ku dimbulula.**

DISCHARGE, TO, a gun, *v. t.* **ku fusa** ; to discharge or dismiss a workman for a fault, *v. t.* **ku tanda.**

DISCIPLE, one taught, *n.* 1. **mwiyiwa** (**mwiwa**).

DISCLOSE, TO, an affair which has been hidden, *v. t.* ku zbulula; to point out a man in fault, *v. t.* ku anza.

DISCORD, *n.* 5. kupyopyongana. To be in discord, tumultuous, *v. i.* ku pyopyongana; to create discord, tumult, *v. t.* ku pyopyonganya.

DISCOURAGE, TO, *v. t.* ku etezha.

DISCOURSE, TO, to talk, *v. t.* ku bandika, ku shimuna; of a set discourse, speech, or sermon, of one person speaking at length, *v. i.* ku kambauka. One who discourses, a preacher, *n.* 1. mukambaushi.

DISCOVER, TO, to find, *v. t.* ku yana; to discover, invent, introduce something hitherto unknown, *v. t.* ku lenga.

DISEASE, *n.* 4. bulwazhi, *n.* 7. chilwazhi; a sick person, *n.* 1. mulwazhi; any contagious disease, which spreads quickly, as rinderpest, or small-pox, *n.* 7. chika.

List of diseases, &c.

Bronchitis, ikolokolo.

Cataract in eye, itube.

Catarrh in head, ishini.

Haematuria, ishinga.

Itch, bwele.

Leprosy, chinsenda.

Madness, kalalu.

Malarial fever, mwanza.

Mange, chilongwe.

Measles, chibombwe.

Pleurisy, kamuchamba.

Quinsey, tupopo.

Rinderpest, kankolomwena.

Small-pox, chimbembe, nachinkwa, mukolotila, mudimakubushu.

Syphilis, manansa. Others:—chibondo; chalutente; bunono; chikuba; chinzovwe; ishokola; izuba.

DISENTANGLE, TO, a tangled string, *v. t.* ku potonona; to untwist, *v. t.* ku zambulula.

DISH, *n.* 2. mutiba.

DISH-UP, TO, *v. t.* ku pampula; to turn out porridge, or bread, *v. t.* ku pula.

DISHONEST, TO BE, *v. i.* kudi sendeme.

DISHONEST, *adj.* -sendeme.

DISHONOUR, TO, *v. t.* ku ubaula; to treat an elder, or superior, with disrespect, ku nyansha, ku tengula.

DISJOIN, TO, *v. t.* ku lungulula; of pieces of wood mortised together, *v. t.* ku kula.

DISLIKE, TO, *v. t.* ku fwemba; *e.g.* I dislike him, ndi mu fwembele. To mutually dislike, *v. t.* ku fwembana.

DISLIKEABLE, TO BE, *v. i.* ku fwembika; *adj.* -fwembishi.

DISLOCATE, TO, *v. i.* ku leyuka, *v. t.* ku leyula.

DISLODGE, TO, an animal from its den, *v. t.* ku sokonya; anything from up in a tree, *v. t.* ku onza.

DISMISS, TO, an assembly, *v. t.* ku mwaisha.

DISMOUNT, TO, *v. i.* ku seluka.

DISOBEY, TO, *v. t.* ku kaka, ku bashikisapi.

DISOBEDIENCE, *n.* 7. chisapi.

DISOBEDIENT PERSON, *n.* 1a. shichisapi, shikisapi.

DISORDER, TO BE IN, *v. i.* ku pidingana; *e.g.* the house is in disorder, munganda mudi pidingene. To cause to be in disorder, *v. t.* ku pidinganya.

DISOWN, TO, to deny, *v. t.* ku kasha; *e.g.* he disowns the dog, saying, It is not mine, wa kasha mubwa, ati, Tadi wangu.

DISPENSARY, *n.* 7. chishidikilo.

DISPERSE, TO, to drive away, *v. t.* ku tanda; to scatter, of people, *v. t.* ku sangaula; to be dispersed, scattered, *v. i.* ku sangauka.

DISPERSION, *n.* 5. kusangauka.

DISPUTE, TO, *v. i.* ku zumanana, ku chita shikani.

DISRESPECT, *n.* 3. inububu; to treat an elder with disrespect, *v. t.* ku nyansha, ku tengula.

DISRESPECTFUL PERSON, *n.* 1*a.* shiububu.

DISSATISFACTION, *n.* 5. kutenga.

DISSATISFIED, TO BE, *v. i.* ku tenga; *e.g.* he is dissatisfied with his money, wa tenga madi akwe.

DISSOLVE, TO, *v. t.* ku ensunusha, *v. i.* ku ensunuka. Of clods breaking up under the rain, *v. i.* ku bomboloka. Said of two who dissolve a previous friendship and fight, or of two who made a bargain and one became dissatisfied and it is broken, *v. i.* ku bukana.

DISTANT, TO BE, *v. i.* ku sakana.

DISTANT, *adj.* -sakene, *adv.* kulale.

DISTRIBUTE. *See* To allot.

DITCH, a long ditch to keep off locusts from a field, *n.* 9. luta.

DIVE, TO, *v. i.* ku ibila; *e.g.* the man dived and came up, muntu ke bidile, wa fumpuka.

DIVIDE, TO, *v. t.* ku aba, ku abila, ku andanya; *e.g.* he divided the food among his people, wa abila bantu bakwe shidyo. The Creator divided the day and the night, Lubumba wa ka andanya munza o mashiku. To divide among each other, ku abilana; *v. i.* ku andana; of roads, *v. i.* ku pambana.

DIVINE, TO, by casting bones, *v. t.* ku sonda, ku washa.

DIVINER, *n.* 1. musonshi.

DIVINITY, Godhead, *n.* 4. Bu-Lesa.

DIVISIBLE, TO BE, *v. i.* ku abika.

DIVISION, *n.* 7. chipanza, chandano, chabilo.

DIVORCE, TO, *v. t.* ku leka mukaintu.

DO, TO, *v. t.* ku chita; to do hurriedly, carelessly, *v. t.* ku fwanshafwanzha; to do quickly, ku fwamba ku chita; to do over again, *v. t.* ku lolola; to do for somebody, *v. t.* ku chitila; to do something new, *v. t.* ku longa; to do earnestly, ku mana o mozo omwi; to do, or work well, *v. t.* ku londola; to keep on doing a

thing, adhere to it, *v. t.* ku sumanana.

DOCTOR, *n.* 1. munganga, mushidishi.

DOCTOR, TO, *v. t.* ku shidika.

DODGE, TO, *v. t.* ku lea.

DOG, *n.* 1. mubwa; a small dog, *n.* 6. kabwa; a dog is also named mbisa; to eat as a dog, *v. t.* ku kapa.

DOMINION, *n.* 4. buoneki.

DONKEY, *n.* 8. imbongolo.

DOOR, *n.* 7. chitendele; doorway, gateway, *n.* 2. mudiango; door fastening, *n.* 2. mwinzho; *n.* 7. chiyasho.

DOUBT, TO, ku ta shoma.

DOUBT, *n.* 5. kutashoma.

DOVE, TURTLE, *n.* 8. inzhiba.

DOWN, *adv.* anshi.

DOWRY, things given to parents of wife, *n.* 7. chiko; to pay a dowry, *v. t.* ku kwa.

DOZE, TO, *v. i.* ku fukula.

DRAG, TO, *v. t.* ku kwela.

DRAW, TO, *v. t.* ku kwela; to d. water, *v. t.* ku teka; to d. water with, *v. t.* ku tesha; to d. water for, *v. t.* ku tekela; to d. knife from sheath, *v. t.* ku somona; to d. tight, *v. t.* ku kwelesha; to d. out, *v. t.* ku tandabula; to d. out by the roots, *v. t.* ku shim-pula, ku zhula; to d. near, *v. t.* ku sena; to d. out hairs from the pubes, *v. t.* ku mensa, ku mesa; to d. out as grass from thatch, *v. t.* ku popomona.

DREAD, fear, *n.* 3. *pl.* mampuba; *e.g.* he will take it in dread, u la ohi kwasha mampuba.

DREAD, TO, *v. t.* ku tia.

DREADFUL, TO BE, *v. i.* ku tika.

DREAM, TO, *v. t.* ku lota.

DREAM, *n.* 7. chiloto.

DREGS, of beer, *n.* 4. busé.

DRESS, TO, *v. t.* ku sama; to d. much, *v. t.* ku samisha; to d. another, *v. t.* ku samika; to d. skins by scraping, *v. t.* ku pala; to d. the hair, *v. t.* ku disukula.

DRESS, *n.* 2. mushinshi. *See* Clothing.

- DRIBBLE, TO, *v. i.* ku londauka.**
DRIFT, TO, *v. i.* ku kunka.
DRILL, TO, to pierce, to bore, *v. t.* ku tulula.
DRILL, boring-tool, *n.* 7. chitulu-zho.
DRINK, TO, *v. t.* ku nwa; of dogs, ku kapa, ku sabinta; to give to drink, *v. t.* ku nwisha; to drain the last drop in a cup in drinking, *v. t.* ku anzwila, ku anzulula; to drink just a little, *v. t.* ku pwita.
DRIP, TO, *v. i.* ku londauka, *v. t.* ku londausha.
DRIVE, TO, *v. t.* ku binga; to cause or help to drive, *v. t.* ku binzha; to d. fast, *v. t.* ku bingisha; to d. towards, *v. t.* ku bingila; to d. away, *v. t.* ku tanda; to d. a waggon, *v. t.* ku ensha nkoloi; to d. away flies, *v. t.* ku kuwaola; to d. in pegs, *v. t.* ku kankamina.
DRIVER, *n.* 1. mwenzhi.
DRIZZLE, TO, *v. t.* ku londauka; of a drizzling rain, Leza u la londauka; a misty drizzle, *n.* 3. ifufu, *n. i a.* shikunku.
DROOP, TO, as leaves and flowers in heat, *v. i.* ku nyata.
DROP, *n.* 3. ilondo.
DROP, TO, as medicine, *v. t.* ku londausha, *v. i.* ku londauka; to let fall, *v. t.* ku wisha; to fall, *v. i.* ku wa.
DROUGHT, *n.* 7. chiwa, *n.* 9. lwanga; an interval of drought in the rainy season, *n.* 9. lulanga.
DROWN, TO, *v. i.* ku fwa u menzhi.
DROWSILY, *adv.* chakufukula.
DROWSY, TO BE, *v. i.* ku fukula; to make drowsy, *v. t.* ku fukuzha; a drowsy state, as when one is half awake in the morning, *n.* 8. indolo; a person in this state, *n. i a.* shindolo.
DRUM, native, *n.* 8. ingoma.
DRUNK, TO BE, *v. i.* ku kolwa; to make drunk, *v. t.* ku kozha.
DRUNKARD, *n.* 1. mukolwi.
DRUNKENNESS, *n.* 5. kukolwa.
DRY, *adj.* -sumo; very dry, -ku-kutu.
DRY, TO BE, *v. i.* ku suma, *v. t.* ku sumya; to wipe dry, *v. t.* ku shula; to dry fish or green corn at a fire, *v. t.* ku umpulula.
DUCK, WILD, *n.* 8. inchoza, *n. i a.* bwididi.
DUG, teat, of cow, &c., *n.* 6. kanunkelo.
DUIKER, *n. i a.* nakasha; *Dim.* kanga-nakasha.
DULL, blunt, *adj.* -fumpiu.
DULL, TO BE, stupid, *v. i.* ku zhi-luka.
DUMB, TO BE, *v. i.* ku tamba.
DUMB PERSON, *n. i a.* shatambe.
DUNG, *n.* 4. bufumba, mafumba; very dry, *n.* 2. musutelo; faeces, *n.* 3. *pl.* mazhi; a bundle of dung tied up in grass and burnt in burrow to scare out an animal, *n.* 2. muzenge.
DUSK, TO BE, *v. i.* ku shia.
DUST, *n.* 9. lufuko; large quantity of, *n.* 3. ifuko; a dust-heap, *n.* 7. chitantala.
DUTY, A, *n.* 7. cholelo. Derived from ku ela, to be fit: it means something that is fit or proper to be done. There seems to be no nearer word to express our idea of obligation.
DWARF, stunted person, *n.* 1. mufwafwi, mufubio.
DWARF, TO, to make short, *v. t.* ku fubia, ku fubya; *v. i.* to be dwarfed, short, *v. i.* ku fuba.
DWELL, TO, *v. i.* ku kala.
DWELLING, *n.* 8. inganda; a temporary dwelling made of branches, *n.* 7. chilao.
EACH, all, *adj.* -onse, -mwi -mwi; e.g. each person, muntu umwi umwi. Each thing, chintu chimwi chimwi.
EACH OTHER, expressed in the intensive suffix of the verb, -ana; e.g. to love each other, ku funana.
EAGER, TO BE, *v. i.* ku tempana, ku fwa chiminamate; e.g. I

am eager to see him, *nda fwa ohiminamate ku mu bona*.

EAGERNESS, strong desire, *n.* 7. *ohiminamate*.

EAGLE, FISH, *n.* 1*a.* *shikwase*.

EAR, *n.* 5. *kutwi*; ear-ache, *n.* 8. *impogoloso*.

Wax in ear, *n.* 1*a.* *shimpulu-kutwi*. It is supposed that there is an insect in the ear which produces the wax; this name is given to both wax and insect.

A person with part of ear cut off, *n.* 1. *mukosole-kutwi*; an ox ditto ditto, *n.* 8. *inkosole-kutwi*; hole in ear for ear-ring, *n.* 4. *bulumba*; ear of grain, *n.* 3. *ikunka*.

EARLY, early in morning, *chifumo*; very early, *chifumofumo*; to be up early, *v. i.* *ku fuma*; to be up very early, *v. i.* *ku fumisha*.

EARNEST, TO BE, *ku ba shimōsomwi*.

EARNEST PERSON, one with a single heart, *n.* 1*a.* *shimōsomwi*.

EARNESTLY, *adv.* *chamosōmwi*.

EAR-RING, *n.* 6. *kaseka*, *n.* 4. *buseka*. *Buseka* is used of many.

EARTH, *n.* 8. *inshi*; black hard ground, *n.* 8. *inkanda*; soft, sand, *n.* 3. *isenga*; a place with dry ground, and old unburnt grass, *n.* 7. *chūndu*; earth, soil, *n.* 3. *ivhu*.

EARTH-WORM, *n.* 1*a.* *namula*.

EARWIG, *n.* 1*a.* *shamusosha*, *shalumano*.

EASE, TO BE AT, *v. i.* *ku diba*, *ku dileshe*.

EASILY, without difficulty, *adv.* *kabongvhu*; slowly, *adv.* *kabongvhwe*.

EAST, *n.* 3. *iwe*; in the east, *loc. adv.* *owe*.

EASTWARD, *adv.* *kwiwe*.

EASY, TO BE, *v. i.* *ku bomba*, *adj.* *-bongvhu*; *e.g.* easy work, *mu-dimo mubongvhu*.

EAT, TO, *v. t.* *ku dya*; to e. much, *v. t.* *ku disha*; to e. ravenously, *v. t.* *ku fukalala*; to e. little, *v. t.* *ku sola*; to e. early maize, *v. t.* *ku soma*; to e. bread with-

out relish, *v. t.* *ku buza*; to e. as a dog, *v. t.* *ku kapa*, *ku sabinta*; to e. food left over, to scrape out a pot, *v. t.* *ku komba*; to eat rapidly, *v. t.* *ku fukaula*; to e. dry meat with bread, *v. t.* *ku luminizha*; to e. soft things such as eggs, potatoes, *v. t.* *ku dankununa*; to e. apart from others, *phr.* *ku dya mambumbu*.

EATABLE, TO BE, *v. i.* *ku dika*.

EATABLE, *n.* 2. *mudyo*; *n.* 7. *chidyo*.

EATER, A GREAT, *n.* 1. *mudishi*, *n.* 1*a.* *shindya*, *n.* 1*a.* *shintafu*.

EAVES, space under, verandah, *n.* 3. *iluze*; *e.g.* to sit under the eaves, *phr.* *ku kala mwiluze*.

EDGE, sharp edge of spear or knife, *n.* 4. *buchesi*; blunt edge, or back, *n.* 2. *mongo*; edge or fringe of blanket, &c., *n.* 4. *bwaya*; to turn up at edge, as a hat-brim, *v. i.* *ku pepenyana*, *v. t.* *ku pepenyanya*.

EDUCATE, TO, to teach, *v. t.* *ku iya*; to bring up, train, *v. t.* *ku kuzha*; to be educated, *v. i.* *ku panduluka*.

EDUCATE, *adj.* *-pandulushi*.

EFFACE, TO, *v. t.* *zhiminganya*, *v. i.* *ku zhimingana*.

EGG, *n.* 3. *ii*, or *iyi*, *pl.* *maĩ*; white of e., *n.* 7. *chilekete*; yolk of e., *n.* 2. *mushinda*; to sit on e., *v. t.* *ku kumba*; addled e., *maĩ a uwa*; to lay e., *ku zhala maĩ*; egg-shell, *n.* 3. *ipapa*; unformed e., *n.* 4. *buyi*.

EIGHT, *num.* *lusele*.

EIGHTEEN, *num.* *ikumi diomwi o mu ntesha shidi lusele*.

EIGHTY, *num.* *makumi adi lusele*.

EITHER . . OR, *conj.* *na . . na*; *e.g.* take which you like, *sala nchu sanda, na chechi na checho*. Either you or I must go, *ndiwe na ndime nda ya*. Either go or stay, it is your affair, *ko ya na u la kala, ndiwe umwini*.

ELASTIC, TO BE, to be capable of being stretched, *v. i.* *ku tandubudika*.

ELASTIC, *adj.* -tandubudishi.
ELBOW, *n.* 9. lukokola. A damaged e., *n.* 7. chikokola.
ELDER, *n.* 1. mwalu; *pl.* balu.
ELDERLIKE, way, custom, manner of elder, *adv.* chabalu.
ELECT, TO, to choose, select among others, *v. t.* ku nomona. To e. or place in office, ku bika, or, ku kadika, a bwami.
ELECTION, *n.* 5. kunomona.
ELEPHANT, *n.* 1., 1*a.* muzovu; *pl.* bazovu, bamuzovu.
ELEVATE, TO, to lift up, *v. t.* ku katula. To exalt, promote, *v. t.* ku sumpula, ku sumpuzha; *v. i.* ku sumpuka.
ELEVEN, *num.* ikumi diomwi o mu ntesha yomwi.
 To say eleventh, use the above preceded by *gen. part.*; *e.g.* the eleventh person, muntu wa ikumi o mu ntesha yomwi.
ELSEWHERE, *adv.* kunji, anji, munji.
ELUCIDATE, TO, to make plain, *v. t.* ku pasulula.
EMACIATED, TO BE, *v. i.* ku swa.
EMANCIPATE, TO, to release by paying for one, *v. t.* ku nununa.
EMBARK, TO, *phr.* ku chila umbwa-to.
EMBERS, live coals, *n.* 3. *pl.* makala.
EMBRACE, TO, *v. t.* ku kumbata.
EMETIC, *n.* 2 musamo wa kulusha.
EMPTY, TO BE, kudi budio. It is best to express this more fully; say, there is nothing in the pot, mwina chintu mumbia, imbia i ina chidi mo.
 To express the trans. verb to empty, say, *e.g.* drink all the beer in the pot, *i.e.* empty it, ko nwa ibwantu dionse didi mo mumbia, or use the verb, ku anzulula, to drain by drinking.
ENCIRCLE, TO, to go round, *v. t.* ku zhingulusha. To sit round, encircle, as a fire, *v. i.* ku engela.
ENCLOSURE, *n.* 7. chimpata. A large, *n.* 3. impata.

ENCOURAGED, TO BE, *phr.* ku kadika mozo.
ENCRUSTATION: salty encrustation, *n.* 3. itundila; *n.* 2. mushika.
END, TO, *v. i.* & *t.* ku mana. To bring to an end, *v. t.* ku manya.
END, *n.* 5. kumana.
Phr. here it ends; this is the end, Ngukēla.
ENDEAVOUR, TO, *v. t.* ku soleka, ku somba, ku sukusha.
ENDLESS, TO BE, *v. i.* ku ta mana.
ENDURE, TO, to bear anything courageously, *v. i.* ku kola, *v. t.* ku kolela.
ENEMY, *n.* 1*a.* My enemy, shinkondoma; *pl.* ba. Thy e., shinkondonoko; *pl.* ba. His e., shinkondonina; *pl.* ba. Our e., shinkondonokwesu; *pl.* ba. Your e., shinkondokwenu; *pl.* ba. Their e., shinkondokwabo; *pl.* ba.
ENGRAVE, TO, *v. t.* ku lemba, ku shimba.
ENJOY, TO, *v. t.* ku sekela; *e.g.* I enjoy my life, nda sekela bumi bwangu.
ENLARGE, TO, in size, *v. t.* ku komezha; in number, *v. t.* ku sungisha.
ENORMOUS, TO BE, *v. i.* ku komenesha.
ENOUGH, TO BE, *v. i.* ku zudila; *e.g.* the food is enough, sha zudila shidyo. To have enough of anything, to be sick of a thing, *v. pass.* ku chimwa; *e.g.* I am sick of work, Nda chimwa mudimo.
ENQUIRE, TO, to ask, *v. t.* ku buzha. To enquire into a matter, *v. t.* ku omboloshia.
ENRAGE, TO, to make angry, *v. t.* ku lemasa, ku lutisha.
ENRICH, TO, *v. t.* ku vhubya.
ENSLAVE, TO, to seize, *v. t.* ku fumpa.
Phr. ku bonya muntu bushike.
ENSNARE, TO, *v. t.* ku tea.
ENTANGLE, TO, *v. t.* ku potanya; *v. i.* ku potana.
ENTANGLED, *adj.* -potana.

ENTER, TO, v. t. ku njila. To cause to enter, *v. t. ku njisha.*

ENTICE, TO, to lead into doing wrong, v. t. ku lengausha, ku lengawila. To tempt one into wrong-doing, *v. t. ku tepaula.*

ENTICER, n. 1. mulengaushi.

ENTRAILS, n. 3. pl. mala.

ENTRANCE, to an enclosure, n. 2. mwatusho; doorway, n. 2. mudiango.

ENTRAP, TO, v. t. ku tea.

ENTREAT, TO, v. t. ku kumbila, ku pumpa.

ENVOUSLY, adv. ohabufwi.

ENVY, n. 4. bufwi; n. 3. ibivhwe.

EQUAL, TO BE, v. i. ku ingaina.

EQUALITY, n. 4. bwingaino.

EQUALIZE, TO, v. t. ku ingainya.

ERASE, TO, to efface, v. t. ku shiminganya.

ERASED, TO BE, v. i. ku shimingana.

ERECT, TO, to build, v. t. ku zaka.
To set up, *v. t. ku shimika; e. g. the cat erects the fur on its back, kase wa shimika lwala.* The lion erects its mane, *Ushumbwa wa shimika misukwe.* To be e., of the penis, *v. i. ku lunda; v. t. ku lunsha.*

ERR, TO, same word as to forget, v. t. ku luba.

ERUPTION, on skin, n. 7. chiloa.
To break out, of e., *v. i. ku fukulu.*

ESCAPE, TO, v. i. ku lea; e. g. the crocodile tried to seize him, but he escaped, ohiwena wa mu fwampa, insho wa lea.

ESTABLISH, TO :
To be established, of a custom, *v. i. ku soka; e. g. the customs were established by Leza, shianza sha ka soka bobo kwa Leza.*
To first e. anything, *v. t. ku lenga; e. g. Leza established this custom, Leza wa ka lenga chianza chechi.*

ESTEEM, TO, v. t. ku lemeka.

EUNUCH, n. 1. mushibe.

EUROPEAN, n. 1. mukua. Many Europeans, *makua.*

EUROPEAN, the manner, custom, way, speech of, n. 7. ohikua.

EVADe, TO, a missile, v. i. ku lea.
To dodge, *v. t. ku onga.*

EVANGELIST, writer of one of the Gospels, n. 1. Muevangele.

EVAPORATE, TO, v. i. ku suminina.

EVASION, n. 5. kushimba, kusanzaika. To evade by hiding some part of a matter, *phr. ku shimba makani.* To evade by prevaricating, *v. t. ku sanzaiika.*

EVEN, TO BE. See Equal.

EVEN, expressed in the conj. subs. pro.; e. g. even I, even me, ame, amebo.

EVEN AS, conj. bubona bu, or, mbu.

EVENING, adv. achishisho.

EVERY, adj. -onse, -mwi-mwi.
Every person, all the people, *bantu bonse.* Every person, taken individually, *muntu umwiumwi.*

EVERYWHERE, adv. konse, konse-konse. Everywhere inside, *monse, monse-monse.* Everywhere upon, *onse, onse-onse.*

EVIDENCE, makani a kusanga.

EVIL, n. 4. bubi, bubiabe. See Bad.

EWE, n. 8. impongo inshashi, imbelele inshashi.

EXAGGERATE, TO, v. t. make large, ku komezha. To tell lies, *v. t. ku amba shakubea.*

EXALT, TO, promote, v. t. ku sumpula, ku sumpusha; v. i. ku sumpuka. To extol, praise, *v. t. ku tembaula, ku lumba.*

EXAMINE, TO :
To e. by turning over, *v. t. ku sandaula, ku alaula.* To e. anything to see if part has been stolen, *v. t. ku vhula.* To e. into a case, *v. t. ku ombolozha.* To e. a witness by asking over and over again, *v. t. ku shombwelela.* To e., work, or school, *v. t. ku dingula.*

EXAMINER, n. 1. mudingudi.

EXAMPLE, TO FOLLOW, to be like another, ku mu kosha. To imitate, copy, *v. t. ku idila idisha.*

EXCAVATE, TO, *v. t.* ku fumba.

EXCEED, TO, *v. t.* ku bala, ku bazha.

To exceed very much, *ku badisha.*

EXCEEDINGLY, *adv.* ohakubazha.

EXCEL, TO, *v. t.* ku bala, ku bazha.

EXCELLENTLY, *adv.* ohakubazha.

The *adv.* is expressed also in the intensive species of the verb; *e.g.* to carve very nicely, excellently, *ku bezesha.*

EXCEPT, *prep.* pele; *e.g.* Let them all go except Shamatanga, Na ba ye bonse pele Shamatanga.

conj. unless, *ansha; e.g.* You shall not leave here except you pay me, U ta vhwí momo *ansha wa ndia.*

EXECRATE, TO, *v. t.* ku tuka.

EXECRATIONS, *n.* 3. *pl.* matushi.

EXHAUSTED, TO BE, tired, *v. i.* ku bomba, ku fwa makatalo.

EXILE, TO, *v. t.* ku zangadisha; *v. i.* ku sangadika.

EXILE, *n.* 1. muzangadishi.

EXPECT, TO, to look for, *v. t.* ku langila. To hope, trust, *v. t.* ku shoma. To trust for, *v. t.* ku shomena; *e.g.* I trust him for my money, *i. e.* I expect he will pay, Nda mu shomena madi angu.

To look out for, expect visitors, *v. t.* ku sompela.

EXPECTORATE, TO, *v. t.* ku lapula mate.

EXPECTORATION, *n.* 3. *pl.* mate.

EXPEND, TO, to pay, *v. t.* ku dia.

EXPERT, one who knows his business, as a blacksmith, *n.* 1. muza.

EXPERTLY, *adv.* ohabusa.

EXPERTNESS, *n.* 4. buza.

EXPLAIN, TO, *v. t.* ku pandulula, ku pasulula; *e.g.* Let us explain this to you, A tu ma pandulwile chechi.

EXTEND, TO, in length, *v. t.* ku lansha; in size, *v. t.* ku komezha.

EXTERMINATE, TO, to finish, *v. t.* ku mana, ku manya.

EXTINGUISH, TO, a fire, &c., *v. t.* ku shima. To be e., *v. i.* ku shiluka.

EXTRACT, TO, *v. t.* ku kusha. To e. a jigger, ku sepaula iundu. To e. a tooth, *v. t.* ku kula. To e. a thorn, *v. t.* ku bangula. To e. charge from gun, *v. t.* ku somona. To e. grain from a bin, *v. t.* ku bansa; ditto, for another, *v. t.* ku banzela; ditto, in quantity, *v. t.* ku banzisha.

EYE, *n.* 3. dinso; *pl.* menso. To have dust, &c., in e., *v. pass.* ku twewa. To put out e., ku tulaula menso. To open the eyes, *v. t.* ku tutulula. To open and shut the eyes, *v. t.*, ku hulahula, ku kopaula. To roll the eyes about, ku bilaola menso. To gaze intently in one direction, *v. t.* ku tunama. To wink the eye, ku shina-shina dinso. To look out of corner of eye, ku langila ku nyo ya dinso. To eye anything, *v. t.* ku chendaula. To open eyes very wide, *v. t.* ku bwamuna.

Corner of eye, *n.* 8. inyo.

Eyebrow, *n.* 7. chikowe.

Eyelash, *n.* 8. inkowe.

Pupil of eye, *n.* 8. imbone.

FABLE, *n.* 6. kalabi.

FACE, *n.* 4. bushu. To lie on the face, *v. i.* ku vhundama. To lay on the face, *v. t.* ku vhundamika.

FACT, kambo ka shinisha, kambo kenikeni.

FADE, TO, as grass on a hot day, *v. i.* ku suma. To f. as colours, *v. i.* ku kunkumuka. To f. in strength, *v. i.* ku ela; *e.g.* the old man is failing, mupami u le ela. The traveller does not fail, mwensu te edi.

FADED, *adj.* -kunkumushi.

FAECES, *n.* 3. *pl.* mazhi.

FAINT, TO, to become unconscious, *v. i.* ku difusa, ku suminina. To be faint with hunger, *v. i.* ku wizuka.

FAITH, *n.* 4. buvumino, kuvumina. These words are to be used for 'faith', in the sense of 'belief';

in the sense of 'trust', 'confidence in,' use *ku shoma*.

FAITHFUL, TO BE, trustworthy, *v. i.* *ku shomeka*.

FAITHFULLY, *adv.* *chakushomeka*.

FALL, TO, *v. i.* *ku wa*. To let fall, *v. i.* *ku wisha*. To f. off as feathers, *v. i.* *ku nyonkauka*. To f. short, *v. i.* *ku lela*. To f. off as leaves, or fruit, *v. i.* *ku tikumuka*, *ku pulumuka*. To be ready to fall, to be tottering, as a tree cut nearly through, *v. i.* *ku nengesela*. To f. backwards, *phr.* *ku wa insala busazhi*. To f. into the dust, so that when you rise dust cleaves to you, *phr.* *ku wa chibungululu*. To f. down from a height, *v. i.* *ku laka-tika*.

FAMILY, generation, *n.* 2. *muk-washi*; *n.* 3. *chilu*, *chizungu*. A person of our family, *mumbonyokwesu*; a p. of your f., *mumbonyokwenu*; a p. of their f., *mumbonyokwabo*. *e.g.* are they of one family? *Sa ba bantu mumbonyokwabo?* Yes, they are; *lit.* they are of one stomach (womb), *Eya, mba ifu diomwi*.

FAMINE, *n.* 8. *inzala*.

FAMISH, TO, to die of hunger, to be hungry, *phr.* *ku fwa inzala*.

FAMOUS, TO BE, *phr.* *ku ya impuwo*; *e.g.* his strength was famous, *i.e.* noised abroad, *insana shakwe sha ya impuwo*.

FAN, TO, to winnow, *v. i.* *ku seba*. To fan grain or anything by waving something over it, *v. i.* *ku pepaula*. To fan away flies, *v. i.* *ku hupaula*.

FAN, *n.* 7. *chipepauzho*.

FANG, of tooth, *n.* 2. *muzanda*; of snake, *n.* 3. *dino dia nsoka*.

FAR, TO BE, *v. i.* *ku sakana*. To be f., long, *v. i.* *ku lampa*. To be very f., *v. i.* *ku lampisha*; *adv.* *kulale*.

FAR OFF, *adj.* *-sakene*; *e.g.* a far-off, distant country, *chishi chisakene*.

FAREWELL. See *Adieu*.

FARM, *n.* 2. *munda*.

FAST, TO BE, *v. i.* *ku kwatila*; *e.g.* the pole is fast, firm, *chisamo cha kwatila*.

adj. *-kwatile*.

FAST, TO, to abstain from food, *phr.* *ku dilesha ku kudya*, *ku diima shidyo*. To break one's fast, *phr.* *ku disuka*, *ku lapula mate*.

FASTEN, TO, to tie, *v. i.* *ku anga*. To f. eyes upon, gaze intently at, *v. i.* *ku tunamina*.

FASTENING, for door, *n.* 2. *mwinzho*.

FAT, *n.* 3. *pl.* *mafuta*.

The *sing.* *ifuta*, is used in a special sense; *e.g.* I have not even a little fat, *Ni na ifuta budio*. Particles of fat swimming on top of a liquid, *n.* 3. *pl.* *manyinyezhi*. Oil or liquid fat, *n.* 2. *mungwimba*. A lump of hard fat, suet, *n.* 7. *chisuzo*. A receptacle for fat, *n.* 8. *impau*. F. surrounding intestines, *n.* 7. *chizhingabula*. To fizz as boiling fat, *v. i.* *ku chuchoma*. To anoint a dead person with fat, *phr.* *ku shoba mufu mafuta*. The fat congeals, *mafuta a dianga*, or, *a angana*.

adj. *-inu*; *e.g.* a fat person, *mutu mwinu*. A fat beast, *ing'ombe injinu*.

FATAL, a fatal sickness, accident, or other deadly thing, *n.* 7. *chifo*.

FATHER can only be expressed united with a pronoun. Thus: My father, *Tata* (in address, *Ta*). Thy father, *uso*; thy fathers, *bauso*. His father, *ushe*; his fathers, *baushe*. Our father, *ushesu*, or, *tatesu*; our fathers, *baushesu*. Your father, *ushenu*; your fathers, *baushenu*. Their father, *ushabo*; their fathers, *baushabo*.

FATHER-IN-LAW. My father-in-law, *mukwangu*; thy father-in-law, *mukwako*; his father-in-law, *mukwakwe*; our father-in-law, *mukwesu* (*mukwa esu*); your father-in-law, *mukwenu*

- (mukwa enu); their father-in-law, mukwābo (mukwa abo).
FATIGUE, *n.* 5. kubomba; *n.* 3. *pl.* makatalo.
FATNESS, *n.* 4. bwinu.
FATTEN, **TO**, *v. t.* ku inya.
FAULT, *n.* 2. mulandu.
FAVOURITE, child or wife, *n.* 1a. nakufunwa.
FEAR, **TO**, *v. i.* ku tia.
FEAR, *n.* 5. kutia. Fear or dread, as in approaching a superior, *n.* 3. *pl.* mampuba.
FEARFUL, **TO BE**, terrible, *v. i.* ku tika.
FEAST, *n.* 3. ipobwe. A wedding f., *n.* 3. *pl.* madianshima. A funeral f., *n.* 3. *pl.* madidila. A beer-drinking, *n.* 3. ikubi.
FEAST, **TO**, *v. i.* ku pobola. To meet for drinking beer, *v. i.* ku senga.
FEATHER, *n.* 3. ipepe. Tuft of f. on bird's head, *n.* 6. kala; *pl.* twala. Downy feathers, as on young chicken, *n.* 7. chintyombwe. Feathers on arrow, *n.* 8. intangwa. Long tail feather, *n.* 2. munimba.
FEED, **TO**, *v. t.* ku lola, ku sanina.
FEEL, **TO**, *v. i.* & *t.* ku telela.
FEELING, *n.* 5. kutelela.
FEIGN, **TO**, *v. i.* ku chenga.
FELL, **TO**, trees, *v. t.* ku tema.
FELLOW, an equal, friend; my, mulongwangu, &c.

There is a series of suffixes which answer to our word *fellow* in such words as *fellow man*. These are: My, -ma; thy, -noko; his, -nina; our, -nokwesu; your, -nokwenu; their, -nokwabo.

Examples:—

My fellow initiate, musama; thy f. i., musanoko; his f. i., musanina; our f. i., musanokwesu; your f. i., musanokwenu; their f. i., musanokwabo. My fellow initiates, basama; thy f. i., basanoko; his f. i., basanina; our f. i., basanokwesu; your f. i., basanokwenu; their f. i., basanokwabo.

Other words used in the same way are:

- mufushima, my fellow blacksmith.
 mukashima, my fellow wife; used by the wives of a polygamist.
 mulutima, my fellow missionary, my colleague.
 muntuma, my fellow man.
 mupenshima, my fellow sufferer; used by people who have been through some difficulty together.
 mutwashima, one who is married into the same family as myself—my brother-in-law, my sister-in-law.
 muweshima, my fellow hunter.
 mushashima, my fellow parent, used by people who are connected by the marriage of their children.
 mushichema, my fellow slave.
 mwenzuma, my fellow traveller.

FEMALE, *adj.* -shashi, -tumbe.

FENCE, *n.* 9. lunkolo, luba. An inner fence of reeds, &c., *n.* 7. chimpinda. A place thus fenced off, *n.* 7. chilwa. A fence for a chief, *n.* 3. idinga.

FERMENT, **TO**, *v. i.* ku yuoma.

FERMENT, malt, *n.* 4. bumena. Applied also to yeast.

Bumena is used by the natives in making beer. It is made from grain by soaking until it sprouts. It is then put aside to dry, and is then boiled up with the beer.

FERRY, crossing-place, *n.* 3. ilando.

FERRY, **TO**, to take across a river, *v. t.* ku landusha.

FERRYMAN, *n.* 1. mulandushi.

FERTILE, **TO BE**, *v. i.* ku ina.

FETCH, **TO**, *v. t.* ku leta. To come to receive anything, *v. t.* ku londa.

FETTER, for feet and hands, *n.* 7. chidiba; for the neck, *n.* 8. inkabo, impangati.

FEVER, ague, *n.* 2. mwanza. To have ague, ku shangama mwanza.

FEW, *adj.* -ongeana; *e.g.* a few people, bantu bongeana.

FICKLE, changeable, *v. i.* ku sanduka.

FIELD, cultivated land, *n.* 2. munda; *pl.* miunda. A deserted f., *n.* 3. itongo. A f. where the grain has been gathered, the stalks left standing, *n.* 7. ohikuba. A f. of ground-nuts, *n.* 7. chinyemo. A small f., garden, *n.* 7. chikuti. A f. cultivated three years in succession, and then left fallow, *n.* 7. chilala. A f. hoed up in dry season before spring, *n.* 4. bukunku. A f. partly prepared at end of wet season, *n.* 4. bushinde. To go to make new fields, *v. t.* ku panda.

FIERCE, *adj.* -kadi.

FIERCENESS, *n.* 4. bukadi.

FIFTEEN, *num.* ikumi diomwi o mu ntesha shosanwe.

FIFTH, *num.* -sanu, prefixed by gen. parts.

FIFTY, *num.* makumi osanwe.

FIG, wild, *n.* 8. inkuzu.

FIGHT, TO, *v. i.* ku lwa. To f. for, *v. t.* ku lwila. To f. against, *v. t.* ku lwisha. To f. together, *v. t.* ku lwana.

FIG-TREE, wild, *n.* 4. bukuzu.

FIGURE, image, picture, parable, *n.* 7. chikozhano.

FILE, *n.* 3. ibeleko.

FILE, TO, to f. teeth, *v. t.* ku pepenyeka. To walk in single f., *phr.* ku enda mulongo.

FILL, TO, *v. t.* ku susha. To fill up a grave or hole, *v. t.* ku vukaila.

FILTH, *n.* 3. itomba.

FILTHILY, *adv.* ohetomba.

FIN, side f. of fish, *n.* 3. itende; f. on back of fish, *n.* 9. longo; *pl.* ingongo; longololo, *pl.* ingololo.

FINAL, TO BE, *v. i.* ku mana.

FIND, TO, *v. t.* ku yana.

FINE, TO BE, *v. i.* ku bota, ku ebeka.

FINE, TO, *v. t.* ku landa. To impose a fine for, *v. t.* ku landila; *e.g.* I fine you for your laziness, Nda ku landila a bukata bwako. Of a lot of people paying one man's fine, *v. t.* ku enga. To pay a fine for somebody, *v. t.* ku didila.

FINGER, *n.* 2. munwe. Names given to fingers and thumb by children: (1) Little finger, kantengeza; they say, Kantengeza, kantengeza banako badi bongai? (2) namunwemunwe; (3) shimulalakati; (4) nangan-damuleza; (5) ehikombokomboka.

FINGER-NAIL, *n.* 9a. lwala.

FINGER-RING, *n.* 8. inwenwe.

FINISH, TO, *v. t.* ku mana.

FINK, *n.* 4. busokoshi.

FIRE, *n.* 2. mudilo. Flame of f., *n.* 3. ibangabanga. Firebrand, *n.* 8. insama. Hot earth under the fire, *n.* 3. ifukusi. Big fire in cattle kraal, *n.* 2. mukwashi. Fireplace, *n.* 7. chiko. To set on fire, *v. t.* ku tenta. To replenish a fire, *v. t.* ku sesela. To beat out a fire, *v. t.* ku hupaula. To produce fire by friction, *v. t.* ku pika.

FIREFLY, *n.* 6. kamweshimweshi.

FIREWOOD, *n.* 9. lukuni; *pl.* inkuni. A log of f., lukuni. A bundle of f., *n.* 7. chile. To gather f., *v. t.* ku chaba.

FIRM, TO BE, of a stick, &c., *v. i.* ku kwatila. To be firm, tough, hard, strong, of a person, *v. i.* ku kōla, ku zuma.

FIRST, *adj.* -tanzhi; *n.* 9. lutan-zhi; *e.g.* the first person, muntu mutanzhi; the first child, first-born, mwana mutanzhi.

FIRST, TO BE, *v. i.* ku tanguna.

FISH, *n.* 8. inswi. A bundle of fresh f., *n.* 3. ikoka; ditto, of dried f., *n.* 7. chikata. Fish-spear, *n.* 2. mumba; *pl.* miumba. Fish-hook, *n.* 6. kalobo; *n.* 3. iwezhi; *n.* 8. impūte. Bait for fish, *n.* 4. bupo. Fishing-net, *n.* 9. lutele, luyaba. Traps for fish, *n.* 3. izhizhi, ivhumbo; *n.* 9. lushiko. A fish-basket, *n.* 7. ohizongo. A fish-string for threading, *n.* 2. moze. Poison put in river to kill fish, *n.* 1a. tinde; *n.* 6. kanyangalakata; *n.* 7. chiwezeze. Roe of fish,

n. 4. *buyi*. A midnight fishing,
n. 3. *ikuo*. A reed stockade
 stretched across a river for catch-
 ing fish, *n.* 9. *lwando*. To catch
 fish with hook, *v. t.* *ku loba*. To
 catch fish by trap, or net, *v. t.* *ku*
zela. To poison the river, *v. t.*
ku twila. To get a draught of
 fishes drawn to the bank, *v. t.* *ku*
fwika. To get fish, *v. t.* *ku*
cha; *e.g.* How many fish did you
 get? *Wa ya ku cha shongai*
inswi?

LIST OF FISHES.

Imbavu (kind of bream), *Chise-
 kele*, *Intungu*, *Kalongwe*, *Mu-
 lopwe*, *Mulumbu*, *Muzonzwe*,
Sechokochoko, *Mubondo* (bar-
 bel), *Shaluzuke*, or, *Shimbe-
 mbe*, *Shimulele*, *Inkungwe*,
Pata, *Izanzhi*.

FISHERMAN, *n.* 1. *muzezhi*.

FIST, *n.* 8. *imfunshi*.

FIT, TO BE, *v. i.* *ku ela*, *ku elela*;
e.g. these clothes fit me, *Shiko-
 belo sheshi s a njelela*.

FIVE, *num.* -*sanwe*; *e.g.* five fish,
inswi shosanwe.

FIX, TO, to f. spear-head in shaft by
 means of a glue made of root of
 the musese tree, *v. t.* *ku pomba*.

FIXED, *adj.* -*kwatile*.

FLAG, *n.* 8. *imbākani*.

FLAME, *n.* 3. *ibangabanga*.

FLAP, TO, as a bird f. wings, *v. t.*
ku ditikumuna.

FLAT, TO BE, *v. i.* *ku pampamana*.

FLAT, *adj.* -*pampamene*.

FLATTEN, TO, *v. t.* *ku pampamika*.

FLEA, *n.* 8. *injina*.

FLEE, TO, *v. i.* *ku tia*.

FLEETLY, *adv.* *chalubilo*.

FLEETNESS, *n.* 9. *lubilo*.

FLESH, *n.* 4. *buzane*.

FLOAT, TO, *v. i.* *ku ibauka*.

FLOOD, TO, *v. i.* *ku paya*; *e.g.* the
 river is full and floods, *lwenge*
lwe zula, *lwa paya*.

FLOOR, to stamp a f., *ku shimbila*.
 A threshing-floor, *n.* 9. *lubanza*.

FLOUR, *n.* 4. *bufu*.

FLOW, TO, *v. i.* *ku kunka*.

FLOWER, *n.* 9. *luluba*; *pl.* *induba*;

n. 3. *pl.* *malangalanga*. A
 cluster of flowers, *n.* 4. *buluba*.
 Female flower of maize, *boza*,
choza, *buzunde*.

FLY, TO, *v. i.* *ku uluka*. To fly
 very high, *v. i.* *ku zumuka*.

FLY, common, *n.* 8. *inzhi*. Cattle-
 fly, *n.* 8. *inzhimbwa*. A large
 biting f., *n.* 8. *impobe*. Sand-
 flies, *n.* 4. *bumpususu*; one
 single fly, *n.* 6. *kampususu*.
 Tsetse fly, *n.* 1*a.* *shiluka*; *pl.*
bashiluka. Of many tsetse, *n.* 9.
luka.

FLY-WHISK, made of an animal's
 tail, *n.* 2. *mwiko*.

FOG, mist, *n.* 1*a.* *shikunku*; *n.* 8.
ingubi.

FOLD, TO, *v. t.* *ku vhunga*. To f.
 the arms, *kudikumbata matashi*.
 To f. up as a folding-table, *v. t.*
ku shikaula. To f. over, hem,
v. t. *ku lundila*.

FOLLOW, TO, *v. t.* *ku chidila*. To
 f. spoor, *phr.* *ku tobela mikondo*.

FOLLY, *n.* 4. *budimbushi*.

FOOD, *n.* 7. *pl.* *shidyo*, *bidyo*,
shakudya. An article of food,
n. 7. *chidyo*. A small quantity
 of food, *n.* 6. *pl.* *tudyo*. Food
 for a journey, *n.* 4. *budilo*. Some-
 thing to give relish to food, *n.* 7.
chidisho.

FOOL, *n.* 1. *mudimbushi*. Other
 names given to a fool are, *namu-
 zhiwe*, *shikazwa*, *shikanzinse*.

FOOL, TO BE, *v. i.* *ku dimbuka*.

FOOLISH, *adj.* -*dimbushi*.

FOOLISHLY, *adv.* *chabudimbushi*.

FOOLISHNESS, *n.* 4. *budimbushi*.

FOOT, *n.* 3. *itende*; *n.* 7. *chi-
 fumba*. F. or paw of a cat-like
 animal, *n.* 7. *chituta*. F. or hoof,
n. 9. *lufumba*.

FOOTSTEP, -mark, *n.* 2. *mukondo*.
 Noise of footsteps when walking,
n. 2. *muchinchi*.

FOR, *prep.* Expressed in relative
 species of verb; *e.g.* to receive
 for somebody, *ku tambwila*. To
 come for, *ku zila*.

Conj. because, *ukuti*.

FORBEAR, TO, to f. to act, *v. i.* ku lekezha.
FORBID, TO, *v. t.* ku kasha. *See* Taboo.
FORCE, strength, *n.* 8. insana.
FORCIBLY, *adv.* chansana. To take things from one by force, *v. t.* ku anjila.
FORD, *n.* 3. ilando; *n.* 7. chito.
FOREARM, *n.* 2. mukono.
FOREHEAD, *n.* 8. inkumu.
FORELEG, *n.* 5. kulu; *pl.* mauulu.
FORENOON, early, *n.* 7. chikasa-dishi.
FORERUNNER, *n.* 1. musoloshi.
FOREST, *n.* 2. musanza. A dense f., *n.* 6. kasaka.
FORGE, place where blacksmith works, *n.* 8. insaka.
FORGET, TO, *v. t.* ku shinzuka, ku luba.
FORGIVE, TO, *v. t.* ku kwatila. He forgives him in mercy, wa mu kwatila luse.
FORGIVENESS, *n.* 5. kukwatila.
FORK, table f., *n.* 3. *for.* ifoko. Forked stick, *n.* 7. chanda; ditto, for tying slaves in, *n.* 8. impangati, inkabo.
FORM, TO, *v. t.* ku bumba. To form for somebody, *v. t.* ku bumbila. To f. carefully, nicely, *v. t.* ku bumbisha. To f. into a ball, *v. t.* ku bumba-bumba.
FORMERLY, *adv.* lutanzihi.
FORNICATE, TO, ku ba mwamu.
FORNICATION, *n.* 4. bwamu.
FORNICATOR, *n.* 1. mwamu.
FORSAKE, TO. *See* Abandon.
FORTUNATELY, *adv.* chesambwe.
FORTUNE, GOOD, *n.* 3. isambwe, *n.* 7. cholwe, choba.
FORTY, *num.* mukumi one.
FORWARD, *adv.* ambele, kumbele. Forward! forward! Imbele-mbele!
FOUND, TO, establish, *v. t.* ku lenga.
FOUNTAIN, *n.* 2. mwinzo.
FOUR, *num.* -ne; *e.g.* four things, shintu shone.
FOURTEEN, *num.* ikumi diomwi o mu ntesha shone.

FOURTH, *num.* -ne, prefixed by gen. parts.
FOWL, domestic, *n.* 8. inkuku.
FRAGMENT, broken piece of calabash, *n.* 6. kapapa; broken piece of spear-shaft, *n.* 7. chipipila.
FREE, TO, to f. a person by getting him off, or paying his fine, *v. t.* ku pasula. To be freed from one's fault, *v. i.* ku pasuka.
FREELY, *adv.* chabudio; *e.g.* I give you this freely, *i. e.* without payment, Nda ku pa chechi chabudio.
FREQUENTLY, *adv.* kanji.
FRIEND, my, *n.* 1. mulongwangu; thy, mulongwako; his, mulongwakwe.
FRIENDSHIP, *n.* 2. mulongo. To form a friendship, covenant, *phr.* ku tanga mulongo.
FRIGHTEN, TO, *v. t.* ku tizha.
FRINGE, *n.* 4. bwaya.
FROG, *n.* 1 *a.* bombwe; a small, *n.* 1 *a.* kabombwe; *pl.* ba-
FROM, *prep.* ku, kwa.
FRONT, *n.* 4. bushu. To go in front, ahead, *v. i.* ku solola. In front, *adv.* kumbele, ambele.
FROST, *n.* 7. chandwa.
FROTH, on milk or beer, *n.* 3. iovu.
FROWN, TO, *phr.* ku zHINGA tun-kusa, ku zHINGA twimba.
FROZEN, TO BE, *v. i.* ku andwa.
FRUIT, *n.* 2. muchelo. To bear fruit, ku ezha, ku ela. To gather, pluck, *v. t.* ku chela. To have almost ripe fruit, of a tree, *v. t.* ku olosha.

NAMES OF FRUITS.

All eaten by the people.

Iwi, Itu- (wild orange), Inkomona, Inghuma (of palm trees), Chongola, Intumbulwa, Ifumbo, Chingvubika, Isangu-sangu (snuff-boxes made of shell), Isansa (bunch of wild grapes; single fruit is called Musansa), Musompe, Ibungo, Itobo, Shikameba, Chibumbu, Shikisu, Ibumbu, Chibulan-shi, Chibwebwe, Isunka, Mushibi, Imbula, Inkuzu, Injenje, Chenjekotwe, Muntamba, Muyu.

FUGITIVE, *adj.* -loboshi.

FULL, TO BE, *v. i.* ku izula (*kwi-zula*). Of the moon, *v. i.* ku zhuka. To be brim full, *v. i.* ku fundidila. To be half full, *phr.* kudi musa. To be very full, of a river, *v. i.* ku pimba.

FUNNEL, basket-funnel of calabash churn, *n.* 4. busaka.

FUR, *n.* 4. boza.

FURROW, on forehead, *n.* 8. inkusa.

GAIN, TO, *v. t.* ku fua.

GALE, a strong wind, *n.* 3. ikunku, ipupululwa.

GALL, *n.* 8. indulwe; *n.* 2. mululwe.

GALL-BLADDER, *n.* 3. isubilo dia mululwe.

GALLOP, TO, of cattle and horses, *v. i.* ku kalata.

GAME, animals of chase, *n.* 1. munyama; *pl.* banyama. *See list under Animal.*

Names of games: *n.* 7. chisolo; *n.* 8. intela; *n.* 1 *a.* namuchechadi; *n.* 5. kushanga; *n.* 1 *a.* uchinemunemu; *n.* 6. kata; *n.* 1 *a.* shimunyeu, kafumbabombe-bombe; *n.* 5. kupwa; *n.* 4. bungo; *n.* 1 *a.* namuzungula.

GAME-PATH, *n.* 2. mukula, mulenga.

GAME-PIT, *n.* 2. mulambwe.

GAOL, prison, *n.* 8. *for* intelongo.

GAP, *n.* 2. musena.

GAPE, TO, to yawn, *phr.* ku dya mwao, ku fwa mwao. To gape, be open, of wound, &c., *v. i.* ku lakuka.

GAPING, *adj.* -lakushi.

GARDEN, *n.* 6. kaunda; *n.* 7. chikuti. A field, *n.* 2. munda. A large field or garden, *n.* 3. iunda.

The *pl.* maunda, used of forest where people go to gather fruit in time of famine.

GARDENER, *n.* 1. mudimi.

GARDEN HUT, erected for the season for use when watching gardens, *n.* 7. chitungu; *n.* 6. kaludi.

GARGLE, TO, *v. t.* ku disukulula.

GARMENT. *See Clothing.* An old garment, *n.* 2. mukula.

GARRULOUS, TO BE, *phr.* kudi chibwanta.

GARRULOUSNESS, *n.* 4. bwanta.

GARRULOUS PERSON, *n.* 1 *a.* chibwanta; *pl.* bachibwanta.

GASH, TO, *v. t.* ku nenga.

GASP, TO, to breathe with open mouth, *v. i.* ku fwekema.

GATE, *n.* 7. chitendele.

GATEWAY, of kraal, *n.* 2. mwatuzho. Poles to close g., placed vertically, *n.* 2. *pl.* mishinko; ditto, placed horizontally, *n.* 4. bumpingidi.

GATHER, TO, *v. t.* ku bunga, ku bungika, ku bunganya, ku kunga-kunga. To g. up dung into heaps, to g. weeds hoed up in field, *v. t.* ku bunga. To g. stones, &c., into a heap, *v. t.* ku lundika. To g. by raking, sweeping, *v. t.* ku pēla. To g. firewood, *v. t.* ku chaba. To g. people together, *v. t.* ku bungika, ku bunganya. To make a gathering in cloth, blanket, &c., *v. t.* ku funka. *V. i.* ku bungana, ku zoboloka.

GATHERING, assembly, *n.* 8. imbungano; *n.* 9. lubeta.

GATHERS, made in cloth, &c., *n.* 2. munkonya; *pl.* minkonya.

GENERATION, *n.* 2. musela.

GENIAL, TO BE, *phr.* kudi shibwanga.

GENIAL PERSON, *n.* 1 *a.* shibwanga.

GENIALITY, *n.* 4. bwanga.

GENITALS. *See under Body.*

Words beginning with Bu-denoting quality, status, are also used to express the genitals euphemistically. Thus:

Buchende, quality of a bull, genitals of a bull.

BukaIntu, feminine quality, genitals of a woman.

Bukazhi, female quality, genitals of female animal.

Bulombwana, quality of a man, genitals of a man.

GENTLY, *adv.* kabotu-kabotu.

GENUS, kind, *n.* 2. mukumo.

GET, TO, *v. t.* ku bwesa. To g. wealth, to gain, *v. t.* ku fua. To g. up, *v. i.* ku buka. To g. out of the way, *v. i.* ku sesuka.

GHOST, spirit of departed, *n.* 2. mushimo; *n.* 1 *a.* shikaswa, kanchinya.

These names are given to the spirits of the dead. They are believed to be in the power of the munganga and balozhi, who can send them to kill people. It is also said that if any living person, except he has medicine to protect him, sees one of these, he will die.

GHOST, HOLY, Mosa u Sweya.

GIANT, *n.* 1. mungwala. A very tall person is nicknamed a palm tree, kalala; a tall, stout person, a baobab, ibuso.

GIFT. *See* Present.

GILL, of fish, *n.* 3. ilakula.

GIRAFFE, *n.* 1. *a.* intutwa. Not found in Bwila, but the name is known.

GIRD, TO, *v. t.* ku shingusha; to be girded, *v. i.* ku shinguka. To g. oneself, ku dishingusha.

GIRDLE, *n.* 9. lutambo; *n.* 2. mwambo. Women's g. of beads, *n.* 8. insapo.

GIRL, before puberty, *n.* 1. mushimbi. A big girl, *n.* 7. chishimbi. A young girl, *n.* 6. kashimbi. At and after puberty, *n.* 1 *a.* kamwale.

GIRLHOOD, before puberty, *n.* 4. bushimbi; after puberty, *n.* 4. bumwale.

GIRLISH, GIRLISHLY, *adv.* chabushimbi, chakashimbi, chakamwale.

GIVE, TO, *v. t.* ku pa. To g. a present at close of a sale, *v. t.* ku shidikila. To g. a present, *phr.* ku pa mpasela. To g. one food left over in pot, *v. t.* ku pazha, ku kombya. To g. to one to take to another, *v. t.* ku tambikizha. To g., to offer, *v. t.* ku tambika.

GIZZARD, *n.* 8. imfunyungu, imfudi.

GLAD, TO BE, *v. i.* ku botelwa, ku tangala.

GLADDEN, TO, *v. t.* ku botesha, ku tangasha.

GLADLY, *adv.* chakubotelwa, chakutangala.

GLASS, *n.* 7. chimbone. Name applied to window or mirror.

GLEAN, TO, *v. t.* ku pupula.

GLITTER, TO, *v. i.* ku beka.

GLORIFY, TO, to praise, *v. t.* ku lumba, ku tembaula.

GLORY, brightness, cleanness, *n.* 4. busweyo. Honour, dignity, *n.* 4. bulemu.

GLOW-WORM, *n.* 6. kamweshimweshi.

GLUE, TO, *v. t.* ku pomba.

GLUTTON, *n.* 1 *a.* shindya.

GLUTTON, TO BE A, *phr.* kudi shindya.

GLUTTONY, *n.* 8. indya.

GNASH, TO, the teeth, *phr.* ku luma inkwino.

GNAW, TO, as a dog a bone, *v. t.* ku lukuta. As a rat a piece of wood, *v. t.* ku papumuna.

GNU, *n.* 1 *a.* munyumbwi; *pl.* bamunyumbwi; a small, young, kanga-munyumbwi.

GO, TO, *v. i.* ku ya. To go for, *v. t.* ku ila. To go out of a village in numbers, *v. i.* ku pupuma; *e.g.* they go out to a traveller, ba la pupumina mwenzu. To go one behind another, ku tunga mulongo, ku enda mulongo. To go stooping, as after game, *v. i.* ku benda. To go stealthily, as a cat, *v. i.* ku nanamba. To go quickly, *v. i.* ku fwamba, ku fwambana. To go down as a swelling, *v. i.* ku zhimbuluka. To go down as a flood, *v. i.* ku yosa, ku pompa. To go round in a circuit, *v. i.* ku zhinguluka. To go round, *v. i.* ku zhinguka. To go to bed hungry, *phr.* ku ona ayo; *v. i.* ku ihupika. To go out as fire, ku shiluka. To go about, *v. i.* ku endenda. To go aside, *v. i.* ku ambuka. To go out of sight, disappear, *v. i.* ku

petuka. To go ahead, *v. i.* ku solola.

GOAT, n. 8. impongo. Male goat, *n.* 1. mōngo.

GOBLET, n. 7. chinwino.

GOD, Leza. Other names given to the Supreme Being are :

Babulādiwila, the one who throws down for himself the imbula fruit.

Chilenga, the one who institutes customs, &c.

Ipaokubozha, the one who gives gifts and rots them.

Lubolekamasuko, the one who rots the masuko, a fruit which goes rotten in the rainy season.

Lubumba, the Creator.

Mangwe, the sender of so much water that there is no place left dry.

Muninde, the giver of thunder and much rain.

Mutalabala, the one who does what no other can do.

Namese, the rain-giver.

Shakemba, the rain-giver.

Ushatwakwe, that all things are his, and he can do as he wishes.

Ila ideas concerning God are of the vaguest description: it is very difficult to discover what they actually, apart from Christian teaching, think about God. From the names given above, which may be said to sum up the Ila theology, it is seen that Leza is closely identified with nature, but as Lubumba, the Creator, He is above nature, and as Chilenga He is regarded as the grand institutor of customs. So close is the connexion of God and Nature that rain is given the same name, Leza. Yet it is not plain that they regard rain and God as one and the same; but rather that, rain being considered as God's chiefest and best gift, it has come to pass that giver and gift have been given the same name; but the identification is in name only. That they are not

considered as one is shown by the people ascribing to God whatever they cannot understand. Thus of the lightning they say, 'God is angry,' and of a tree struck by lightning they say it is split by Leza. So of thunder, they say, 'God is hoeing deeply,' 'God is shaking His skins.'

The Baila seem to regard Leza as their own particular tribal God, and imagine that each nation has its own deity. They do pray to Him on occasion: prayers are also addressed to the Mizhimo, the ancestral spirits, the idea seeming to be that the Mizhimo act between God and man. God has little influence over their lives, none at all over their morals. The name Ushatwakwe indicates a more or less fatalistic belief, *i. e.* that God will do as He lists, apart from us: that we are in the hands of fate. In connexion with this idea there is the saying that when a person dies God has plucked His fruit, *i. e.* He has a right to do as He will with His own.

It is interesting to note that Leza is a widespread name for God in the centre of Africa. In the west the general name is Nyambi or Nzambi; in the east Mulungu. Between these there is a large number of languages which contain the name Leza, or some slight phonetic modification of it. Thus: Lesa in Lamba, Sodi, Luba, Bemba, Bisa; while Luba (Congo), Subia, Tonga, and Ila have Leza; and Karanga has Reja, and Mbunda, Redza. In Nyanja, where the word for God is Mulungu, Leza or Resa is found; according to Laws, uta-wa-leza, the rainbow, means bow of spirit, bow of God. (Cf. Ila, buta bwa Leza.) Rebman says Mwana wa Resa means the Rainbow.

GODHEAD, n. 4. buleza.

GOLD, n. 8. *for.* ingolida.

GOOD, TO BE, v. i. ku bota. Of a

road, *v. i.* ku salala. A good man, *phr.* muntu susu.

GOOD, *adj.* -botu; *e. g.* good fruit, michelo mibotu.

GOOD-BYE, TO SAY, *v. t.* ku lasha.

GOODNESS, *n.* 4. bubotu.

GOOSE, WILD, *n.* 1 *a.* nachisekwe.

GOSPEL, *n.* 3. *for.* Ivangele.

GOVERN, TO, *v. t.* ku endela.

GOVERNOR, *n.* 1. mwendeshi.

GRACE, mercy, *n.* 9. luse.

GRAIN, *n.* 3. *pl.* maila. Inyanti

grain, *n.* 3. *pl.* mansi. Kaffir corn, macheme, kolwe, matuba.

Maize, *n.* 3. *pl.* mapopwe. Late-grown maize, *n.* 1 *a.* namutompo.

A stack of maize, *n.* 8. inkungo;

n. 1 *a.* shikule. Grain-bins, *n.* 3.

isumpila; *n.* 4. butala; *n.* 7.

chumbwa. Sheath of maize, *n.* 3.

ikwelele. Ear of macheme, *n.* 3.

ikunka. Bare maize cob, *n.* 8.

inkoshi. Cob of maize without

sheath, *n.* 3. ipumbulu. Maize-

flower, *n.* 6. kalani; female ditto,

boza, choza, busunde. Plat-

form for storing grain or nuts,

n. 4. busanza. Grain first show-

ing above the ground, *n.* 4. bu-

songa. A single grain, *n.* 8. in-

seke. A small quantity of grain,

n. 9. lunga. To eat young maize,

v. t. ku soma. To stack up

maize, *phr.* ku anzhika inkungo.

To harvest *g.*, *v. t.* ku tebula.

To stamp corn, ku chokola, ku

polola, ku andaula, ku twa

(different stages). To take maize

off the cobs, *v. t.* ku bulula.

GRANDCHILD, my, *n.* 1. muzu-

kushangu; thy, muzukuzha-

ko; his, muzukuzhakwe, &c.

GRANDPARENT, *n.* 1 *a.* kaka,

nkambo.

GRAPES, wild, *n.* 2. musansa;

bunch of, *n.* 3. isansa.

GRASP, TO, with both hands, *v. t.*

ku fukatila. To *g.* firmly, *v. t.*

ku fukatisha. To cause to *g.*,

v. t. ku fukatizha.

GRASS, *n.* 4. bwizu. A kind of

grass used for mats, *n.* 2. museme;

another kind, *n.* 3. *pl.* manyan-

sha, manongwe. Thatching-

grass, *n.* 2. muntende. Used by

natives for thatching, *n.* 6. ka-

vhumbe, kalalatimba. Quitch-

grass, *n.* 9. loyo. Old dry un-

burnt grass, *n.* 7. chani. A kind

of running grass, *n.* 6. kaleba-

bodi. Young juicy grass, *n.* 2.

mwemvu. A kind of tall, rough

grass, *n.* 8. impolwe. A sharp,

three-edged grass, *n.* 1 *a.* nya-

mbaula. A kind of thin, tough

grass, very suitable for thatching,

n. 9. lusango. A very tough

grass, used to make rope, *n.* 4.

bunshinde. Grass by the side of

a river, *n.* 3. isale. A patch of

old dry grass, *n.* 7. chizu. Grass

seed, which adheres to clothing,

n. 8. insoki. To clear away grass,

v. t. ku sebula. A small bundle

of grass, *n.* 8. inkama. A large

bundle of grass, *n.* 2. mule.

GRASSHOPPER, *n.* 1 *a.* bimba; *n.* 8.

impaso.

GRAVE, *n.* 7. chilendi. Other

names given to *g.*, *n.* 7. chifwene,

chumbwe; *n.* 2. mulenda. A tree

planted by a grave, *n.* 3. ibwabwa.

A grove of trees planted around

a grave, *n.* 3. *pl.* mabwabwa.

GRATEFUL, TO BE, *v. i.* ku lumba.

GRATEFULLY, *adv.* chakulumba.

GRAVEL, *n.* 4. búbwebúbwe; *n.* 7.

chisokobwe.

GRAVY, *n.* 2. mushinza.

GRAY HAIR, *n.* 8. invhi.

GRAZE, TO, *v. t.* ku kupula; *v. i.*

ku kupuka. Of cattle, &c., *v. i.*

ku chela

GREAT, *adj.* -kando.

GREAT, TO BE, *v. i.* ku komena.

To be very great, big, *v. i.* ku ko-

menesha. To make great, *v. t.*

ku komezha.

GREATLY, *adv.* akándo. So greatly,

how greatly, *adv.* chanyabo.

GREED, GREEDINESS, *n.* 8. indya.

GREEN, colour, *n.* 3. itubuzhu.

GRIEF, sorrow, *n.* 4. búsu.

GRIEVE, TO, *v. i.* ku usa. To weep

for, *v. t.* ku didila. To *g.*, or be

sulky, because made to do some-

- thing against one's will, *v. i.* ku pisauka; *v. t.* ku pisausha.
- GRIND, TO, as knives, *v. t.* ku kwanga. As corn, tobacco, *v. t.* ku shila.
- GRINDSTONE, for knives, &c., *phr.* ibwe dia kukwanga. Upper stone for grinding corn, *n.* 8. impelwe. Another stone used in connexion with above, *n.* 8. ingvhula, imanzho.
- GROAN, TO, *v. i.* ku tongela, ku boba. The last dying groan of man or animal, *n.* 2. munkanga.
- GROPE, TO, to g. about in dark to find anything, *v. i.* ku ampasha. Of a blind man, *v. i.* ku ofwala.
- GROUND. *See* Earth.
- GROUND-NUT, *n.* 8. inyemo. Varieties, *n.* 8. impute, impumpu; *n.* 2. muninga.
- GROVE, around grave, *n.* 3. *pl.* mabwabwa.
- GROW, TO, as plants, vegetation, *v. i.* ku mena. As people, *v. i.* ku kula. To cause to grow, *v. t.* ku meneka, ku kuzha.
- GROWL, TO, *v. i.* ku huluma.
- GROWTH, of plants, *n.* 5. kumena. Of a child, *n.* 5. kukula.
- GRUB, found in maize-stalk, *n.* 1 *a.* ngongwa.
- GRUDGE, TO, to be grudging, unwilling in giving or working, *v. i.* ku nyonyonoka, ku nyonauka; *e. g.* He gives us food grudgingly, Wa tu nyonaukila. To cause to be grudging, unwilling, *v. t.* ku nyonausha; as when you make one work against his will.
- GRUMBLE TO, *v. i.* ku tongauka, ku sholauka. To speak aside in a grumbling way, *v. i.* ku vwiya.
- GRUMBLE, *n.* 8. intongo; *e. g.* stop your grumbles, a mu leke intongo shenu.
- GRUMBLER, *n.* 1 *a.* shintongo.
- GRUNT, TO, *v. i.* ku fwemba.
- GUARD, TO, *v. t.* ku dindila.
- GUESS, TO, as a riddle correctly, *v. t.* ku labukulula.
- GUEST, *n.* 2. mwenzu.
- GUIDE, TO, *v. t.* ku ensha.
- GUIDE, *n.* 1. mwenzhi, musolozhi.
- GUILE, *n.* 3. *pl.* mano.
- GUILTY, TO BE: to be found guilty after examination, *v. i.* ku zulwa. To find guilty, *v. t.* ku zula. To be ashamed because of guilt, *v. i.* ku fulaika; *e. g.* We are ashamed of our sin before God, Twa fulaika ambele dia Leza. To express 'to be guilty of so and so' one must say, he is guilty of murder—he has killed somebody, wa yaya muntu.
- GUINEA FOWL, *n.* 8. inkanga.
- GULLET, *n.* 2. mumino.
- GULP, TO, to swallow in a gulp, ku kukumwina, kungungumwina. To gulp down food without chewing it, *phr.* ku mina mukunku-mbele.
- GUM, of teeth, *n.* 7. chishishini; exuded from tree, *n.* 8. impompo.
- GUN, *n.* 8. intobolo; *n.* 3. itangula. Stock of, *n.* 3. itako. Wood at back of barrel, chisamo cha ntobolo. Sight of, *n.* 3. dinso. Trigger, *n.* 2. munono; *n.* 1 *a.* nalunkalamba. Barrel, *n.* 2. muludi. Hammer, *n.* 7. chipani. Nipple on which cap is put, *n.* 1 *a.* suko. Gun-cap, *n.* 8. intopisho.
- HABIT, custom, *n.* 7. chianza.
- HAEMATURIA, *n.* 3. ishingia.
- HAEMORRHAGE, blood, *n.* 4. buloa. To bleed at the nose, *v. i.* ku nokola.
- HAIL, *n.* 7. chivhulamabwe.
- HAIR, *n.* 3. isuso, masuso. Single hair, *n.* 8. insuki. Hair or wool or fur of animals, also body-hair of people, *n.* 4. boza. Hair, &c., on animals' back, which can be made to rise, mane, mwala, musukwe. Grey hair, *n.* 8. invhi. Bunch of hair left on head when rest is shaved off, *n.* 7. ohisumpa. Hair on abdomen, *n.* 2. mulalabungu. On pubes, in armpit, *n.* 3. *pl.* mazha. Rough, uncombed hair, *n.* 3. ikanka. Straight hair, such as European's,

n. 2. *pl.* miepo. A hairy person,
n. 1. mutundu. To dress hair,
v. t. ku sukula. To cut hair,
v. t. ku shiza.
 HAIRY PERSON, *n.* 1. mutundu;
n. 3. ikulabushiku.
 HALF, *n.* 3. *for.* Ihafo. Half or
 piece of broken spear, *n.* 7. chipi-
 pila. To be half full, kudi
 musa.
 HALLOW, TO, to choose, set apart,
v. t. ku sala. To honour, *v. t.*
 ku lemeka.
 HALO. When the people see a halo
 around the sun or moon they say,
 'To-day there is judgement above,'
 Usunu ndu lubeta kwizeulu.
 HALT, TO, to be lame, *v. i.* ku
 sunkuta. To stand or stop, *v. i.*
 ku shima.
 HAMMER, *n.* 8. inyundo; *n.* 7.
 chikoma.
 HAMMER, TO, *v. t.* ku kankamina.
 HAND, *n.* 3. itashi. Right hand,
n. 9. ludio. Left hand, *n.* 7.
 chimonswe. To grasp with both
 hands, *v. t.* ku fukatila, ku shi-
 katila. To hold out the hand to
 give, *v. t.* ku tambika; ditto to
 receive, *v. t.* ku tambula. A left-
 handed person, *n.* 1 *a.* Shichi-
 monswe.
 HANDLE, or sheath of knife, *n.* 7.
 chilalo. Of axe or pick, *n.* 2.
 mwini. Shaft of spear, *n.* 9.
 lusako. Handle of cup, *n.* 7.
 chikole. Of a door or tool, *n.* 7.
 chikwatilo; *n.* 3. *pl.* makwa-
 tilo. To come out (of handle),
v. i. ku kuka. To put in a handle,
v. t. ku kwika.
 HANG, TO, to h. up as on a nail,
v. t. ku manika, ku anzhika.
 To h. down or be suspended, *v. i.*
 ku lengelela. To h. or suspend,
v. t. ku lengeleza. To h. a
 chain round neck and under one
 arm, *v. t.* ku pakata. To h.
 clothes out to dry, *v. t.* ku
 sanika. To h. up carefully,
 well, *v. t.* ku anzhikisha. To h.
 up for somebody, *v. t.* ku anzhi-
 kila.

HAPPINESS, *n.* 7. cholwe, choba.
 HAPPY, TO BE, *phr.* kudi cholwe,
 kudi choba. To be made happy,
v. pass. ku longelwa. To make
 happy, *v. t.* ku longezha.
 HARD, TO BE, *v. i.* ku zuma. To
 make hard, *v. t.* ku sumya. A
 very hard thing, such as heart of
 mopani, *n.* 8. injelu.
 HARD, *adj.* -zumo. Very hard, dry,
adj. -kukutu. *e.g.* dry, hard
 meal, bufu buzumo. The meat is
 very hard, it is not cooked, buzane
 mbukukutu, bwina ku biswa.
 HARD MAN, as in bargaining, &c.,
n. 1. mukukutu.
 HARDNESS, *n.* 4. buzumo; extreme
 h., *n.* 4. bukukutu; *e.g.* this
 man is quite insensible, wezu
 muntu wa zuma bukukutu.
 HARE, *n.* 1 *a.* sulwe; a young,
 small, kanga-sulwe.
 HARM, TO, *v. t.* ku bisha, ku
 zonaula.
 HARMLESS, TO BE, *v. i.* ku bomba.
 Of an animal which does not
 spring upon you when wounded,
i.e. is easily killed, *v. i.* ku yayika.
 HARP, *n.* 8. *for.* inkalepa.
 HARSHLY, *adv.* chalusunsu.
 HARSH MAN, *n.* 1 *a.* shilusunsu.
 To be harsh, *phr.* kudi shilu-
 sunsu.
 HARSHNESS, *n.* 9. lusunsu.
 HARTEBEE, *n.* 1 *a.* konze; *pl.*
 bakonze. A small, young kanga-
 konze.
 HARVEST, TO, *v. t.* ku tebula. To
 reap, cut off the macheme, *v. t.*
 ku konka.
 HASTE, *n.* 9. lubilo. To make
 haste in going, *phr.* ku tola lu-
 bilo; ditto, in coming, *phr.* ku
 leta lubilo.
 HASTE, TO, to be in a hurry, *v. i.*
 ku binda. To hasten one, *v. t.*
 ku fwanzha, ku binzha. To
 make haste, travel quickly, *v. i.*
 ku bilana. To hasten, cause to
 travel quickly, *v. t.* ku bilanya.
 To make haste, *v. i.* ku fwam-
 pauka. To come or go or do
 quickly, *v. i.* ku sansauka.

HAT, *n.* 8. inkwane, imfusi.

HATCH, TO, to sit on eggs, *v. t.* ku kumba. To bring off eggs, *v. t.* ku konkwela.

HATE, TO, *v. t.* ku sula. To hate each other, *v. t.* ku sulana.

HATEFUL, TO BE, *v. i.* ku sudika.

HATEFUL, *adj.* -sudishi.

HAVE, TO, kudi kwete, kudi. See *chap. viii of Grammar.*

HAWK. See list under Bird.

HAZE, *n.* 1 *a.* shikunku.

HE, *pers. pro.* O, A, wa, &c. See *chap. v of Grammar.*

HEAD, *n.* 2. mutwi. Head of a class, party, &c., *n.* 1 *a.* shi-mutwi.

HEADACHE, *n.* 2. mwanza.

Phr. I have headache, Nda fwa mwanza, or, mutwi.

HEAD-DRESS. See Chignon.

HEAD-MAN, *n.* 1 *a.* Unkoshi; *pl.* bankoshi.

HEAL, TO, *v. t.* ku shidika, ku ponya; *v. i.* ku ola.

HEAP, of grass, clay, sticks, *n.* 2. mulwi. Rubbish-heap, *n.* 7. chitantala; a large ditto, *n.* 3. itantala. A heap of grass or rubbish, *n.* 3. ikuka. A big heap of earth or grass, *n.* 3. ilunda. Heap of firewood, *n.* 2. mwata. Heap of grain when divided into lots, *n.* 2. mwela.

HEAR, TO, *v. t.* ku telela. To hear clearly, plainly, *v. t.* ku telelisha.

HEART, *n.* 2. mozo; *pl.* miozo.

HEARTH, fireplace, *n.* 7. chiko.

HEAT, heat of sun, *n.* 9. lumwi. Great heat, h. of fever, *n.* 9. lungulu.

HEAT, TO, to warm, *v. t.* ku kasa-zha.

HEATHEN, *n.* 1. *for.* muhedene.

HEAVY, TO BE, *v. i.* ku lema. To load person heavily, *v. t.* ku lemena. To be heavy laden, *v. t.* ku lemenwa.

HEAVY, *adj.* -lemu,

HEEL, *n.* 7. chishindi.

HEIFER, one ready to calve, *n.* 8. inanga-bachende.

HEIGHT, *n.* 4. bulamfu. Height,

stature, *n.* 7. chimo; *e.g.* that person has no stature, *i.e.* he is short, Wezo muntu u ina chimo.

HEIR, *n.* 1. mudieshina.

HELP, TO, *v. t.* ku yovwa, ku vhuna.

HELPER, *n.* 1. muyovwi, muvhuni.

HEM, or seam, *n.* 2. muluko. To turn a hem, *v. t.* ku lundila.

HEMP, INDIAN, for smoking, *n.* 9. lubange. Pipe used for smoking, *n.* 8. inzwani.

HEN, *n.* 8. inseke.

HER. No difference is made between *him* and *her*. See *chap. v of Grammar.*

HERD, of cattle, &c., *n.* 4. butanga. Herd of game, *n.* 2. mufunzi. A large herd, *n.* 2. mundindi.

HERD, TO, *v. t.* ku embela. To herd for, *v. t.* ku embelela. To cause or help herd, *v. t.* ku embe-zha. To herd well, *v. t.* ku embelesha.

HERDSMAN, *n.* 1. mwembeshi.

HERE, mono, kono, ano.

HESITATE, TO, to delay, *v. i.* ku imoka.

HICCOUGH, *n.* 8. inshikila.

HICCOUGH, TO, *phr.* ku fwa inshikila.

HIDE, soft, *n.* 3. isalo. A dry hide, *n.* 7. chikanda.

HIDE, TO, *v. i.* ku zuba; *v. t.* ku zubika, ku seseka, ku sosaika. To hide a matter, *v. t.* ku zhimba, ku sosaika. To hide in grass through fear, *v. i.* ku bantazála.

HIGH, *adj.* -lamfu; high ground, *n.* 7. chuma.

HILL, *n.* 9 *a.* lupidi.

HILLOCK, *n.* 6. kapidi.

HIM, *pers. pro.* mu. See *chap. v of Grammar.*

HINDER, TO, *v. t.* ku kasba. To check, prevent, *v. t.* ku chinjila.

HIP, HIP JOINT, *n.* 6. kasolo.

HIPPOTAMUS, *n.* 1 *a.* chivhubwe.

HIS, *poss. pro.* kwe. Prefixed by *gen. parts.*

HISS, TO, of green firewood, *v. i.* ku shima. Of a snake, &c., *v. i.* ku foma.

HIT, TO, *v. t.* ku uma. To hit hard, *v. t.* ku umisha. To hit with a hammer, *v. t.* ku kankamina. To hit with a spear without piercing, *v. t.* ku funkunya.

HITHER, to this place, *adv.* kono.

HOE, n. 3. iamba. An unfinished hoe-head, *n.* 7. chibimbi. An old hoe, *n.* 7. chamba, chikuta.

HOE, TO, *v. t.* ku dima. To hoe a new field at end of rainy season, *v. t.* ku shinda. To hoe deeply, *v. t.* ku chinka.

HOLD, TO, *v. t.* ku kwata. To hold carefully in hands, *v. t.* ku tumbatila. To hold out hand to offer something, *v. t.* ku tambika. To hold for, *v. t.* ku kwatila.

HOLE, n. 3. idindi; *n.* 7. chidindi. Animals' burrow; *n.* 4. bwina. A very deep hole, pit, *n.* 6. kalambwe. Hole in wood, also wound, *n.* 7. chipolo. Hole in corn-bin for taking out grain, *n.* 8. inkwanto. Escape hole from bwina, *n.* 8. impo. Hole made in ground by rain, *n.* 3. idibila. Hole in river-bed where fish live, *n.* 3. isengo. Hole in a tree, *n.* 8. impako. Hole in ear for ear-ring, *n.* 4. bulumba. Old hole in ground, *n.* 7. chishe.

HOLINESS, n. 4. busweyo.

HOLLOW, TO, *v. t.* ku kolola.

HOLLOW, adj. -kolwelwe.

HOLY, TO BE, clean, free from dirt, *v. i.* ku sweya.

HOME, my h., in my place, mwangu. I am going home, *i. e.* to my people, Nda ya ku banaisha.

HOMESICK, TO BE, *v. i.* ku sukama.

HONEY, n. 4. bwichi, buchi, *n.* 1 a. kansama. To go seeking h., *v. i.* ku enza.

HONEY-BEE, n. 8. inzuki.

HONEY-COMB, full of honey, *n.* 8. impuma; without honey, *n.* 1 a. shipupuza.

HONEY-GUIDE, n. 1 a. Solwe. This bird calls travellers in the forest,

and if they follow, leads them to where the bees have a nest in a tree.

HONOUR, TO, *v. t.* ku lemeka.

HONOUR, dignity, n. 4. bulemu; esteem, *n.* 4. bulemeko.

HONOURABLE, TO BE, *v. i.* ku lemekeka.

HOOF, n. 9. lufumba.

HOOK, FISH-, n. 6. kalobo; *n.* 3. iwezhi; *n.* 8. impute.

HOOP, n. 2. mubalo.

HOP, TO, *phr.* ku enda sunkutile. As insect, *v. i.* ku sotaoka.

HOPE, TO, to trust, *v. i.* ku shoma.

HORN, n. 9 a. lwiya; *pl.* meya. Horn containing medicine, used as a charm, *n.* 9. lusengo. Horn fixed to skull, *n.* 7. chanza.

HORNET, n. 3. ingvhú; *pl.* mangvhú.

HORSE, n. 8. imbishi.

HOST, n. 1 a. shimenzo. Our host, shimenzo esu.

HOT, TO BE, *v. i.* ku pia. To be hot to taste, as pepper, *v. i.* ku banga-banga.

Phr. The sun is hot, lumwi lwa badisha.

HOOR, n. 1 a. for. Ora; *pl.* baora.

HOUSE, n. 8. ing'anda; *pl.* ing'anda and manda. House of unmarried men, umbalombwana. A very large house, *n.* 3. ianda. A house without a roof, *n.* 9. luampa. Old tumble-down house, *n.* 7. chanda. House with gable ends, *n.* 9. longo; *pl.* ingongo. Temporary house built in a field, *n.* 7. chitungu.

Processes in building.

To describe a circle in laying out a hut, *v. t.* ku fundulula.

The trench dug for the upright poles, *n.* 2. mwimbi.

The upright poles, *n.* 3. *pl.* mazhilo.

Doorway, *n.* 2. mudiango.

Threshold, *n.* 8. chikunguzho.

Piece of wood placed above doorway, *n.* 7. chikotamino, chilungamo.

Short poles stood on top of chikotamino, *n.* 4. bulebo.

Partition wall, *n.* 2. mōmbe.

Outside wall, *n.* 4. bwanda.
 Wattle used for binding, *n.* 9. lubalo, *pl.* imbalo.
 The lubalo put on top of wall to which roof-poles are tied, lubalo lwa chilongolongo.
 To put roof on, *v. t.* ku tungika.
 First poles of roof, *n.* 3. *pl.* matungisho.
 Poles put next, *n.* 3. *pl.* masondo.
 To put in masondo, *v. t.* ku somena.
 To cut roof-poles even, *v. t.* ku konkolola.
 Kind of basket-work made at the apex, into which masondo are pushed, *n.* 4. bunyoni.
 To thatch, *v. t.* ku vhumba.
 Pinnacle of grass put on top, *n.* 1 *a.* sonkoto.
 To put on first coat of clay, *v. t.* ku mata.
 To finish-off smearing, *v. t.* ku shingulula.
 How? *adv.* Buti? Kochani?
 HOW MANY? *adj.* -ongai? *e. g.* How many people? Bantu bongai?
 HOW OFTEN? *adv.* Kongai?
 HOWEVER, nevertheless, *conj.* niku-babobo.
 HUM, TO, as people, *v. i.* ku vhu-vhuta; of insects, *v. i.* ku ngoka.
 HUMAN NATURE, also virtue, *n.* 4. buntu.
 HUMBLE, TO BE, *v. i.* ku bomba.
 To abase, reduce, *v. t.* ku fwinsha, ku bonzha.
 HUMP, *n.* 8. intunda.
 HUMPBACK, *n.* 1 *a.* shintunda.
 HUNDRED, *n.* 2. mwanda.
 HUNGER, *n.* 8. inzala. Severe hunger, *n.* 9. lwizu.
 HUNGRILY, *adv.* chanzala.
 HUNGRY, TO BE, *phr.* ku fwa inzala. To be very hungry, *v. i.* ku lenguka, ku fwa lwizu. To be weak with hunger, *phr.* ku zhunza ku menso. To go to bed hungry, *phr.* ku ona ayo; *v. i.* ku ihupika; *phr.* ku divhunga, ku lenguka o mavhwi.
 HUNT, TO, *v. t.* ku weza, ku vwima.

HUNTER, *n.* 1. muwezhi, muvwimi.
 HURRIEDLY, *adv.* chalubilo, chakubinda.
 HURRY, TO, *v. t.* ku binzha. To hurry over work, doing it badly, *v. t.* ku fwanzha-fwanzha. To be in a hurry, pressed for time, *v. i.* ku binda, ku bindana. To be in a great hurry, *v. i.* ku bindanisha. To hurry each other, *v. t.* ku binzhanya.
 HURT, TO BE, *v. i.* ku chisa; *v. t.* ku chisha.
 HUSBAND, *n.* 1. mulumi.
 HUSH! Dinza! Tontola ne!
 HUT. See House.
 HYENA, *n.* 1 *a.* kabwenga; a small, young, kanga-kabwenga.
 HYMN, *n.* 9. lwimbo; *pl.* inyimbo.
 HYPOCRISY, *n.* 5. kupaupa.
 HYPOCRITE, *n.* 1 *a.* shikupaupa. To be a hypocrite, *phr.* ku upaupa menso.
 HYPOCRITICALLY, *adv.* chakupaupa.
 I, *pers. pro.* Ndi, Nda, *n.* &c. See *chap. v of Grammar.*
 IDLE PERSON, AN, *n.* 1. mukata, mutolo; *n.* 1 *a.* bololo; *pl.* babololo. Said of an idle person, 'In opening his mouth to eat, that is where his strength lies,' Mula-kumune ku kudya kwalo udi kwete insana.
 IDLENESS, *n.* 4. bukata.
 IDLY, *adv.* chabukata.
 IF, *conj.* ni ukuba. See *chap. x of Grammar.*
 ILL, bad, *adj.* -biabe.
 ILL, TO BE, *v. i.* ku sata; *phr.* kudi mulwazhi.
 IGNORANT, TO BE, not to know, *phr.* ku te zhi. Said of a child, ignorant or innocent, *n.* 7. chikunkū.
 IGNITE, TO, to light a fire, *v. t.* ku kunka.
 IGUANA, *n.* 1 *a.* bulwe; *pl.* babulwe.
 ILLEGITIMATE CHILD, *n.* 1. mwana omahuna.
 ILLUMINE, TO, to give light, *v. t.* ku

munika. As a firefly, intermittently, *v. i.* ku mweka-mweka.
IMAGE, *n.* 7. chikoshamo.
IMITATE, TO, *v. t.* ku idila; ku idisha, ku kobesha. To imitate each other, *v. t.* ku idilana. *e.g.* That person is not to be imitated, *Weso ta idishiwa.*
IMITATION, AN, *n.* 7. chikobesho.
IMITATOR, *n.* 1. mwidiishi.
IMPATIENT, TO BE, in the sense of short-tempered, *phr.* kudi shilutushi.
IMPATIENTLY, with short temper, *adv.* chalutushi.
IMPATIENT PERSON, short, quick-tempered, *n. i a.* shilutushi.
IMPEDIMENT, in speech, *n.* 6. kalenda.
IMPLORE, TO, *v. t.* ku pumpisha.
IMPORTUNATE, TO BE, of a person who returns again and again to ask for a thing, *v. i.* ku chinchila, ku chinda.
IMPOSSIBLE, TO BE. Use the cap. sp. with the negative; *e.g.* This thing is impossible, *i. e.* it is incapable of being done, *Cheshi ta chi chitiki.*
IMPOTENCE, *n.* 4. bombo.
IMPOTENT, an impotent person or animal, *n.* 1. mombo.
IMPRECATE, TO, *v. t.* ku tuka.
IMPRECATION, *n.* 3. *pl.* matushi.
IMPRESS, TO, to impress upon one's mind, *v. t.* ku pompomwena.
IMPROVE, TO, to make good, *v. t.* ku bosha. To i., get better in health, *v. i.* ku pona-pona.
IMPUDENCE, *n.* 6. kasapalasapala, iububu, kasankwesankwe, kamikami.
IMPUDENT PERSON, *n. i a.* shikasapalasapala, shikamikami, shikasankwesankwe, shiububu.
IMPUDENT, TO BE, *phr.* kudi shikasapalasapala, &c.
IMPURE, of water, *adj.* -hundaushi.
IN, *prep.* mu. On the uses, &c., of Mu, see *chap. x of Grammar.*
INACTIVE PERSON, AN, *n. i a.* shikanchimwa.

INCH, *n.* 8. *for.* inchi.
INCISION, in the skin, *n.* 4. bwannde.
INCLINE, TO, the person, bow, *v. i.* ku kotama. To i. or lean a pole, &c., *v. t.* ku selebeka; ditto, *v. i.* ku selebala.
INCREASE, TO, *v. i.* ku paka; *v. t.* ku pasha, ku vhusha.
INDENT, TO, as a tin vessel, *v. t.* ku fobola, ku tifula, ku tifwaula. To be indented, *v. i.* ku foboka, ku tifuka, ku tifauka.
INDENTABLE, TO BE, *v. i.* ku fobodika, ku foboleka, ku tifwau-dika.
INDUNA, *n.* 1 *a.* unkoshi. Way, custom, manner of, chinkoshi.
INERT, TO BE, strengthless, of drugs, *v. i.* ku sampuka.
INFANCY, *n.* 4. bucheche.
INFANT, *n.* 1. mucheche.
INFANTICIDE, to commit, *phr.* ku sowa mwana.
 This is a common custom among the Balumbu. Should a child be born feet foremost, it is immediately killed, either by burying it alive or in some other way. Such a child is called Chimpini. If a woman who has never menstruated bears a child it is also destroyed. It is called, mwana a ta selwa, or, mwana wa mfunahi.
INFECTIOUS, TO BE, *v. i.* ku zambukila.
INFIRM PERSON, aged, *n.* 1. mupami.
INFIRMITY, old age, *n.* 4. bupami.
INFLATE, TO, *v. t.* ku tukumuna; *v. i.* ku tukumuka.
INFORM, TO, to tell to, *v. t.* ku shimwina. To tell about, *v. t.* ku chechelela.
INHERIT, TO, *lit.* to eat the name, *phr.* ku dya izhina.
INHERITANCE, *n.* 3. izhina. That is, 'name,' so termed because when a person inherits another's property or position he takes the name of the deceased.
INHERITOR, *n.* 1. mudyeshina.
INITIATE, TO, to do a thing for the

first time, to establish a custom, *v. t.* **ku lenga**. To be initiated, *v. i.* **ku shinga**.

This word is applied to the initiation of youths into manhood. When boys reach puberty they are sent to a cattle outpost, or kraal, where they stay five or six days herding cattle. The initiation consists in the boys, one at a time, beating a bull, **ku uma muchende**. At the end of that time they are sent home, a feast is made, and the youngsters' teeth are knocked out, **ku banga meno**. This completes the initiation.

With regard to girls reaching puberty (**bakamwale**), a number of them leave their homes and gather in the forest around a munto tree; they clear a space and sleep there. When they are found there they are taken back to their villages and put into huts, or sometimes together into one hut; here they must stay a month or two, and all the time are instructed by the old women as to the duties of womanhood. Any girl who has given trouble may come in for a severe beating to knock the nonsense out of her, or she may be taken down to the river, put into the water, and almost throttled. During this time of seclusion the girls are allowed out only at night, and they must appear covered from head to foot; if otherwise, they may come in for a beating. At the end of the time a feast is made, and the girls are decked out in beads, &c. They are carried into the village on the backs of elders, and a dance is made for them, **ku zhanina bakamwale**. A good deal of immorality goes on during these initiation ceremonies.

INJURE, TO, *v. t.* **ku bisha**.

INK, *n.* 8. *for.* **inki**.

IN ORDER THAT, *conj.* **ati**.

INNOCENCE, childish, *n.* 4. **bushinshi**.

INQUIRE. *See* Enquire.

INSANE, TO BE, **kudi shikalalu**, **kudi mugabushi**.

INSANE PERSON, *n.* 1 *a.* **shikalalu**; *n.* 1. **mugabushi**.

INSANELY, *adv.* **chakalalu**.

INSANITY, *n.* 6. **kalalu**.

INSECT, *n.* 1. **mupuka**; *n.* 4. **bu-puka**.

LIST OF INSECTS.

See also ANT, BEETLE.

A kind of insect which bites and hangs on, *n.* 1 *a.* **chenje**.

Bee, **inzuki**, **kansama**.

Butterfly, **inkongolokwa**.

Firefly, **kamweshimweshi**.

Flies. *See* Fly.

Grub found in maize-stalk, **ngongwa**.

Hornet, **ingvhu**; *pl.* **mangvhu**.

Jigger, **iundu**.

Locust, **chikwikwi**, **chiute**, **shinchuta**, **inzhie**.

Mantis religiosa, **lulukwati**, **namutekamenzhi**.

Mosquito, **imwe**.

Moth, **ipempe**.

The mason wasp, **namuzhingididi**.

INSIDE, *adv.* **mukati**.

INSOLENT. *See* Impudent.

INSPECT, TO, *v. t.* **ku dingula**.

INSPIRATION, breathing, *n.* 5. **ku zozza**. To breathe upon something or somebody, *v. t.* **ku fudidizha**.

INSTAL, TO, *v. t.* **ku kadika**.

INSTANTLY, *adv.* **inzho-inzho**, **ndidiona**.

INSTEAD OF, *prep.* **ku busena bwa**.

INSTRUCT, TO, to teach, *v. t.* **ku iya**. To i. by giving advice, *v. t.* **ku bula**.

INSTRUCTOR, *n.* 1. **mwiyi**, **mubudi**.

INSURRECTION, to be rebellious, to refuse to obey commands, *v. i.* **ku papa**, **ku papala**. To turn against, *v. t.* **ku sandumukila**.

INTEND, TO, *v. i.* **ku hupula**.

INTENT, TO BE, upon work or eating, *v. i.* **ku fukalala**.

INTERCEDE, TO, to speak on behalf of, *v. t.* **ku ambidila**.

INTERPRET, TO, *v. t.* ku sandula, ku pindula.

INTERRUPT, TO, to break in when another is speaking, *phr.* ku mu njila mu kanwa. To stop one from speaking, *phr.* ku mu lesha ku amba.

INTESTINES, *n.* 4. bula; *pl.* mala. A large intestine, *n.* 3. ila.

INTO, *prep.* mu.

INTOXICATE, TO, *v. t.* ku kola. To be intoxicated, *v. pass.* ku kolwa.

INTRODUCE, TO, to make two people (or more) known to each other, *v. t.* ku lubulula, ku zhibanya.

INVENT, TO, *v. t.* ku lenga.

INVERT, TO, *v. t.* ku sandumuna.

INVITE, TO, *v. t.* ku tamba.

IRON, *n.* 7. chela; rough, unwrought iron, *n.* 4. butale; *n.* 6. katale. The word is applied to any metal. A large iron tool, *n.* 3. ibulo. A small piece of flat iron, *n.* 6. kanjenjema.

Prisoners' irons, *n.* 8. inshimbi.

Is. See *chap. viii of Grammar.*

ISLAND, *n.* 7. chilwa.

IT, *pers. pro.* See *chap. v of Grammar.*

ITCH, TO, *v. i.* ku baba, ku babwa; *e.g.* My body itches, Mubidi wangu wa baba. I itch, Nda babwa.

ITS, *poss. pro.* See *chap. v of Grammar.*

IVORY, bracelets made of, *n.* 8. inkaya.

JACKAL, *n.* 1 *a.* mwaba; *pl.* bamwaba.

JACKET, *n.* 3. *for.* ibaiki.

JAG, TO, to notch, *v. t.* ku lomaula. To be jagged, *v. i.* ku lomauka.

JANUARY, month of, kulumi.

JAW, lower, *n.* 2. mwezhi.

JEALOUSLY, *adv.* chabufwi.

JEALOUS PERSON, *n.* 1 *a.* shibufwi.

JEALOUSY, *n.* 4. bufwi; *n.* 7. chifwi; *n.* 3. ibivhwe.

JEHOVAH, *n.* 1 *a.* *for.* Jenova.

JEST, TO, *v. t.* ku sesha.

JEST, *n.* 3. *pl.* masesho.

JESTER, *n.* 1 *a.* shimasesho.

JOIN, TO, to meet, *v. i.* ku swangana; *v. t.* ku swanganya.

To j. end to end, *v. t.* ku lunga.

To j. side by side, *v. t.* ku yanyanya; *v. i.* ku yanyana.

JOINT, *n.* 3. ingo. Finger-joint, *n.* 8. inungo. Hip-joint, *n.* 6. kasolo. To break a reed at the joint, *v. t.* ku kombola, ku konona.

Joints of meat: hind-leg, mwendo wa bukomi; shoulder, mwendo wa chifunzhi, uwebesho; a cut through an animal, uchakati, chungu; breast (chief's portion), shinakaba, shinabwazwi.

JOKE, *n.* 3. *pl.* masesho.

JOKE, TO, *v. t.* ku sesha.

JOLT, TO, as a hammock, *v. t.* ku sempauzha; *v. i.* ku sempauka. To j. or shake from side to side, of hammock, *v. t.* ku zumbanya; *v. i.* ku zumbana.

JOURNEY, *n.* 2. mushinzo; *n.* 9 *a.* lwendo.

JOY, *n.* 5. kubotelwa, kutangala.

JOYFULLY, *adv.* chakubotelwa, chakutangala.

JUDGE, *n.* 1. mubeteshi.

JUDGE, TO, *v. t.* ku beteka. To j. on behalf of, *v. t.* ku betekela. To j. carefully, at length, *v. t.* ku betekisha.

JUDGEMENT, *n.* 9. lubeteko. Meeting for trying cases, *n.* 9. lubeta.

JUICE, of tree, fruit, *n.* 3. *pl.* menzhi.

JULY, month of, Kapukupuku, Kazhalakonze.

JUMP, TO, *v. i.* ku sotoka. To j. aside to escape a missile, *v. i.* ku lea. To j., be startled, when a gun is fired unexpectedly, *v. i.* ku tidimuka. To j. as locusts, *v. i.* ku sotaoka.

JUNE, month of, Chiteke-chabwila.

JUST, TO BE, *v. i.* ku lulama.

JUST, *adv.* Expressed by the verb kuvhwa, to come out; *e.g.* He has just arrived, Wa vhwa ku shika. He has just finished, Wa vhwa ku mana.

JUSTICE, *v.* 5. kululama.

JUSTLY, *adv.* chakubosha, chakululama.

KAFFIR CORN, *n.* 3. *pl.* macheme, matuba.

KEEP, TO, to preserve, save, *v. t.* ku zobola. To k. for somebody, *v. t.* ku zobwela. To k. out, *v. t.* ku shinka. To k. a law, *v. t.* ku kwata lubeta, ku bamba lubeta.

KEEPER, *n.* 1. muzobodi; a watcher, caretaker, *n.* 1. mudindishi.

KERNEL, of nut, *n.* 2. museke.

KETTLE, *n.* 8. *for.* inketele.

KEY, *n.* 7. *for.* chinotolo.

KICK, *n.* 2. mulenzhi, mulensha, mubambala.

KICK, TO, *phr.* ku diata milenzhi, ku sansa milenzhi.

KID, *n.* 6. kapongo, *n.* 1. mwana-mpongo.

KIDNAP, TO, *v. t.* ku fumpa.

KIDNAPPER, *n.* 1. mufumpi.

KIDNEY, *n.* 8. insa.

KILL, TO, *v. t.* ku yaya. To k. by throttling, *v. t.* ku shina. To k. a weak, helpless animal or person, *v. t.* ku saulula. To k. or crack lice, *v. t.* ku ponda. To k. insect by rubbing between fingers, *v. t.* ku shokota. To k. a fowl by twisting round its neck, *v. t.* ku nyongolola. To k. many game at a time, *v. t.* ku posaula; *v. i.* ku posauka. To be killed, *v. t.* ku yayiwa.

KIND, species, *n.* 2. mukumo. Animals of various kinds, banyama ba mikumo-mikumo.

KIND PERSON, *n.* 1 *a.* shimanga, shibwanga.

KINDLE, TO, a fire, *v. t.* ku kunka.

KINDLY, *adv.* chamanga, chabwanga.

KINDNESS, *n.* 4. bwanga, manga.

KING, *n.* 1. muoneki.

The Baila seem to have no idea of a king or kingdom; the term muoneki is derived from the verb ku oneka, to make sleep, *i. e.* to

give peace. It is not a widely used word, probably only lately coined by them.

KINGDOM, *n.* 4. buoneki; *n.* 2. *for.* mubuso.

KISS, TO, *v. t.* ku shonta. To k. each other, *v. t.* ku shontana.

KITCHEN, *n.* 7. chikilo.

KITTEN, *n.* 6. kakaze, kangakaze.

KLOOF, *n.* 2. mwako.

KNEAD, TO, dough, *v. t.* ku huba. To k. clay in making mortar, &c., *v. t.* ku shanyanga.

KNEE, *n.* 3. ivhwi.

KNEEL, TO, *v. i.* ku suntama, ku fukama. To k. down to, *v. t.* ku suntamina, ku fukamina.

KNIFE, *n.* 8. impoko. European knife, *n.* 8. *for.* intipa. Point of knife, *n.* 8. insonga. Handle or sheath, *n.* 7. chilalo.

KNOCK, TO, *v. t.* ku uma, ku kankamina. To k. at a door, *v. t.* ku uma-uma, ku konkomona. To k. each other, as knees, *v. t.* ku umana, ku dyonbengana. To k. against each other, *v. t.* ku umanya. To k. one's foot against a stone, *v. t.* ku difumpula. To k. or rap with knuckles, *phr.* ku uma chinkonya. To k. out teeth, *v. t.* ku banga.

KNOT, *n.* 7. chikoto. A small knot, *n.* 6. kakoto. A slip-knot, *n.* 4. bufwizhi. To tie a slip-knot, *v. t.* ku fwizika.

KNOW, TO, *v. t.* kwizhi, kwizhishi, ku zhiba. To k. each other, *v. t.* ku shibana. To make known, *v. t.* ku lezha, ku shibya.

KNOWLEDGE, *n.* 5. kwishiba.

KNOWN, TO BE, to be spread abroad, *v. i.* ku ibuka; *e. g.* The thing is known, is notorious, Ke buka kambo, ka ya impuwo.

KNUCKLE, *n.* 8. inungo, ingo shaminwe.

KRAAL, *n.* 7. chimpata.

KUDU, *n.* 1 *a.* namutentaula, muzulumatwi, shombololo. A.

- young, small, *kanga-namuten-taula*, &c.
- LABOUR, *n.* 2. *mudimo*, *n.* 2. *for.* *mubeleko*.
- LABOUR, TO, *v.t. for.* *ku beleka*, *phr.* *ku mana midimo*.
- LABOURER, *n.* 1. *for.* *mubeleki*.
- LACK, TO, *v.t.* *ku bula*, *ku budila*, *ku budisha*.
- LAD, *n.* 6. *kalombwana*.
- LADDER, *n.* 7. *chidisilo*.
- LADEN, TO BE, *v. pass.* *ku lemenwa*; *v.i.* *ku pakasha*.
- LADY, the wife of a chief, *n.* 1. *modi*, *pl.* *bodi*.
- LAKE, *n.* 3. *ishiba*.
- LAMB, *n.* 6. *kambelele*, *n.* 1. *mwana-mbelele*.
- LAME, TO BE, *v.i.* *ku sunkuta*; with fatigue, *v.i.* *ku babata*; to lame, *v.t.* *ku sunkusha*.
- LAMENESS, *n.* 5. *kusunkuta*.
- LAMP, *n.* 3. *for.* *ilampi*.
- LANCE, TO, an abscess, *v.t.* *ku anda*.
- LAND, ground, *n.* 8. *inshi*.
- LAND, TO, *v.i.* *ku landuka*, *v.t.* *ku landusha*.
- LANDING-PLACE, *n.* 3. *ilando*.
- LANGUAGE, *n.* 2. *mwambo*. Names of languages have the prefix *chi-*; e.g. *chikubu*, the l. of the Bakubu or Marotsi.
- LANGUID, TO BE, from weakness, *v.i.* *ku lengauka*.
- LANGUID, *adj.* -*lengaushi*.
- LAP, TO, *v.t.* *ku sabinta*.
- LARGE, TO BE, *v.i.* *ku komena*; to make l., *v.t.* *ku komezha*; to be very l., *v.i.* *ku komenesha*.
- LARGE, *adj.* -*kando*; e.g. a large thing, *chintu chikando*.
- LAST, last month, *phr.* *mwexhi owa ka ita*, or, *owa kudi ko*; last week, *phr.* *iviki dia ka ita*, or, *odia kudi ko*; last year, *n.* 2. *mwakadi*; the last child a woman will have, *n.* 8. *inkomba*.
- LATE, TO BE, *v.i.* *ku imoka*.
- LATHE, for turning ivory bracelets, *n.* 3. *ichezho*.
- LATHER, *n.* 3. *iovu*.
- LAUD, TO, *v.t.* *ku tembaula*.
- LAUGH, TO, *v.i.* *ku seka*; to laugh long, loud, *v.i.* *ku sekesha*.
- LAUGH, *n.* 5. *kuseka*.
- LAUNCH, TO, a boat into the water, *phr.* *ku chisha bwato ku lwenge*; to push off, *v.t.* *ku tonka*.
- LAW, *n.* 9. *lubeta*, *n.* 2. *mulasho*.
- LAWFUL, TO BE, *phr.* *kudi elele*.
- LAWSUIT, *n.* 2. *mulandu*.
- LAY, TO, to l. eggs, *phr.* *ku shala mai*; to l. a thing down, *v.t.* *ku oneka*, *ku onya*; to l. oneself down, *v.i.* *ku salama*, *ku pinuka*; to l. one thing across another, *v.t.* *ku chiamika*, *ku chika*; to l. any one down, *v.t.* *ku pinuna*; to l. by, save, *v.t.* *ku sobola*; to l. hold of, *v.t.* *ku kwata*.
- LAZILY, *adv.* *chabukata*.
- LAZINESS, *n.* 4. *bukata*.
- LAZY PERSON, *n.* 1. *mukata*, *bololo*, *mutolo*, *mulenga*. Called also in derision, *chikata*, *mulakumune*.
- LEAD, TO, *v.t.* *ku ensha*; to l. or command soldiers, *v.t.* *ku sungula*; to l. by going ahead, *v.i.* *ku solola*; to l. astray, *v.t.* *ku lengauza*.
- LEADER, *n.* 1. *mwenshi*, *musolozhi*; commander, *n.* 1. *musungudi*.
- LEAF, *n.* 3. *itovu*; edible leaf, *n.* 7. *chishu*; leaf of a book, *n.* 3. *ipepe*; dry, fallen leaf, *n.* 8. *inkwaya*; young leaf, *n.* 8. *indelema*; of reed or maize, *n.* 3. *pl.* *malekaleka*; to strip leaves off branch, *v.t.* *ku pulula*; shed leaves in autumn, *v.i.* *ku kunkumuka*; to sprout, of leaves, *v.i.* *ku sonsa*; to turn leaves over in book, *v.t.* *ku pepaula*.
- LEAK, TO, *v.i.* *ku swēka*; e.g. the house leaks, *v.i.* *ing'anda ya swēka*. The canoe leaks, *bwato bu la vhwa menzhi*.
- LEAN, TO BE, *v.i.* *ku koka*; to be lean, emaciated by sickness, *v.i.* *ku pupungana*.
- LEAN, *adj.* -*kofu*.
- LEAN, TO, *v.t.* *ku selebeka*, *ku*

- zeka**; to l. against, *v. i.* ku selebala; to l., of a person leaning against a tree, &c., *v. i.* ku zamina.
- LEANNESS**, *n.* 4. bukofu.
- LEAP, TO**, *v. i.* ku sotoka.
- LEARN, TO**, *v. i.* ku diiya, ku diya.
- LEARNER**, *n.* 1. mudiiyi.
- LEAVE, TO**, to depart, *v. i.* ku unka, ku zhimoka, ku fwisuka, ku fwisauka; to l. behind, *v. t.* ku shia; to l. a place after resting, *v. i.* ku sunduka; to l. off, *v. t.* ku leka, ku shikila.
- LEAVEN**, *n.* 4. bumena.
- LEAVENED, TO BE**, *v. i.* ku netuka; *e.g.* the bread is leavened, inshima ya netuka bumena.
- LEAVENED**, *adj.* -netushi.
- LEAVINGS**, as food in a pot, *n.* 3. *pl.* makalambia.
- LEECH**, *n.* 1. musundu, munsundu.
- LEES**, dregs, sediment, *n.* 4. buse.
- LEFT**, *n.* 7. chimonswe. Left hand, itashi dia chimonswe. The left side, lwiya lwa chimonswe.
- LEFT-HANDED PERSON**, *n.* 1*a.* shichimonswe.
- LEG**, *n.* 5. kulu; hind-leg of animal, *n.* 2. mwendo; fore-leg of animal, *n.* 5. kuboko.
- LEGLET**, *n.* 3. iseka, *n.* 3. ilanda; of women, *n.* 8. inyinga.
- LEND, TO**, to give a loan, *phr.* ku pa muta.
- LENGTH**, *n.* 4. bulamfu.
- LENGTHEN, TO**, *v. t.* ku lansha.
- LEOPARD**, *n.* 1*a.* shiluwe.
- LEPER**, *n.* 1*a.* shichinsenda.
- LEPROSY**, *n.* 7. chinsenda. Natives regard leprosy as being not contagious, but inherited. A leper is not allowed to eat the flesh of eland, zebra, bush-pig (chulube), or the barbel (mubondo), nor ipushi. They say that these things have leprosy; others say that the flesh of these is white and similar to leprosy, and if a leper eat them he will soon die.
- LESS, TO BECOME**, *v. i.* ku chea.
- LESSEN, TO**, *v. t.* ku chesha.
- LESSON**, reading, *n.* 7. chibalo.
- LEST**, *conj.* antela; *e.g.* You must not do so lest you die, U ta ku chita bodia antela u la fwa.
- LET**, *aux. a, na*; *e.g.* Let us go, A tu ende. Go ye, Na mu ye.
- LETTER**, *n.* 9*a.* lungwalo; of the alphabet, *n.* 3. *for.* iletele.
- LEVEL, TO**, *v. t.* ku bambasika; to l. for somebody, *v. t.* ku bambasikila; to be l., *v. i.* ku bambasala; the road is l., inzhila idi bambasele; to l. or smooth, *v. t.* ku ezhezha.
- LEWD PERSON**, *n.* 1*a.* shinyauwe.
- LEWDNESS**, *n.* 8. inyauwe.
- LIAR**, *n.* 1. mubeshi. One who promises but does not act, *n.* 1. mudibezhi.
- LIBERALLY**, *adv.* chakupēsha.
- LICK, TO**, *v. t.* ku miansha; to l. a dish, of a dog, *v. t.* ku pela, ku komba; to l. the lips in eating anything nice, *v. t.* ku dimiansha.
- LID**, *n.* 7. chivhunisho.
- LIE**, falsehood, *phr.* kambo ka kuba.
- LIE, TO**, to tell falsehoods, *v. i.* ku bea, ku pepesha; to l. down, *v. i.* ku ona, ku pinuka; to l. down, of animals, *v. i.* ku buta; to l. with head on arm, *v. i.* ku dishikila; to l. stretched out, *v. i.* landabala; to l. on belly, *v. i.* ku vhundama; to l. on back, *v. i.* ku salama; to l. in wait for, *v. t.* ku fumpa; to tell lies about somebody, *v. t.* ku besha.
- LIFE**, *n.* 4. bumi.
- LIFT, TO**, *v. t.* ku katula; to l. high, *v. t.* ku katulisha; to l. up the head, stand erect, *v. i.* ku kotamuka.
- LIGHT**, *n.* 2. mumoni.
- LIGHT, TO BE**, not heavy, *v. i.* ku uba.
- LIGHTEN, TO**, a load, *v. t.* ku ubya. Of lightning, *v. i.* ku laba; to show light, *v. t.* ku munika.
- LIGHTNING**, *n.* 9*a.* lulabo. It

- lightens, *Wa laba Lesa, wa kalala Lesa.* The tree is struck by lightning, *Isamo dia andwa Lesa.*
- LIKE, TO, *v. t. ku funa.*
- LIKE, TO BE, *v. t. ku kosha*; to be like each other, *v. i. ku koshana.*
- LIKE, *prep. okoya.*
- LIKEN, TO, *v. t. ku koshanya.*
- LIKENESS, image, picture, *n. 7. chikoshano.*
- LILY, WATER-, root of, *n. 8. imbe*; stem of, *n. 2. mudidima.*
- LIME, BIRD-, *n. 4. budimbo.*
- LIMP, TO, *v. i. ku sunkuta*; to limp with fatigue, *v. i. ku babata.*
- LINE, string, *n. 6. koshi.* A line stretched in a house upon which blankets, &c., are hung, *n. 2. mulenga.*
- LINE, TO, as a plank for sawing, *v. t. ku fundulula.*
- LION, *n. 1a. shumbwa.* Other names given to the lion are:—*Kapumpu, Shamangana, Shetwi, Shanza, Shanza-mukulu, Indavu, Mwanda-banyama.* Said of a lion:—*Ushumbwa u le onda inshi i la tongela,* When the lion travels the earth groans. *Kasokwe munsa, mashiku ya ba indavu,* In the daytime a patch of grass, at night he becomes a lion. *Intombola kamine ya minuka i dya muntu. Ka wanga mususula. Shababhula ba longwa kamamba.*
- LIP, *n. 2. mulomo*; to move lips without speaking, *v. i. ku lakauka, phr. ku tapasha mulomo, ku takolapakasha.*
- LISTEN, TO, *v. t. ku pupulala.*
- LITTLE, *adj. -shonto.* Expressed also in the diminutive prefixes, *ka-, tu-.*
- LIVE, TO, to live well, be well, *v. i. ku pona*; to be alive, *v. t. ku langa*; to live or reside, *v. i. ku kala.*
- LIVER, *n. 2. muni.*
- LIZARD, *n. 8. intombela, n. 1a. shikabwekatanzhi, shachikanka, bulube* (different varieties).
- LOAD, TO, to put a load on one's shoulder, *v. t. ku twika*; to load any one heavily, *v. t. ku lemena*; to support a load on shoulder by putting a stick under it and over the other shoulder, *v. t. ku dingadisha*; to load a canoe, *v. t. ku chisha*; to carry a big load, *v. t. ku kambika.*
- LOAD, carried on a stick upon the shoulder, *n. 2. mushiu.*
- LOAF, of bread, *n. 2. mukamu.*
- LOAN, *n. 2. muta.*
- LOATHE, TO, *v. t. ku sula.*
- LOCK, TO, *v. t. for. ku notela.*
- LOCUST, *n. 7. chikwikwi*; a large number, *n. 3. ikwikwi*; the voetganger, *n. 1a. shinchuta*; varieties, *n. 7. chiute, n. 8. inshie*; to appear, as locusts, *v. i. ku shintuka.*
- LODGE, a place for spending a night, *n. 7. chonzelo, n. 7. chidiokeshesho.*
- LODGE, TO, *v. i. ku onsa.*
- LOG, of wood, *n. 7. chisamo.*
- LOINS, *n. 4. bukome*; the waist, *n. 7. chibunu.*
- LOIN-CLOTH, *n. 2. mubinda.*
- LONG, *adj. -lamfu.*
- LONG, TO BE, *v. i. ku lampa*; to be very long, *v. i. ku lampisha*; to make long, *v. t. ku lanaha.*
- LONG AGO, *adv. kale-kale.*
- LONG, TO, to long for, *phr. ku fwa chiminamate.* I long to see him, *Nda fwa chiminamate ku mu bona.* To look at a thing longing for it, but not asking, *v. t. ku chendaula.* Of doing this, they say, *Menso, menso, nkumbidila, mulomo wa zowa*; Eyes, eyes, ask for me, the mouth is astonished (afraid).
- LOOK, TO, *v. t. ku langa, ku ebela*; to l. around intently and frequently, *v. i. ku chebauka*; to l. around, *v. i. ku chebuka*; to l. ahead intently, gaze, *v. i. ku tunama*; to l. out, expect people,

- v. t.* ku sompela; to l. into, as into a grain-bin, *v. t.* ku sondela; to l. upwards, *v. i.* ku dialala; to l. around upon people seated in circle, *v. i.* ku chenguluka.
- LOOKING-GLASS, *n.* 7. chimbone.
- LOOP, *n.* 4. bufwizu.
- LOOSE, TO, *v. t.* ku angulula; to loosen a pole by swaying it to and fro, *v. t.* ku sungunya, ku zunganya; to be loose, of a hoe-handle, &c., *v. i.* ku sunguna; to come loose of a cord or string, *v. i.* ku zenzela.
- LOP, TO, to cut branches off a tree, *v. t.* ku kunka.
- LOP-SIDED, of a muzhiu heavier at one end than the other, *n.* 7. chifulaila. *Phr.* Muzhiu wa lema lwiya, The load is heavy at the side.
- LORD, chief, *n.* 1. mwami.
- LORDLY, manner, custom of a lord, chami-chami.
- LORDSHIP, *n.* 4. bwini, bwami.
- LOSE, TO, to throw away, *v. t.* ku sowa. *Idiom:* ku swekelwa; *e.g.* I have lost my knife, *lit.* I am lost to my knife, Nda swekelwa impoko yangu. To throw away, waste, *v. t.* ku sowalla; to lose one's skill, *v. t.* ku bulula; to lose by dispersing things, *v. t.* ku umbulula.
- LOST, TO BE, *v. i.* ku sweka; to be lost by dispersion, *v. i.* ku umbuluka.
- LOT, to be a lot, *v. i.* ku vhula; an allotment, share, *n.* 7. chabilo; a lot or division of grain, *n.* 2. mwela.
- LOT, the only approach to throwing lots, except in the throwing of the bones in divining, seems to be in the children's game, chisolo, ku wala chisolo, ku dya chisolo.
- LOUDLY, TO TALK, *v. t.* ku ambi-sha.
- LOUSE, *n.* 8. injina, *n.* 6. kadunta.
- LOVABLE, TO BE, *v. i.* ku funika.
- LOVABLE, *adj.* -funishi.
- LOVE, *n.* 5. kufuna; mutual love, *n.* 5. kufunana.
- LOVER, one who loves, *n.* 1. mufuni.
- LOVINGLY, *adv.* chakufuna.
- LOW, *adv.* kunkudiko. He lives in a low place, *i. e.* not elevated, Wa kala ku kunkudiko.
- LOWER, TO, to let down, *v. t.* ku selusha.
- LUCK, good, *n.* 7. cholwe.
- LULL, TO, to sleep as a child, *v. t.* ku butika; to subside as wind, *v. i.* ku batamina.
- LUMP, of earth, &c., *n.* 3. ikomwe.
- LUMPY, TO BE, of mortar, &c., *phr.* kudi kwete makomwe.
- LUNACY, *n.* 6. kalalu.
- LUNATIC, *n.* 1 *a.* shikalalu.
- LUNG, *n.* 3. ifufwe.
- LURCH, suddenly, of a canoe, *v. i.* ku kunauka; to roll from side to side, of a canoe, *v. i.* ku tekana.
- LUST, sexual desire, *n.* 7. chisushi.
- LYING, *n.* 5. kubesa.
- MAD, TO BE, *v. i.* ku sondoka, *phr.* kuba shikalalu.
- MADDEN, TO, *v. t.* ku sondooha.
- MADMAN, *n.* 1. mukabushi, mugabushi; *n.* 1 *a.* shikalalu; *n.* 1. musondoshi.
- MADNESS, *n.* 6. kalalu; in dogs, *n.* 7. chilongwe.
- MAGGOT, in meat, *n.* 3. iumba.
- MAID, girl till puberty, *n.* 1. mushimbi; at and after puberty, *n.* 1 *a.* kamwale; old maid, unmarried woman, *n.* 1 *a.* nabutema.
- MAIL, post, *n.* 8. *for.* imoso.
- MAIM, TO, *v. t.* ku holofasha.
- MAIMED, TO BE, *v. i.* ku holofala.
- MAIMED PERSON, *n.* 1 *a.* chihole, *pl.* bachihole, *n.* 1 *a.* chianga.
- MAIZE, *n.* 3. *pl.* mapopwe.
- MAKE, TO, *v. t.* ku chita; to make over again, remake, *v. t.* ku chitulula; to help or cause to make, *v. t.* ku chisha; to make for, *v. t.* ku chitila; to be makeable, doable, *v. i.* ku chitika; to form, mould, *v. t.* ku bumba. Expressed also in the causative species. Thus: ku lutila, to be

angry; *ku lutisha*, to make angry, cause to be angry.

MAKER, *n.* 1. *muchiti*, *mubumbi*.

MALICE, *n.* 8. *inkole*.

MALICIOUSLY, *adv.* *chankole*.

MAN, person, *n.* 1. *muntu*; a male,

n. 1. *mulombwana*; a big man,

n. 3. *ilombwana*; a young man,

n. 1*a.* *kakubushi*, *ndumbana*.

A strong man, a bad man, manner or custom of a man, *chilombwana*.

MANE, *n.* 2. *mwala*, *musukwe*.

MANHOOD, *n.* 4. *bulombwana*.

MANNER, *n.* 7. *chidilo*.

MANNER, *n.* 7. *chianza*. Manner, custom of a person expressed by the prefix *chi-*. Thus: manner, way, custom of a chief, *chamichami*; of a woman, *chikaintu*.

MANTIS, *n.* 1*a.* *namutekamenshi*, *lulukwati*.

MANURE, dung, *mafumba*, *bufumba*.

MANY, *adj.* *-nji-nji*; *e.g.* many people, *bantu banjibanji*.

MARCH, TO, *ku enda*; to march up and down carrying spears as at funeral, *v. i. ku semba*.

MARK, TO, *v. t. ku lemba*; to mark tickets, *v. t. for. ku tikita*.

MARK, FOOT-, *n.* 2. *mukondo*.

MARKET, place for buying, *n.* 7. *chiudilo*.

MARRIAGE, *n.* 1*a.* *bwinga*, *n.* 9*a.* *lutwalo*. This girl is taken to her future husband's place by women: this is *ku kokola*, *mu-kaintu wa kokolwa*, the woman is taken thus; or they take her to the wedding, *ba mu leta ku bwinga*. The bridegroom gives presents to the bride's sisters, this is *ku fwenesha*. The marriage feast is, *madianshima*. *Ku sangana* indicates the custom of the bridegroom and bride partaking of food together, each handing a portion to the other; it signifies that henceforth they are to live and eat together. After the feast, the parents of the bride bring her presents, *ku mu*

sangila; the purpose of this is expressed by *shintu sha ku mulumbwila*. The bride is given a new name by her husband, *Ku udika*.

MARRIAGEABLE, TO BE, *v. i. ku twadika*.

MARROW, *n.* 4. *buseza*; a large quantity of, *n.* 3. *iseza*.

MARRY, TO, of the man, *v. t. ku twala*; of the woman, *ku twalwa*; of them both, *v. i. ku twalana*; to marry more than one wife, *v. t. ku adika*.

MARSH, *n.* 3. *isaba*, *n.* 2. *mulondo*.

MARVEL, TO, *v. pass. ku lwerwa*.

MARVEL, a wonderful thing, *n.* 3. *pl. malweza*.

MASH, a dish of nuts crushed up, seasoned with salt, cooked or not, *katongola*, *kayobe*. A mixture of mealies, beans and nuts cooked up together, *n.* 4. *budyodyo*.

MASS, a large quantity of anything, *n.* 7. *chuma*.

MASSACRE, TO, *v. t. ku pozaula*, *ku pozauzha*.

MASTER, *n.* 1. *mwini*. My—, *shimatwangangu*; *pl. ba-*. Thy—, *shimatwangako*; *pl. ba-*. His—, *shimatwangakwe*; *pl. ba-*. Our—, *shimatwangesu*; *pl. ba-*. Your—, *shimatwangenu*; *pl. ba-*. Their—, *shimatwangabo*; *pl. ba-*.

MASTICATE, TO, *v. t. ku tafuna*.

MAT, of grass, *n.* 2. *museme*; large mat made of impolwe grass, *n.* 3. *isasa*.

MATCHES, *n.* 3. *pl. for. mankisi*.

MATTED, or towzled hair, *n.* 3. *ikanka*.

MATTER, *pus*, *n.* 4. *bushila*; case, business, *n.* 3. *ikani*, *n.* 8. *inkani*. *Phr.* What's the matter with him? *Wa ba nzhi?*

MATRESS, *n.* 4. *bulo*.

MAY, month of, *Busangule*.

ME, *n, m.* See *chap. v of Grammar*. With me, even me, *Ame, amebo*.

MEAL, *n.* 4. *bufu*; coarse, *n.* 3. *pl. mandu*; fine, *n.* 4. *bulamu*.

MEALIES, *n.* 3. *pl.* mapopwe.

MEASURE, **TO**, *v. t.* ku eleka; to cause to measure, to measure with, *v. t.* ku elesha.

MEASURE, a rule, *n.* 7. chelesho.

MEAT, *n.* 4. buzane; meat boiled much, nice and soft, *n.* 8. inkanzo (eaten by elders only).

MEDIATE, **TO**, to speak on behalf of, *v. t.* ku ambidila.

MEDIATOR, *n.* 1. Mwambidizhi.

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Some kinds of native medicines.

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Chipezhabazhike. A short shrub the root of which is used in leprosy and syphilis. The root is pounded, wrapped in cloth, and soaked. The bundle is then applied to the sores.

Kabwengwe. Leaves and twigs of a small bush. They are crushed, soaked in water, and applied to the eye, when a snake has spat into it. The immediate result is a profuse watering of the eye, which relieves the pain and washes out the poison. It is also said to be applied to snake bites.

Kamankamala. The leaves or root of this shrub are chewed; said to be a cure in case of diarrhoea.

Mubondo. The dried head of this fish is crushed up and mixed with the fat of the same; this is said to be a cure for the disease Chibondo.

Mubumbu. Bark of this tree used as a cure for dysentery and diarrhoea. The bark is soaked in water which turns a red colour; the decoction, which is bitter to taste, is either drunk or cooked with porridge.

Mudyadya. The root of this shrub is cooked in beer or porridge; said to stimulate the appetite.

Mufufuma. From the root of this tree is made a decoction

which is supposed to cause children to grow big. The root is crushed and soaked, and the child is washed in the decoction and made also to drink some of it.

Mufwebabachazi. The root of this tree evidently contains a strong narcotic. The bark is taken and broken up, and natives say that if these are smoked in a pipe unconsciousness is quickly caused, death following. This is not an uncommon way of committing suicide.

Mululwe. Root of this tree used as a cure for leprosy or syphilis. Deep incisions are made in the root, which is then soaked in water; the decoction, which is bitter to taste, is taken either locally or used as a lotion.

Munto. The leaves of this tree are soaked or chewed and then placed on the head, in case of headache.

Mutongabofu. The root of this small shrub is soaked in water, and the decoction is drunk three or four days in succession by women in order to produce fertility.

Mwazhi. This is used in the ordeal by the Balumbu; it is said not to be found in Bwila, but brought from the Butonga. It is given to suspected witches, &c.: if they vomit, they are declared innocent; if they die, they are declared guilty.

Namudilakushobwa. A beetle. This is taken and rubbed on the gums of a child to facilitate the cutting of the teeth.

Ngombi. A shrub, the root of which is used as an emetic. The root is soaked in water, and the decoction taken internally.

MEEK, **TO BE**, *v. i.* ku bomba.

MEEKLY, *adv.* chakubomba.

MEET, **TO**, *v. i.* ku swangana, ku chinga; of strangers meeting, *v. i.* ku tintana; to meet, *v. t.* ku swanganya, ku chinsha;

to gather together, *v. i.* ku bungana, *v. t.* ku bunganya, ku bungika.

MEETING, *n.* 5. kubungana, kusoboloka; an assembly, *n.* 8. imbungano; a meeting of people for play, *n.* 2. musalo; a meeting, class of catechumens, *n.* 8. *for.* imputeo.

MEETING-PLACE, *n.* 7. chibunganino, chichinganino.

MELON, *n.* 3. itanga; the inside of, *n.* 4. bufunzo.

MELT, TO, *v. i.* ku ensunuka, *v. t.* ku ensunusha; to melt slightly, get soft, of a candle in the heat, &c., *v. i.* ku emuka.

MEND, TO, by sewing, *v. t.* ku sasa, ku sasidila; by patching, *v. t.* ku tumbika.

MENSTRUATE, TO, *v. i.* ku sea; for the first time, *v. i.* ku saluka.

MERCHANT, *n.* 1. musambazhi.

MERCIFULLY, *adv.* chaluse.

MERCY, *n.* 9. luse.

MERCIFUL PERSON, *n.* 1a. shiluse.

MERCILESS PERSON, *n.* 1. muzumumozo.

MESSAGE, *n.* 8. inkombe.

MESSANGER, *n.* 1a. chinkombwa, *n.* 1. mutumwa.

METAL, *n.* 7. chela.

MICTURATE, TO, *v. i.* ku suba.

MIDDAY, *adv.* akalendebwe.

MIDDLE, *adv.* akati, mukati. Middle, or half-way, inengangenaga; *e.g.* we arrived in the middle of the plain, twa shika anenganenga ebanda.

MIDNIGHT, *n.* 2. mulungashiku.

MIGRATE, TO, of game, *v. i.* ku zanta.

MILDEW, *n.* 8. invhundi.

MILK, fresh, *n.* 2. mukupa; sour, *n.* 3. *pl.* mabishi; curds, thick milk, *n.* 4. bwanda, *n.* 7. chanda; buttermilk, *n.* 3. *pl.* masuke.

MILK, TO, *v. t.* ku kama.

MILK-PAIL, *n.* 2. muleu.

MILK-WAY, THE, *n.* 8. mulalabungu.

MILLET, *n.* 3. *pl.* macheme, matuba.

MILLPEDE, *n.* 1a. shongolwe.

MILLSTONE, the upper, *n.* 8. impelwe; the lower, *n.* 3. ibwe, izhiwo.

MIMIC, TO, *v. t.* ku idila.

MINCE, TO, to cut meat into small pieces, ku kosaula shitudi; to mince very small pieces, ku kosaula bunengele.

MIND, intellect, *n.* 3. *pl.* mazesela.

MIND, TO CHANGE, *v. i.* ku sanduka.

MINE, *poss. pro.* -ngu, prefixed by gen. parts.; *e.g.* this thing is mine, chintu chechi nchi changu. There is also a series of pronoun (see *Grammar, chap. v*), such as chinakwangu, it is mine, used with all nouns of cl. 8, and so on.

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MINISTER, missionary, *n.* 1. *for.* muluti.

MINISTRY, office, status of minister, *n.* 4. *for.* buluti.

MIRE, *n.* 8. intimba.

MIRROR, *n.* 7. chimbone.

MISS, TO, an aim, *v. t.* ku isha; to miss or pass each other on road, *v. t.* ku ishanya.

MISSER, one who misses in shooting, *n.* 1. mufunka.

MIST, *n.* 1a. shikunku, *n.* 8. ingubi.

MISTAKE, TO, *v. i.* ku luba.

MISTRESS, wife of master, my, *n.* 1a. namatwangangu, &c.

MIX, TO, *v. t.* ku sanganya, ku vwela; to be mixed, *v. i.* ku sangana; of affairs mixed up, entangled, *v. i.* ku potana, *v. t.* ku potanya.

MIXED UP, *adj.* -sangene, -potene.

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- MISSER, one who misses in shooting, *n.* 1. mufunka.
- MIST, *n.* 1a. shikunku, *n.* 8. ingubi.
- MISTAKE, TO, *v. i.* ku luba.
- MISTRESS, wife of master, my, *n.* 1a. namatwangangu, &c.
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- MOAN, TO, *v. i.* ku tongela.
- MOCK, TO, *v. i.* ku sabula; to mock at, *v. t.* ku sabwila.

MOIST, *adj.* -teke; *e.g.* moist mealies, mapopwe mateke; a moist place, *n.* 2. mutamfu.

MOISTEN, **TO**, to sprinkle water, *v. t.* ku sansaila, ku sansa-dizha.

MOISTNESS, *n.* 2. mushu.

MOLE, *n.* 1*a.* shilufukwe.

MOMENT, a very small space of time, *n.* 6. kaindi.

MONDAY, *n.* 2. *for.* mushimbuluko.

MONEY, *n.* 3. *pl. for.* madi.

MONKEY, *n.* 1*a.* sokwe.

MONTH, *n.* 2. mwezhi.

Names of the months. Many of these names are given according to the season, and do not seem to be fixed.

January, Kulumi.

February, Kuyoba.

March, Itano (= Ita ano, 'pass here'; Koya, Pitahano).

April, Kukubwe.

May, Busangule.

June, Inkonaulamasanga, Fufula, Chiteke-cha-Bwila.

July, Kapukupuku, Kazhalakonzé.

August, Kasangabimbi.

September, Katu, Kavhumbi kashonto.

October, Ivhumbi ikando.

November, Mwenje, Shimwenje.

December, Kukazhi.

MOON, *n.* 2. mwezhi. The moon is full, mwezhi wa zhuka. Full moon is also called, chonancheche, because it rises when the children go to sleep. Moon in first quarter, mwezhi mwi-tuba. When it first appears, mwezhi u chidi mucheche. Of the moon on the wane, chonankando, because it appears when the elders go to sleep.

MOPANI, *n.* 2. mwani; a mopani forest, *n.* 4. bwani.

MORASS, swamp, *n.* 4. butinti.

MORNING, before sunrise, chifumofumo, shimbundu. After sunrise, chifumo.

MORNING STAR, *n.* 8. intānda.

MOROSE, **TO BE**, of a man keeping to himself, gloomy, *v. i.* ku ungumana, ku pokomana.

MORSEL, of bread, *n.* 2. mukusu; a small morsel, *n.* 6. kakusu.

MORTIFY, **TO**, *v. i.* ku chukuma.

MOSQUITO, *n.* 3. imwe, *pl.* mamwe.

MOTH, *n.* 3. ipempe.

MOTHER, found only connected with pronouns, thus:—

Bama, my mother (in address, Ma).

Banoko, thy mother.

Baina, his mother.

Banokwesu, our mother.

Banokwenu, your mother.

Banokwabo, their mother.

MOTHER-IN-LAW, same as father-in-law, *q. v.*

MOULD, **TO**, *v. t.* ku bumba; to mould bullets, *v. t.* ku salulula.

MOULD, for bullets, *n.* 8. intelo.

MOULDY, **TO BE**, as bread, *v. i.* ku vhundila.

MOULT, **TO**, of fowls, *v. i.* ku nyonkauka; of a snake, *v. i.* ku diubula.

MOUND, *n.* 7. chilundulundu; a smaller, *n.* 7. chilundu.

MOUNT, **TO**, *v. t.* ku diza; to cause, help mount, *v. t.* ku dizika.

MOUNTAIN, *n.* 3. ilundu.

MOURN, **TO**, *v. i.* ku dila; to mourn for, *v. t.* ku didila.

MOURNER, *n.* 1. mudizhi.

MOURNFULLY, sadly, *adv.* chabūsū.

MOUSE, *n.* 1*a.* shikoswe.

MOUSE-TRAP, *n.* 3. idiba.

MOUTH, outer part, lips, *n.* 2. mulomo; the cavity of the mouth, *n.* 6. kanwa; bill of pelican and stork, *n.* 9. luyaba.

MOVE, **TO**, to m. things out of the way, *v. t.* ku sesula; to shift things to a place near by, *v. t.* ku tantumuna; to m. one's residence near, *v. i.* ku zunka, ku panda; ditto, far, *v. i.* ku pola.

MOW, **TO**, *v. t.* ku chesa.

MUCH, *adj.* -nji-nji; *e.g.* much honey, buchi bunjibunji.

MUCUS, from nose, *n.* 3. *pl.* mami-na.

MULTIPLY, TO, *v.t.* ku vhusha, ku pasha.

MULTITUDE, of people, *n.* 2. mu-funsi.

MURDER, TO, *v.t.* ku yaya.

MURDERER, *n.* 1. muyayi.

MURMUR, TO, *v.i.* ku tonga; to grumble, complain, *v.i.* ku tongauka, ku sholauka.

MURMURING, *n.* 8. intongo.

MUSICAL INSTRUMENTS:—

Budimba. Formed of a number of wooden notes, fixed upon a board, above a number of calabashes of different sizes; played by means of a stick.

Impeta. Horn of reedbuck, puku, or pallah used as a trumpet.

Indandala. A small kind of drum played by beating with a stick.

Ingoma. Drum formed out of hollowed piece of wood, and a piece of skin stretched tightly over one end; played by striking with the hand.

Injua, insakalala. Consists of a tin upon a stick and containing a number of small stones or grain; this is used as a rattle by travellers when approaching a village, or in summoning their fellows to start.

Intimbwa. Consisting of one or two bows, upon a bowl. Used only by bakamwale at their initiation.

Ipōpa, maumwakodi. Large drum, played in pairs by men.

Kalumbu. A monochord across a bow, with a resonating calabash.

Kankobele. Consists of a number of metal notes upon a small basis of wood, and a calabash below; the notes are played with the fingers.

Mwandu. A stamping-block has a skin stretched tightly over the top; a reed is then nicely smoothed, stood upon the block,

and a person with a wet hand rubs his hand up and down the reed, producing a sound.

MUSCLE, of arm or leg or back, *n.* 1 *a.* shikamufume; of calf of leg, *n.* 2. mubondo.

MUSHROOM, *n.* 4. boa, *n.* 1 *a.* kambuambua.

MUST. The nearest to this is the verb kudi elele. Thus:—You must do this, Udi elele ku chita chechi. In the negative the imperative is used:—You must not do it, U ta ku chi chita.

MUSTACHE, *n.* 8. intomeno.

MUSTARD, *n.* 2. *for.* mustada.

MY, *poss. pro.* -ngu prefixed by gen. parts; *e.g.* my slave, mushike wangu.

NAIL, peg, *n.* 8. inembe; of finger or toe, *n.* 9 *a.* lwala.

NAKED, *adv.* chintanda. He goes naked, U le enda chintanda.

NAKEDNESS, *n.* 7. chintanda.

NAKED PERSON, *n.* 1 *a.* shichintanda.

NAME, *n.* 3. izhina. What is your name? Ndiweni izhina diako? To give a name to, *v.t.* ku udika; to name, *v.t.* ku banda; to call anybody by his old name, *v.t.* ku shokolola.

The latter word refers to the fact that a person will have more than one name during his life, first that given in infancy, and later others. To call a person by an old name is reckoned a fault, and the defaulter is supposed to become weak and thin by reason of it. A man is also prohibited from speaking his own name. He is not allowed to speak his wife's maiden name, but must give her a new one. He is also prohibited from speaking his father's, mother's, and sister-in-law's names. If a man is speaking with another having the same name as himself, he will not address him by name but will say, Musediangu, My namesake. If he has a child

named after its grandfather, he may not address it by name, but will say, *Musediata*, My father's namesake. And so on with other names. See *Ila-Eng. Voc.* under *Musedi*.

NAP, TO, to have a short sleep, *v. i.* *ku huluzha, ku hulula*.

NAPE, of neck, *n.* 2. *mukoshi*.

NARROW, TO, *v. i.* *ku shankana*.
The doorway is narrow, *mudi-ango udi shankene*.

NARROW, adj. -*shankene*.

NARROWNESS, *n.* 5. *kushankana*.

NATION, *n.* 7. *chishi*.

NAUSEA, *n.* 6. *kasese*; a person liable to nausea, *n. i a. skikasese*.

NAUSEATE, TO, *v. t.* *ku sesemya*.
My heart is nauseated, *Mozo wangu wa sesema*. I am nauseated, *Nda sesemwa*. The words are applied to a feeling of nausea caused by anything very nasty. It is also used, *fig.*, in a moral sense, of deep disgust at an unclean action.

NAVEL, *n.* 9. *lukombo*; a big, swollen *n.*, *umbilical hernia*, *ikombo*. Navel-cord, *ludila*.

NAY, *pe*.

NEAR, adv. *afwafwi, kufwafwi*; to draw near, approach, *v. i.* *ku sena*; to draw nearer, closer, *v. i.* *ku senenena*.

NEAR TO, prep. *afwafwi a, kufwafwi ku*.

NECK, *n.* 8. *inshingo*; nape of, *n.* 2. *mukoshi*.

NECKLACE, *n.* 8. *inkonde*, *n.* 6. *pl. tunyoni*, *n.* 7. *chinkonta*, *n.* 2. *munshambwa*.

NEED, TO, to lack, *v. t.* *ku bula*; to want, *v. t.* *ku kapula*.

NEEDLE, *n.* 6. *kasonde*, *n.* 8. *inyenda*, *n.* 8. *indonga* (*Lumbu*).

NEIGHBOUR, *n.* 1. My —, *mwenzuma*; *pl.* *bēnzuma*. Thy —, *mwenzhinoko*; *pl.* *bēnzhinoko*. His —, *mwenzhina*; *pl.* *bēnzhina*. Our —, *mwenzhinokwesu*; *pl.* *bēnzhinokwesu*. Your —, *mwenzhinokwenu*; *pl.* *bēnzhinokwenu*. Their —,

mwenzhinokwabo; *pl.* *bēnzhinokwabo*.

NEPHEW, niece, *n.* 1. *mwiwa*. My —, *mwiwangu*; *pl.* *bewabangu*. Thy —, *mwiwako*; *pl.* *bewabako*. His —, *mwiwakwe*; *pl.* *bewabakwe*, &c., &c.

NEST, of bird, *n.* 7. *chitanto*; of bees in tree, *n.* 7. *chibango*; of hen, *n.* 7. *chifukofuko*.

NET, *n.* 9. *lutele, luyaba*.

NETTLE, *n.* 6. *kalokananundwe*, *pl.* *tulotwananundwe*.

NEVERTHELESS, conj. *nikubabobo*.

NEW, adj. -*pia*; *e. g.* a new house, *ing'anda impia*.

NEW, TO MAKE, to renew, is expressed in the repetitive species of the verb; *e. g.* to renew a house, rebuild it, *ku zakulula*.

NEWS, *n.* 3. *pl. makani*. *Phr.* What's the news? *Kwa ambwanzhi*?

NEXT, say, which comes; *e. g.* next year, *mwaka u ziza* (or *mwaka umwi*).

NICE, n. 2. *muchanka*. The food is nice, *Tudyo tudi muchanka*.

NICELY, adv. *kabotu, chamuchanka*.

NIGGARD, n. 1. *mutuni, mutavhu*.

NIGHT, n. 4. *pl. mashiku*.

NINE, num. *ifuka*.

NINETEEN, num. *ikumi diomwi o mu ntesha shidi ifuka, ikumi odi twesha ifuka*.

NINETY, num. *makumi adi ifuka*.

NIPPLE, of breast, *n.* 6. *kanunkelo*; of gun, *n.* 1 *a. suko*.

NIT, egg of louse, *n.* 2. *muyi, pl. miyi*.

No, adv. *pe*.

NOD, TO, to assent by nodding the head, *v. i.* *ku guna*.

NOISE, TO MAKE A, *v. i.* *ku yoba, ku saba*.

NOISE, n. 5. *kusaba, kuyoba*; a great noise, *n.* 3. *izwanga*.

NOISE, TO ABROAD, v. t. *ku ibusha*. *Phr.* to be noised abroad, *ku ya impuwo*.

NONE, say, there is not a thing, *kwina chintu*.

NONSENSE. *Phr.* He speaks nonsense, U la amba o shi te o.

NOOSE, *n.* 4. bufwisu.

NORTH: this is expressed ambiguously. In the south they say, ku mbala, or ku bwila, *i.e.* towards the Mbala country, or towards the Bwila country.

NOSE, *n.* 3. inango. Bridge of, muombombo wenango. Inside cartilages of nose, *n.* 8. in-shonya.

NOSTRILS, *n.* 3. *pl.* manango.

NOT, *neg. aux.* ta, shi, &c.

NOTCH, TO, to cut a notch on a stick, *v. t.* ku lemba; to notch an ox's ear, *v. t.* ku anda.

NOTHING: *say,* there is not a thing, kwina chintu. What do you want? Nothing. U londa nahi? Kwina.

NOTIFY, TO, *v. t.* ku shibya.

NOTORIETY, *n.* 9. lwengu.

NOTORIOUS PERSON, *n.* 1a. shilwengu.

NOTORIOUSLY, *adv.* chalwengu.

NOTWITHSTANDING, *conj.* nikubabobo. The sentence must be rearranged; thus, I forgive you, notwithstanding your fault, Udi kwete kambo, nikubabobo nda ku kwatila luse.

NOURISH, TO, *v. t.* ku lela.

NOVEMBER, month of, Mwenje.

NOVICE, *n.* 1a. shikiya.

NOW, *adv.* inzho, ngonao.

NUMBER, *n.* 3. *pl. for.* inumbelo.

NUMBER, a small number of people, *n.* 8. inkamo; a great number, *n.* 3. *pl.* makamo, mufunzi.

NUMEROUS, TO BE, *v. i.* ku vhula.

NUT, GROUND-, *n.* 8. inyemo; varieties of, *n.* 8. impumpu, *n.* 8. impute, *n.* 2. muninga.

OAR, paddle, *n.* 8. inkashi.

OATH, TO TAKE AN, *v. i.* ku pinga.

OBEDIENTLY, *adv.* chakutelela.

OBEY, TO, *v. t.* ku telela.

OBJECT, TO, *v. i.* ku kaka.

OBLITERATE, TO, *v. t.* ku zhimin-ganya.

OBSERVE, TO, to see, *v. t.* ku bona;

to look attentively at, *v. t.* ku tunamina.

OBSTACLE, something in path jumped over, *n.* 7. chisotokwa; something gone round, *n.* 7. chishingulukwa.

OBSTINACY, *n.* 7. chinguni.

OBSTINATE PERSON, *n.* 1a. shichinguni.

OBSTRUCT, TO, *v. t.* ku chinjila.

OBTAIN, TO, as pay, *v. i.* ku hola; to reach to, *phr.* ku shika ku.

OCCASION, *n.* 7. chindi.

OCHRE, RED-, *n.* 7. chishila.

OCTOBER, month of, Ihumbiikando.

ODOUR, *n.* 2. munko; a pleasant odour, *n.* 4. bwema; body smell of people, *n.* 2. mumwe; odour of burning meat, *n.* 8. *pl.* shilo; odour, scent of a snake, *n.* 3. izambula; a putrid smell, *n.* 7. chikuno; smell of people, *n.* 7. chibesha. Banyama ba tu telela chibesha, The animals have our scent.

ODOROUS, TO BE, *v. i.* ku nunkika.

OFF, prep. a. Come off that stool, Ko vhwa a chuna checho.

OFF, TO TAKE, *v. t.* ku kusha; to take a pot off the fire, *v. t.* ku iyula, ku yula.

OFFEND, TO, *v. t.* ku lemazha.

OFFER, TO, *v. t.* ku tambika. To offer for, on behalf of, *v. t.* ku tambikizha. To offer payment doubting whether it will be accepted, *v. t.* ku somba. To offer a gift at grave of one's ancestors, *v. t.* ku paizha.

OFFERING, at graves, *n.* 7. chipaizho.

Offerings at graves are numerous. The things that may be offered are beer, maize, tobacco, impemba, mukangabishi, hemp, cloth, hoes, cups, ingonji, impande.

These are given in connexion with prayers; to pray at graves is ku paila, though not altogether confined to graves.

Thus when there is no rain the

people go to the grave of a chief, put beer or grain on the grave, and then pray, So-and-so give us rain, or water; *U tu pe leza*, or, *U tu pe menzhi*. If a person is sick the relatives go to the *musonzhi* about it; he tells them to pray, saying, the spirit wants beer, &c., *muzhimo u langa mukuku*. He may tell them to pray *ku mudiango*, at the door of the house (just inside), or *antumba*, *i.e.* in the house; then they make their offering there, and say: *Muntu wezu na a pone*; *twa komba*, *twa kambidila*; *a kudi ndiwe na a pone*, *i.e.* Let this person live, we pray; we salute by clapping, if it be thou let him live. Another occasion for offering is when a person has killed a beast in hunting. Cutting off four pieces, he throws one to the east, and says: *Uwe u muwe mbobu buzane*: You in the east, here is meat; then to the north, *Uwe u mwila*; then to the south, *Uwe u mubizhi*; then to the west, *Uwe u mumbo*. Having thus offered to the spirits in all directions, he kneels and claps, and then says: *Ozona ozona u mpe buzane*: To-morrow and to-morrow give me meat (his way of expressing thanks).

OFFERING-PLACE, *n.* 7. *chipaidilo*.

OFFSPRING, *n.* 1. *mwana*.

OFTEN, *adv.* *kanji*, *kanjikanji*.

OGLE, TO, to look with side-glances, *phr.* *ku langa machenchela*.

OIL, *n.* 2. *mungwimba*, *n.* 3. *pl. mafuta*.

OIL-CAN, *n.* 8. *impau*.

OLD, TO BE, of persons, *v.i.* *ku chembala*; of things, *v.i.* *ku lumpala*; to cause to be old, *v. t.* *ku chembasha*, *ku lumpazha*.

OLD, very, *adj.* *-kulukulu*.

OLD AGE, *n.* 4. *bupami*.

OLD PERSON, AN, *n.* 1. *muchele*;

mbele; of a feeble, old person, *n.* 1. *mapami*.

ON, *prep.* A, *Ezeulu a*. On! Let us on! *Tu yen!*

ONCE, *adv.* *komwi*; at once, *adv.* *inzho*.

ONE, *num.* *-mwi*; *indef. adj.* *-mwi*. As a numeral *-mwi* is prefixed by the particles *o*, *yo*, &c.; as an *indef. adj.* by *u*, *i*, &c.; *e.g.* *Muntu omwi*, one person; *muntu umwi*, one out of several people, one, other, certain one.

ONEONLY, *num.* *-mwina*; *e.g.* one person only, *muntu omwina*.

OPEN, TO, *v.t.* *ku yalula*; to o. a door for somebody, *v.t.* *ku yalwila*. The door is open, *Mudiango udi yalwilwe*; or, *Mudiango udi bukwashi*; or, *Udi bulashi*. To o. or lance an abscess, *v.t.* *ku anda*; to o. a bin, *v.t.* *ku matula*; to o. a box, bag, *v.t.* *ku shinkula*; to o. a book, pot, *v.t.* *ku hununa*, *ku hunukula*; to o. a gun, *v.t.* *ku lakula*; to o. wide a split in anything, *v.t.* *ku lakumuna*; to o. the mouth, *v.t.* *ku lakama*; to o. the mouth wide in eating, *v.t.* *ku laba*; to o. slightly, *v.t.* *ku mwenuna*; to be opened slightly, *v.i.* *ku mwenuka*; to o. the eyes, *v.t.* *ku tutulula*; to be o., of the eyes, *v.i.* *ku tutuluka*; to o. the hand, *v.t.* *ku fumbatula*; to o. the hand widely with fingers outspread, *v.t.* *ku sanana*; to be o., of the hand, *v.i.* *ku fumbatuka*; to o. up an animal, *v.t.* *ku talula*.

OPEN, *adj.* *-hunukile*, *-lakeme*, *-lakushi*. Special meanings as above.

OPENING, *n.* 2. *mudiango*; in fence, *n.* 2. *musena*.

OPENLY, *adv.* *champuwo*.

OPPORTUNITY, *n.* 7. *chindi*.

OPPOSITE. The village is opposite, *Munshi u di bwenene*.

OR, *na*.

ORDAIN, TO, to appoint, establish a

- custom, *v. t.* ku lenga; to set apart to office, *v. t.* ku kadika.
- ORDER, TO, to command, *v. t.* ku laya, ku laidila; to put in order, arrange, *v. t.* ku bamba; to put straight, *v. t.* ku engesha, ku nonosha; to be in order, *v. i.* ku nonoka; *e.g.* Munganda ta mu nonokele, The house is not in order.
- ORNAMENT, of feathers for head, *n.* 8. ingala.
- ORNAMENT, TO, *v. t.* ku samika, ku ebesha.
- ORPHAN, *n.* 1. mushala.
- ORPHANHOOD, *n.* 4. bushala.
- OTHER, *indef. pro.* -mwi; *e.g.* the other man, mulombwana umwi.
- OTHERWISE, *adv.* ukunji, bunji.
- OTTER, *n.* 1a. chibawe, *pl.* bachi-bawe. A young, small, kanga-chibawe.
- OUGHT, You ought to do so, Udi elele ku chita bobo.
- OUR, *poss. pro.* -isu. Prefixed by gen. parts. See *chap. v of Grammar*.
- OUT, TO COME, *v. i.* ku vhwa.
- OUTCAST, *n.* 1. musangadishi.
- OUT-DO, TO, *v. t.* ku basha.
- OUTSIDE, *adv.* ansengwe.
- OUTSIDE OF, *prep.* ansengwe a, kunsengwe ku.
- OVER: the adverb is expressed in the relative species of the verb; *e.g.* to cross over to the other side, ku landukila mwitala modia.
- OVERCOME, TO, *v. t.* ku konzha; *e.g.* I cannot do, or, overcome, this work, Shi konzha mudimo wemu. To overcome or conquer, *v. t.* ku sunda.
- OVERFLOW, TO, of a pot in boiling, *v. i.* ku fufuma; of a full cup, *v. i.* ku kupana; to fill to overflowing, *v. t.* ku kupanya; of a basket filled to overflowing, *v. i.* ku mwamwatika; of a river, *v. i.* ku paya; to cause to overflow, *v. t.* ku fufumuna.
- OVERHANG, TO, of trees overhanging a path, *v. t.* ku kotamina; of a tree, &c., cut nearly through and likely to fall, *v. i.* ku nengesela.
- OVERSPREAD, TO, to cover over, *v. t.* ku vhumba; as an eruption on the body, *v. i.* ku fukuluka.
- OVERTAKE, TO, to catch up to, *phr.* ku shika ku; to meet, *v. t.* ku swanganya.
- OWL, *n.* 1a. shishishini.
- OWNER, *n.* 1. mukamwini.
- OX, *n.* 1. musune.
- PACE, fast pace, *n.* 9. lubilo; to travel a fast pace, *phr.* ku enzha lubilo.
- PACIFY, TO, an infant, *v. t.* ku umbudizha. To pacify or comfort an adult, *v. t.* ku sozha.
- PACK, TO, load up a canoe or waggon, *v. t.* ku chisha.
- PACK, as of wild dogs, *n.* 4. buntanga.
- PAD, of leaves or grass used in carrying a load on the head, *n.* 8. inkata.
- PADDLE, *n.* 8. inkashi.
- PAGE, of a book, *n.* 3. ipepa.
- PAIL, *n.* 3. *for.* ibukiti.
- PAIN, TO, *v. i.* ku chisa; *v. t.* ku chisha.
- PAIN, *n.* 4. bulwazhi; *n.* 7. chilwazhi.
- In speaking of pains in different parts of the body, some have special names, but others are described by saying, I am sick so-and-so; I am dead so-and-so—the part affected being named.
- To have pain in the teeth, ku sata ikupa meno.
- To have faceache, with swelling, ku fwa lushinga.
- To have pain in the head, headache, ku fwa mwanza, ku fwa mutwi; ku sata mubiabe.
- To have pain in stomach, ku sata mwifu.
- To have birth-pangs, ku sata mishika.
- To have throbbing pains, as in abscess, or in breast, ku sate mupuka; ku fwa kuvhunta; mupuka u la vhunga.

To have stabbing pains in chest, ku sata kamuchamba, or, ku sata kabiabe.

To have pain in the side, ku fwa chiteku.

To have a stiff neck, ku fwa inshingo.

To have pain in loins, ku fwa chibunu; ku fwa chi-banda-bakando. The latter name is given to this because it is supposed to be a pain for older people; if young people have pains in the loins they are supposed to keep silence about it.

To have pains all over the body, as in fever, ku sata mubidi, ku fwa mubidi.

PAINFULLY, *adv.* chabulwashi.

PAINT, *n.* 2. mubaso.

PAINT, TO, *v. t.* ku basa.

PALATE, the hard palate, *n.* 9. ludi-abema.

PALATABLE, TO MAKE, *v. t.* ku ikusha, ku bosha.

These words are applied to certain things which are put into food to make it palatable and which have the common name, *n.* 7. chidisho; *e.g.* Chidisho chi le kusha inshima, The relish makes the bread palatable. To make palatable by dipping into gravy, ku bwenga.

Things employed as shidisho, are meat, fish, milk, leaves (shishu) of certain plants, of which the following may be named: ipububu, impululwa, impoko, namunkulungu, umpampachubo, ibabamu, namukalakan-yemo.

PALM-TREE, *n.* 6. kalala, kanghuma; fruit of, *n.* 8. inkomona, inghuma; the inside of a small palm, eaten, *n.* 7. chinshainshai.

PANT, TO, *v. i.* ku foma; of a dog, *v. i.* ku hekema, ku zekema.

PALPITATE, TO, *v. i.* ku bidintika.

PAP, *n.* 7. chele.

PAPER, *n.* 3. *for.* ipapelo.

PARABLE, *n.* 7. chikozhano.

PARALYSIS, to have, *phr.* ku zumi-nina mubidi.

PARAMOUR, partner in adultery, of man or woman. My—, umambangu; chimaswangu. Thy—, umambako; chimaswako. His—, umambakwe; chimaswakwe.

PARCH, TO, *v. t.* ku alaula; *e.g.* Mushinzo wezu wa tu alaula, This journey parches us, *i.e.* We get little or no water. To be parched, *v. i.* ku alauka.

PARENT, *n.* 1. muzhazhi. My fellow parent (applied to those whose children have married), muzhazhima.

PARRY, TO, *v. t.* ku kobela.

PART, TO, *v. i.* ku andana; *v. t.* ku andanya.

PART, division, piece, *n.* 7. chipipila.

PARTITION, dividing-wall in house, *n.* 2. mombe.

PARTNER, in initiation dance (chishimbo), kasua, mwana-kasua. My—, mwana-kasua, or kasua kangu. Thy—, mwana-kasua-noko, or kasua kako. His—, mwana-kasuanina, or kasua kakwe.

PASS, TO, *v. t.* ku ita; to p. by, go beyond, *v. t.* ku bala; to p. under by stooping, *v. i.* ku fubidika, ku onga, ku ongoleka; to p. at a distance, ku ita ansansa; to p. from one to another, *v. t.* ku tambushanya; to p., of the night, *v. i.* ku cha; to p., of rain, Bwa cha leza, wa bu kumpaula.

PASSIONATE, a passionate, irascible, quick-tempered person, *n.* 1a. shilutuzhi.

PATCH, *n.* 7. chitumba; to patch, *v. t.* ku tumbika.

PATH, *n.* 8. inzhila; a broad path or road, *n.* 2. mukwakwa; the path is roundabout, *phr.* inzhila i la zhumbwela; a game-path, *n.* 2. mulenga, mutala.

PATIENT, a patient person, *n.* 1a.

Shiswezhamozo. To be patient, *ku swesha mozo.*

PATROL, to go on, *v. i. ku kata.*

PAW, of dog or ravenous beast, *n. 7. chitutá.*

PAY, TO, wages, *v. t. ku hozha*; to p. fine or fee, *v. t. ku dia*; to p. for somebody, *v. t. ku didila*; to p. a tax, *v. i. ku lumbula, ku sanga, ku tela.*

PAYMENT, of wages, *n. 5. kuhola.*

PEACE, *n. 7. chibanda.*

PEACEFULLY, *adv. chachibanda.*
To sit peacefully, at ease, with nothing to trouble you, *v. i. ku diba.*

PECK, TO, as a fowl, *v. t. ku zomona.*

PEDLAR, *n. 1. musambazhi.*

PEEL, TO, *v. t. ku supa.* To p., as potatoes, *v. t. ku benda, ku lenga.* To p. for, *v. t. ku bendela.* To p. carefully, *v. t. ku bendesha.* To p. off, as skin, *v. t. ku supulula*; ditto, *v. i. ku supuluka.*

PEG, nail, *n. 8. inembe, n. 3. ilembe.* Peg driven into the ground, as tent-peg, *n. 8. inkanka.*

PEG, TO, out a skin, *phr. ku bamba isalo.*

PELICAN, *n. 1 a. shifundwe.*

PEN, *n. 3. for. ipene.*

PENCIL, *n. 3. for. ipensile.*

PENINSULA, *n. 7. chikobo.*

PENIS, *n. 8. intoni.* Circumcised glans-penis, *n. 8. impala.*

PENITENCE, *n. 5. kubeba.*

PENITENT, TO BE, *v. i. ku beba.*

PENNY, *n. 3. for. ipeni.*

PEOPLE, *n. 1. pl. bantu.* Our people, our friends, relations, countrymen, *n. 1. pl. banaisha.*
Our countryman, &c., *munaisha, pl. banaisha*; your —, *muna-muzenu, pl. banamuzenu*; their —, *munamuzhabo, pl. banamuzhabo.*

PERCEIVE, TO, *v. t. ku tweluka.*

PERFECT, TO BE, complete, finished, *v. i. ku maninina, ku londoka.*

PERFECTLY, *adv. chamushilo*; *e. g.* He has built perfectly, *i. e.* every

part of the work is finished, *Wa zaka chamushilo.*

PERFORATE, TO, *v. t. ku tulaula.*

PERFUME, sweet smell, *n. 6. ka-sunsi.*

PERHAPS, *conj. ambwene, antela.*

PERISH, TO, *v. i. ku fwididila.*

PERMIT, TO, *v. t. ku vuminina.*

PERPETUALLY, *adv. omuya-miaka.*

PERPLEX, TO, *v. t. ku zHINGA.*

PERPLEXED, TO BE, *v. pass. ku zHINGWA.*

PERSECUTE, TO, *v. t. ku penzha.*

PERSECUTION, *n. 5. kupenzha, kupenzhiwa.*

PERSEVERING, TO BE, *phr. ku swezha mozo.*

PERSEVERING PERSON, *n. 1 a.*
Ushiswezhamozo. A persistent, persevering person is also named, **Mutanda-chilashi**; *i. e.* a wild dog.

PERSON, *n. 1. muntu.*
Descriptive names of persons are largely formed from other names by means of the prefix **Shi-**; thus: An angry person, *n. 1 a. Shin-kole.* A short-tempered person, *n. 1 a. Shilutuzhi.* A wicked person, *n. 1 a. Shimafunzi.* A kind person, *n. 1 a. Shimanga.* A jealous person, *n. 1 a. Shibufwi.* A dumb person, *n. 1 a. Shatambe.* The custom, manner, way of a person, **Chintu-chintu.** A despicable kind of a person is called **Chintu.**

PERSPIRATION, *n. 3. ibe.*

PERSPIRE, TO, *v. i. ku fwaibe.*

PERSUADE, TO, *v. t. ku kombelesha.*

PERVERT, TO, *v. t. ku lengauza.*

PESTILENCE, *n. 7. chika.*

PESTLE, *n. 2. munsha.*

PET, pet wife or child, *n. 1 a. naku-funwa.*

PETTICOAT, *n. 2. mushinshi.*

PHLEGM, *n. 3. ikolwa*; small quantity of, *n. 6. kankolwa.*

PHYSICIAN, *n. 1. munganga, mushidishi.*

PICK, TO, to choose, *v. t. ku sala, ku nomona.* To p. a bone, *v. t. ku kunkutula.* To p. out any-

- thing, as with point of a knife, *v. t.* ku tongola. To p. up one thing out of others, *v. t.* ku son-tola, ku sompola. To p. one's teeth, *v. t.* ku ditongola. To pick, pluck, fruit, *v. t.* ku chela.
- PICKAXE, *n.* 5. *for.* ipiki.
- PICTURE, *n.* 7. chikozhano.
- PIECE, of broken stick or spear, *n.* 7. chipipila. P. of broken pot, *n.* 7. chipampasha. A small p. of a broken pot, *n.* 6. kangalukai, kangadibwa. A long p. or strip of meat for drying, *n.* 2. mutendu.
- PIERCE, TO, *v. t.* ku tulula.
- PIERCER, boring-tool, *n.* 7. chituluzho.
- PIG, bush-pig, *n.* 1 *a.* kuntula, ngulube, ohulube.
- PIGEON, domestic, *n.* 8. inkwidimba. Woodpigeon, *n.* 8. inzhiba; *n.* 6. kalungunzhiba.
- PILE, *n.* 7. chilundo. A pile of wood cut down in forest in making fields, *n.* 3. ibibi.
- PILE, TO, *v. t.* ku lundika.
- PILLOW, *n.* 2. musakamino, mudisakamino.
- PIMPLE, on face, &c., *n.* 8. infula.
- PIN, *n.* 8. *for.* ipini.
- PINCERS, of blacksmith, *n.* 9. lukwasho; used for taking up fire, *n.* 9. lumano.
- PINCH, TO, *v. t.* ku shamba.
- PINNACLE, put on top of house, *n.* 7. chisuwa; *n.* 1 *a.* sonkoto.
- PIP, *n.* 8. inseke. Of fruit spewed out in eating, *n.* 2. mushinshi. Of pumpkin, melon, calabash, *n.* 8. inungu.
- PIPE, *n.* 8. infuko. A large pipe, *n.* 3. ifuko. Another kind, *n.* 2. mutete. A kind of calabash pipe, *n.* 8. imbokoma. A pipe used for smoking bhang, *n.* 8. inswani.
- PIT, *n.* 6. kalambwe. A water-pit, *n.* 2. mukalo. Game-pit, *n.* 2. mulambwe.
- PITCHER, *n.* 8. intesho.
- PITH, *n.* 2. mozo, mushinda. Pith of sweet reed, spewed out, *n.* 7. chikampi.
- PITIFULLY, *adv.* chantenda.
- PITY, *n.* 7. intenda. To have pity upon a person, *phr.* ku mu fwila intenda.
- PLACE, *n.* 4. busena. A bare place, *n.* 7. chibuwe. A resting-place, *n.* 7. chidiokeshezho. A place where one sits, abides, *n.* 7. chikadilo. A place of abode, *n.* 7. chishitilo. A place where clothes are stored, wardrobe, *n.* 1 *a.* shikole. A place for prayer, *n.* 7. chikombelo. A place for offering to ancestors, *n.* 7. chipaidilo. A place for paying a tax, *n.* 7. chilumbudilo. A place for putting anything, cupboard, &c., *n.* 7. chibikilo.
- PLACE, TO, *v. t.* ku bika, ku kadika, ku shitikisha. To place crosswise, *v. t.* ku ohiamika.
- PLACENTA, human, *n.* 1 *a.* uchaba-chembele; of animal, *n.* 3. isezhi.
- PLAIN, *n.* 3. ibanda; *n.* 8. inyika.
- PLAIT, TO, *v. t.* ku luka.
- PLAN, stratagem, *n.* 6. kafumba fumba.
- PLANK, *n.* 3. *for.* ipelanka.
- PLANT, TO, to sow, *v. t.* ku shanga. To plant trees, plants, &c., *v. t.* ku shimpikila.
- PLANT, *n.* 7. chisoko. A kind of plant from which string is made, *n.* 2. mukusa. A kind of weed-plant with small thorns, which cause itching, *n.* 8. impese. Another kind, with yellow flowers, black adhering seeds, *n.* 3. ipububu. A climbing, endless plant, *n.* 1 *a.* zazambe.
- PLASTER, TO, to fill up the interstices between the poles of a hut, the first operation in plastering, *v. t.* ku mata. To finish-off by smoothing the wall, *v. t.* ku shingulula.
- PLATE, *n.* 3. *for.* ipelete.
- PLATFORM, for storing grain, nuts, &c., *n.* 4. busanza. Built in a house for firewood, *n.* 9. lupango.
- PLAY, TO, *v. t.* ku sobana. To

- cause to play, help to play, play with, *v. t.* *ku sobanya*. To play for, *v. t.* *ku sobanina*.
- PLAYTHING, children's, made of grass, *n.* 2. *mushinshi*. Used in the game of *kupwa*, *n.* 8. *impwisho*.
- PLEAD, TO, *v. t.* *ku pumpisha*. To p. on behalf of another, *v. t.* *ku pumpishisha*.
- PLEASE, TO, *v. t.* *ku botesha*.
- PLEIADES, THE, *n.* 4. *buleshi*.
- PLENTEOUSLY, *adv.* *chabwala*.
- PLENTY, TO HAVE, to be well paid, to be given abundantly, *v. i.* *ku fonkola*, *v. t.* *ku fonkosha*.
- PLENTY, abundance, *n.* 4. *bwala*; *e.g.* Last year we were dying of famine, this year there is plenty, *Mwakadi twa ka fwe nsala, u kono mbwala*.
- PLIABLE, TO BE, *v. i.* *ku funukika*, *ku obeka*.
- PLUCK, TO, up by the roots, *v. t.* *ku nyonkola*. To p. a fowl, *v. t.* *ku nyonkaola*. To p. out the hair on the pubes, *v. t.* *ku mensa*. To pluck, gather fruit, *v. t.* *ku chela*.
- PLUG, of churn, *n.* 8. *inshibo*. The plug or 'show' in childbirth, *n.* 8. *insua*.
- POD, *n.* 3. *ipapa*.
- POINT, of knife, *n.* 8. *insonga*; of a stick, *n.* 7. *chisongosho*.
- POINT, TO, *v. t.* *ku tondoka*, *ku tendeka*. To sharpen a stick to a point, *ku chita chisongosho*. To point out, to p. towards, *v. t.* *ku tondekela*, *ku tendekela*.
- POISON, fish poison, *n.* 7. *kanyangalakata* (the root of a plant); *n.* 1 *a.* *tinde* (roots of a plant); *n.* 7. *chilalwe* (fruit of a tree so named); *n.* 2. *muyu* (fruit of a tree of same name). Put on arrows, *bulembe*, *kababa*. Used in ordeal, *n.* 2. *mwashi*.
- POKE, TO, with finger, *v. t.* *ku chonka*.
- POLE, *n.* 7. *chisamo*. A pole for shutting a gate, *n.* 2. *mushinko*; *n.* 7. *chishinko*. For supporting roof in house, *n.* 2. *musemu*. Upright pole in wall of hut, *n.* 3. *ishilo*. A cross-pole, *n.* 2. *mutanti*. Poles placed horizontally for closing a gate, *n.* 4. *bumpi-ngidi*.
- POLICEMAN, *n.* 1. *for.* *mupolisa*; name used as epithet, *n.* 1 *a.* *shipolisa*.
- POLISH, TO, *v. t.* *ku tukula*, *ku bekenya*.
- POLLARD, the first product in stamping grain, *n.* 3. *iunse*. A quantity of, *n.* 3. *pl.* *maunse*.
- PONDER, TO, think over anything, *v. t.* *ku sesa*, *ku bumbabumba*.
- POOR, TO BE, *v. i.* *ku puta*.
- POOR PERSON, *n.* 1. *mupushi*.
- PORCUPINE, *n.* 1 *a.* *chamingungwe*; quill of, *n.* 2. *munungwe*.
- PORRIDGE, *n.* 7. *chele*; *n.* 3. *pl.* *mele*.
- PORTION, share, *n.* 7. *chabilo*. An equal portion, half, *n.* 7. *chipansha*.
- POSSESS, TO, *v. t.* *ku fua*. To possess much, *v. t.* *ku fuisha*.
- POSSIBLE, TO BE, *v. i.* *ku chitika*.
- POST, mail, *n.* 8. *for.* *imposo*.
- POSTMAN, *n.* 1 *a.* *shimposo*.
- POT, *n.* 8. *imbia*; *n.* 7. *chibia*. A small pot, *n.* 6. *kabia*. Pot for drawing water, *n.* 8. *intesho*. Large earthen pot, *n.* 8. *inkomba*; *n.* 7. *chinkomba*. Newly made, unburnt pot, *n.* 7. *chipempa*. Large ditto, *n.* 3. *ipempa*.
- POTATO, sweet, *n.* 8. *imbata*. Other kinds, *n.* 2. *musesa*; *n.* 3. *pl.* *mankalwe*.
- POUCH, of stork, *n.* 9. *lutele*; *n.* 6. *kankolenkole*. Latter word also applied to the fold of skin on neck of eland.
- POUND, TO, in mortar, *v. t.* *ku twa*.
- POUND, *n.* 8. *for.* *impondo*.
- POUR, TO, *v. t.* *ku tila*. To p. out, or into, *v. t.* *ku tidila*. To p. grain on to the ground or into a basket, *v. t.* *ku kununa*. To p. water, *v. t.* *ku tuntulula*. To

- p. water on to plants, &c., *v. t.* ku tuntudwila.
- POWDER, *n.* 2. mushidi.
- POWER, *n.* 8. insana.
- POWERFULLY, *adv.* chansana.
- PRACTISE, TO, *v. t.* ku soleka.
- PRAISE, TO, *v. t.* ku tembaula, ku banda.
- PRANCE, TO, as a warrior at a dance, *v. i.* ku fumba.
- PRAY, TO, *v. t.* ku komba, ku enzela, ku alala. To pray for, *v. t.* ku kombela, ku enzelelela. To ask or pray on behalf of, *v. t.* ku kumbidila. A place for prayer, *n.* 7. chikombelelo chikombelo. *See* Offering.
- PRAYER, *n.* 5. kukomba; *n.* 9. lwenzo.
- PREACH, TO, *v. i.* ku kambauka. To preach to, *v. t.* ku kambaukila.
- PREACHER, *n.* 1. mukambau-shi.
- PRECED, TO, *v. i.* ku solola.
- PRECIOUS, TO BE, *v. i.* ku zandika; *v. i.* ku zuma.
- PRECIOUS PERSON, *n.* 1. muzandishi, People, Balunzandi.
- PRECIOUS, *adj.* -zandishi.
- PRECIOUSNESS, *n.* 4. buzandi.
- PREGNANT, TO BE, *v. i.* ku imita. In early stages, *phr.* kudi kwete katomba. A pregnant woman, *n.* 1. umishi, mufumba. Said of a p. woman, *phr.* Udi shiti bubi.
- PREPARE, TO, *v. t.* ku ludika, ku lulamika. To p. or arrange, *v. t.* ku bamba. To p. food, *v. t.* ku tata. To p. food for somebody, *v. t.* ku tatila.
- PREPUCE, *n.* 3. ipapa.
- PRESENCE, *n.* 8. imbele; *phr.* ku bushu; *c. g.* They speak in the king's presence, Ba la amba mu mbele dia muoneki, or, Ku bushu bwa muoneki.
- PRESENT, TO, *v. t.* ku pa.
- PRESENT, *n.* 8. *for.* impasela. A p. given to conciliate or thank, *n.* 7. chikambidizho; *n.* 8. inkambidizho. A p. given on close of sale, *n.* 4. buzhidi. A p. taken when going to a funeral, *n.* 7. chidizho. A p. given as return for sexual intercourse, *n.* 7. chipo. A p. of food given to traveller, *n.* 3. iumbu. To take a present to a chief, *v. t.* ku tula.
- PRESENTLY, *adv.* inzho. After a time, *phr.* chi be chindi.
- PRESERVE, TO, *v. t.* ku sobola.
- PRESS, TO, *v. t.* ku dimba. To p. down corn into a bag or basket, *v. t.* ku shindaila. To p. down bushes with a stick, *v. t.* ku pepula. To p. matter out of a sore, also to see if ready for lancing, *v. t.* ku chankachanka, ku timbatimba. To p. or crowd, *v. t.* ku humpa. To p. oneself into a crowd, *v. t.* ku diatikizha. To keep on pressing, *v. i.* ku dimbausha. To be pressed, *v. i.* ku dimbauka.
- PRETEND, TO, *v. i.* ku chenga.
- PREVARICATE, TO, *v. t.* ku seluluka.
- PREVENT, TO, to forbid, *v. t.* ku kasha. To hinder, obstruct, *v. t.* ku chinjila.
- PRIDE, *n.* 5. kudinunika.
- PRINT, TO, *v. t.* ku dimbausha. To be printed, *v. i.* ku dimbauka.
- PRISON, *n.* 8. *for.* intelongo.
- PRODIGAL, *n.* 1. mutaka.
- PROHIBIT, TO, *v. t.* ku tonzha. To be prohibited or tabooed, *v. i.* ku tonda.
- PROLIFIC, TO BE, *v. t.* ku zhadi-sha.
- PROLIFIC PERSON, *n.* 1 *a.* shiluzhalo.
- PROMISE, TO, *v. t.* ku shomezha.
- PROOF, *n.* 7. chishimuzho.
- PROP, TO, *v. t.* ku sakula.
- PROP, *n.* 7. chisakuzho.
- PROPHECY, TO, *v. t.* ku shinshima.
- PROPHET, *n.* 1. musala, mwāmi; *n.* 1. *for.* muprofitā.
- PROPITIATE, TO, *v. t.* ku kambidizha.

PROPITIATION, *n.* 8. inkambidisho.

PROSPERITY, *n.* 7. choba.

PROSPEROUS PERSON, *n.* 1 *a.* shichoba, shicholwe.

PROSPEROUSLY, *adv.* chachoba.

PROSTRATE, TO, oneself in saluting, *v. t.* ku lamba. To p. oneself before, *v. t.* ku lambila. To lie prostrate, *phr.* ku ona busaleme.

PROTECT, TO, *v. i.* ku kobela.

PROUD, TO BE, *v. i.* ku dinunika.

PROVE, TO, *v. t.* ku shimuzha.

PROVERB, *n.* 6. kashimpi.

Examples of proverbs.

Ing'ombe intaka i takanya muchila wayo. The wasteful beast threw away its own tail. Applied to a squanderer.

Ka zema mano, he was silent with cunning. Said of a person who does not talk.

Kombekache ka vhwā ikumi dia ng'ombe, a small ox produces ten cattle. Said to indicate that one making a loan expects interest.

Matako a mwensu ma kadikwa, a traveller is to be made to sit down; *i. e.* if you don't invite a traveller to stay he will go on.

Musongo wa ka lukanka, ta ka chi dile; mudimbushi owa kwesa munshi wa ka chi dya, The wise man ran on, he did not eat it; the fool coming behind ate it. A rebuke to those who despise others as fools.

Shi-lete-kambo wa ka tea inzo-ka mwinshila, Mr. I-have-no-fault ensnared a snake in the road. A rebuke to those who say they have no fault.

U kwata-kwata ta budididi, He who works hard does not lack.

PROVOKE, TO, *v. t.* ku lemazha.

PUBLIC, a thing that is public, *n.* 7. chēbelabēnsu.

PUBLICLY, *adv.* champuwo.

PUFF OUT, TO, as a snake, *v. i.* ku kombola.

PUFF-ADDER, *n.* 1 *a.* chipile.

PULL, TO, *v. t.* ku kwela. To p. towards, *v. t.* ku kwelela. To p. hard, *v. t.* ku kwelesha. To p. out, *v. t.* ku somona. To p. sticks out of the fire, *v. t.* ku so-solola. To p. out a tooth, *v. t.* ku kula. To p. out a thorn, *phr.* ku bangula bwiya. To p. grass out of a thatch, *v. t.* ku popomona, ku somonona. To p., of a scab, *phr.* ku papula inshamo. To p. feathers out of a bird, *v. t.* ku nyonkaola. To p. up a stick planted in the ground, *v. t.* ku zhula.

PUMPKIN, *n.* 3. ipushi.

Varieties: *n.* 2. mungu; *n.* 8. impungu; *n.* 1 *a.* kampande; *n.* 2. muntamba.

PUNISH, TO, to beat, *v. t.* ku uma; *v. t. for.* ku punisha.

PUNISHMENT, *n.* 5. kūma, kūmwa. *n.* 8. *for.* impunisho.

PUPIL, *n.* 1. mwiya; *n.* 1 *a.* shikiya. Of eye, *n.* 8. imbone.

PURCHASE, TO, *v. t.* ku ula.

PURCHASER, *n.* 1. mūdi.

PURE, TO BE, *v. i.* ku njoloma.

PURGE, TO, of bowels, *v. t.* ku suluzha.

PURIFY, TO, *v. t.* ku njolomya.

PURITY, *n.* 5. kunjoloma.

PURPOSELY, *adv.* chami, muye; *e. g.* He came for the purpose of beating us, Wa shimpikila ku tu uma.

PURSUE, TO, to go after, *v. t.* ku chidila.

PUS, *n.* 4. bushila.

PUSH, TO, *v. t.* ku tonka. To p. towards, *v. t.* ku tonkela. To p. hard, *v. t.* ku tonkesha. To p. into a sheath, *v. t.* ku soma. To p. one when there is no room, *v. t.* ku sunda. To p. mutually when there is no room, *v. t.* ku sundana. To p. sticks into a fire, *v. t.* ku sesela.

PUT, TO, *v. t.* ku bika. To p. on hat or shoes, *v. t.* ku sama.

To p. away a wife, *v. t.* ku tanda, ku leka. To p. things into a box,

v. t. ku longela. To p. down, as a load, *v. t.* ku tula. To p. aside, *v. t.* ku pwika. To p. a thing on the top of another, *v. t.* ku zhidika. To p. an affair on the top of another, *v. t.* ku tikila; *e.g.* They put affairs upon him, Ba mu tikila makani.

PUTRID, TO BE, *v. i.* ku bodisha, ku ohukuma.

QUAIL, *n.* 1 *a.* kanchele.

QUAKE, TO, *v. i.* ku zhangama, ku tutuma.

QUARREL, *n.* 7. chikani.

QUARREL, TO, *phr.* ku chita chikani; *v. i.* ku zhingana, ku zumanana.

QUARRELSOME PERSON, *n.* 1 *a.* shichikani, shikaminomino.

QUARTER, direction, *n.* 9. lwiya.

QUENCH, TO, a fire, *v. t.* ku zhimma.

QUESTION, TO, *v. i.* ku buzha.

QUICK, TO BE, *v. i.* ku fwamba, ku fwambana.

QUICKLY, *adv.* chakufwamba.

QUIET, TO BE, *v. i.* ku diinza, ku tontola, ku otobala.

QUIETEN, TO, *v. t.* ku tontozha, ku otobazha, ku insika. To q. a child by rocking it in the arms, *v. t.* ku umbudizha.

QUIETNESS, calm, *n.* 9. ludiinzo.

QUILL, of porcupine, *n.* 2. munungwe.

RABBIT, ROCK-, *n.* 1 *a.* chibila.

RAFTER. See House.

RAG, *n.* 6. kazapaushi; *n.* 7. chizapaushi.

RAGE, *n.* 4. bukadi.

RAID, TO, *v. t.* ku fumpa.

RAIDER, *n.* 1. mufumpi.

RAILROAD, *n.* 8. injanji.

RAILWAY, *n.* 7. *for.* chitemela.

RAIN, *n.* 8. imvula; *n.* 1 *a.* leza.

NOTE.—The real Ila word is leza, but as this is the same as the name for God, it seems better to use imvula. This is the word in Tonga, and is quite understood by

the Baila. Indeed, it is, in one form or another, a very widely prevalent Bantu word for rain. The other languages which have Leza for God all have imvula (or some modification of it) for rain. Thus: Tonga, imvula; Bemba, infula; Luba (Congo), nfula; Luba, imvura; Bisa, infula; Karanga, ivura; Mbunda, nfera; Lamba, imfula; Sodi, ingfula. In the following phrases the word imvula may be substituted for Leza if this suggestion is adopted. See the note on God.

A continuous heavy rain, *n.* 6. kachobochobo. A continuous rain, *n.* 2. muyoba. A slight shower, *phr.* Leza wa fwilaila. A drizzling rain, *n.* 3. ifufu. To make rain, *phr.* ku puka leza.

RAIN, TO, *phr.* ku wa imvula, ku wa leza.

RAINBOW, *phr.* buta bwa Leza; *n.* 8. inkongolo.

RAINBUSH, *n.* 1 *a.* kamwaya.

RAINY SEASON, *n.* 3. *pl.* mainza.

RAISE, TO, *v. t.* ku katula. To r. up high, *v. t.* ku katulisha. To r. up one lying down, *v. t.* ku busha. To r. a price, to demand a high price, *v. t.* ku kankatila. To r., elevate, promote, *v. t.* ku sumpula, ku sumpusha.

RAM, *n.* 1 *a.* shembwe.

RAM, TO, earth into a hole, *v. t.* ku shindaila.

RAMBLE, TO, to walk about, *v. i.* ku endenda. To r. in speech or in delirium, *v. i.* ku tamauka.

RAMROD, *n.* 2. musesho, mundeke.

RANSOM, TO, *v. t.* ku nununa.

RAP, TO, with knuckles, *phr.* ku uma chinkonya.

RAPE, *n.* 5. kuvhumokila. To commit rape, *v. t.* ku vhumokila.

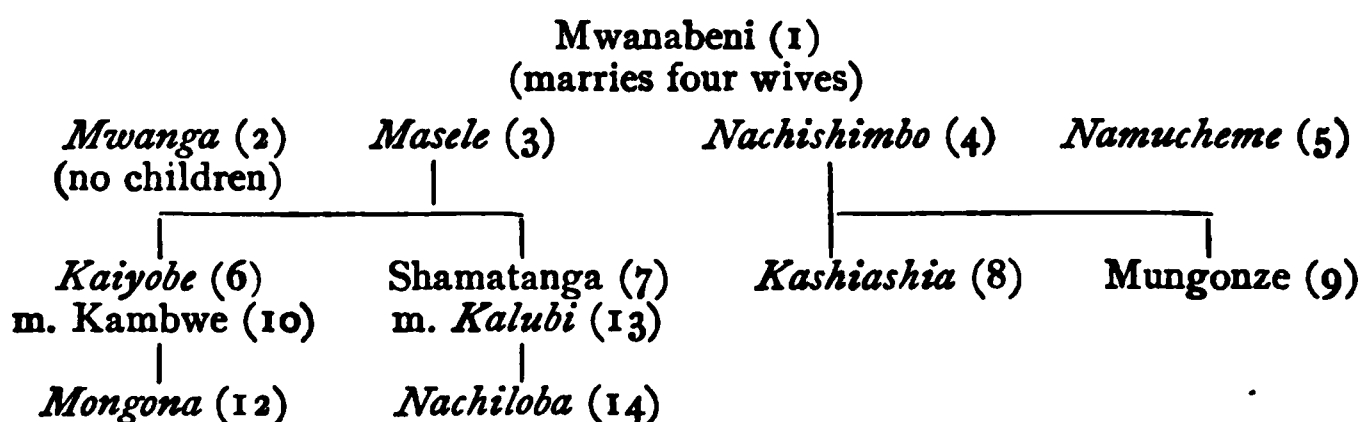
RAPIDLY, TO DO, *v. t.* ku sansaula. The word is also applied to a person settling without delay any matter referred to him, as a judge a case.

RAPIDLY, *adv.* chakufwamba.
RASH, on body, *n.* 7. ohloa.
RAT, *n.* 1 *a.* shikoswe; water-rat, *n.* 1. mukoswe.
RATTLE, TO, *phr.* ku uma injua, ku disha injua.
RATTLE, carried by carriers, *n.* 8. injua, insakalala.
RAVENER, a person who eats ravenously, *n.* 1 *a.* shibutambo.
 The word is also applied to a man who sticks keenly to his work and won't leave it.
RAVENOUSLY, *adv.* chabutambo.
RAVENOUSNESS, *n.* 4. butambo.
 The lions are ravenous, Bashu-mbwa mbutambo.
RAVISH, TO, *v. t.* ku bisha.
RAW, *adj.* -bishhi.
RAY, of sun, *n.* 2. munsha.
RAZOR, *n.* 9. lumu.
REACH, TO, *v. t.* ku shikila. To reach as high as possible, standing on tiptoe and stretching out the hand, *v. i.* ku nanamina.
READ, TO, *v. t.* ku bala.
READY, TO BE, *v. i.* ku lulama, ku dibakanya. Are you ready? Sa mwa dibakanya?
REAL, *adj.* -ini-ini. A real or true saying, kambo kenikeni. A really good man, muntu mubotu mwinimwini.
REAP, TO, *v. t.* ku konka.
REAPER, *n.* 1. mukonki.
REAR, TO, to cause to grow, *v. t.* ku kuzha.
REASON, *n.* 6. kambo. For this reason, Kambo kako. That is the reason, Nku kako kambo, or, Nku kako. That is not the reason, Inko kako.
REBEL, TO, to be self-willed, obstinate, *v. i.* ku papa, ku papala.
REBUKE, TO, kindly, *v. t.* ku tapatila; with anger, *v. t.* ku kaladila.
RECARVE, TO, *v. t.* ku bezulula. To be recarved, *v. i.* ku bezuluka.
RECEIVE, TO, *v. t.* ku tambula. To r. wages, food, *v. t.* ku hola.

To r. on behalf of, *v. t.* ku hodila.
RECEPTACLE, of grass, in which is tied up meat, &c., *n.* 7. ohumpa; for fat, *n.* 7. impau, insashi.
RECLINE, TO, to lean against, *v. t.* ku samina. To recline sideways, *v. i.* ku sendalala.
RECOGNIZE, TO, *v. t.* ku shimpikila; *e. g.* I recognize you now, I had forgotten, Nda ku shimpikila insho, nda luba lutanzhi.
RECOLLECT, TO, *v. t.* ku shibaluka.
RECONCILE, TO, *v. t.* ku shokelanya, ku yanyanya. To be reconciled, *v. i.* ku shokelana, ku yanana.
RECTIFY, TO, *v. t.* ku bosha, ku lulamika.
RED, TO BE, *v. i.* ku subila. To be very red, *v. i.* ku subidisha.
RED CLAY, *n.* 7. chishila.
REDDEN, TO, *v. t.* ku subisha.
REDEEM, TO, *v. t.* ku nununa.
REDEEMER, *n.* 1. Munununi.
REDEMPTION, *n.* 5. kunununa.
REED, *n.* 9 *a.* lubu. A large r., *n.* 3. ibu; a small r., *n.* 6. kabu. A young tender r., *n.* 8. intengantenga. The tough rind of r., *n.* 8. inevhwa-nevhwa.
REFORM, TO, to turn from bad to good, *v. i.* ku sanduka; *phr.* ku ba muntu.
REFRAIN, TO, *v. t.* ku lekezha.
REFRESH, TO, *v. t.* ku katulula, ku katulusha. To be refreshed, *v. i.* ku katuluka.
REFRESHED, *adj.* -katulushi.
REFUGE, *n.* 3. *pl.* matilo.
REFUSE, TO, *v. t.* ku kaka. To r., to shake the head in refusing, *v. i.* ku kunauka.
REFUSE, *n.* 7. *pl.* bikulukulu.
REGENERATION, *n.* 9. luzhalutulo.
REJOICE, TO, *v. i.* ku tangala. To rejoice with another in his good fortune, ku sekelela. To rejoice with another by taking presents to show your joy, ku sekelesha.

RELATION.

To show the exact expressions to be used in calling one's relations the following table is provided, representing an actual Ila family. Names printed in italics indicate females; others are of males:—



(1) will address his wives by name, or as '*Mwinangu*'. His wives will address him as *Mulumangu*, but they may not speak his name except before the chief.

Either of the wives addressing the other will say, *Mukashima*. *Mwanga* is the head wife, *nabukando*; *Namucheme* the *nabushonto*.

(6) (7) (8) (9), speaking to their father, will say *Ta*; they must not say his name.

(1), speaking to (6) or (8), will say *Mwanangu*, or *musediama*. The latter name really indicates that the children were named after their grandmother, *i.e.* their father's mother; but it may be used in a wider sense, even though the children are not so named, as a term of honour.

(3), speaking to (7) or (9), will say *mwanangu* or *musediata*.

(7), speaking to (6), will say *Muchizhi wangu*, or *mukando wangu*.

(6), speaking to (7), will say *muchizhi wangu*, or *mwanichangu*; she must not say his name.

(6) will call (8) *mukwesu*, or *Yaya*; other people speaking to (6) about (8) will refer to her as *Munyoko*.

(8), speaking to (6), will also say *mukwesu* or *yaya*.

(7), speaking to (8), or (8) to (7), will also say *muchizhi wangu*.

(9) is older than (7), he will therefore call him *mwanichangu*, while (7) will call (9) *mukando wangu*.

Each of the wives of Mwanabeni will be addressed as *Ma* by the children, even if they are not her own.

(10) will speak to (1) as *mukwangu*, (1) to (10) as *mukwe wangu* or *mukwangu*.

(6) will call her mother-in-law *Ma*.

(12) will call (1) *Nkaka*, or she may speak his name.

(1) will call (12) or (14) *muzukuzhangu*.

(12) will call (3) *Nkaka*, or may speak to her by name.

(3) will call (12) or (14) *muzukuzhangu*.

(12) will call (7) *achisha*; she may not say his name.

(7) will call (12) *mwiwangu*.

(12) will call (8) *Ma*, and may not speak her name.

(6) will call (13) *mulamu*, and vice versa.

(10) will call (7) *mulamu*, and vice versa.

(13) will call (9) *bashibebesu*, and vice versa.

RELEASE, TO, to untie, *v. i.* *ku angulula*.

RELENT, TO, to change the mind, *v. i.* *ku sanduka*.

RELIABLE, TO BE, *v. i.* *ku shomeka*.

- RELIEVE, TO, to r. each other, as men do in carrying a machila, *v. i.* ku bakana.
- RELIEVE, TO, to lighten a burden, *v. t.* ku ubya. To take a man's burden from him, *v. t.* ku inuna, ku ubulula.
- RELIGION, *n.* 8. inkombelo.
- RELIGIOUS PERSON, *n.* 1 *a.* shilwenzo, shinkombelo.
- RELINQUISH, TO, *v. t.* ku leka.
- RELISH, something to make food palatable, *n.* 7. chidisho.
- RELY, TO, *v. t.* ku shoma; *e. g.* You must not rely upon us, Mu ta ku tu shoma.
- REMADE, TO BE, *v. i.* ku chituluka.
- REMAIN, TO, *v. i.* ku shala.
- REMAKE, TO, *v. t.* ku chitulula.
- REMEMBER, TO, *v. t.* ku shingashila, ku shibaluka.
- REMIND, TO, *v. t.* ku shibalusha.
- REMNANT, what is left over, *n.* 8. intapintapi.
- REMORSE, *n.* 5. kuvhwamozo.
- REMORSE, TO SUFFER, *v. i.* ku vhwa mozo.
- REMOVE, TO, to take out of the way, *v. t.* ku sesula; *v. i.* ku sesuka.
- REND, TO, *v. t.* ku sapula.
- RENEW, TO, an operation or conversation or subject, after an interruption, *v. t.* ku sunsukila.
- RENT, *n.* 7. chipolo.
- REPAY, TO, a loan, *phr.* ku sholamuta.
- REPEAT, TO, *v. t.* ku lolola.
- REPEATEDLY, *adv.* odimwi odimwi, chakulolola.
- REPELLENT PERSON, *n.* 1. mulema.
- REPENT, TO, *v. i.* ku beba. To r. on account of, *v. i.* ku bebela. To cause to repent, *v. t.* ku bebesha.
- REPENTANCE, *n.* 5. kubeba; *n.* 9. lubebo.
- REPLY, TO, to a question, *v. t.* ku ingula. To a call, *v. t.* ku taba.
- REPTILE. *See* Snake.
- RESCUE, TO, *v. t.* ku futula. To be rescued, *v. i.* ku futuka.
- RESCUED, *adj.* -futushi.
- RESCUER, *n.* 1. mufutudi. One who is rescued, *n.* 1. mufutushi.
- RESEMBLE, TO, *v. t.* ku kozha, ku kozhana. To cause to resemble, *v. t.* ku kozhanya.
- RESOW, TO, *v. t.* ku shangulula.
- RESPECT, TO, *v. t.* ku lemeka.
- RESPECTFULLY, *adv.* ohakulemeka.
- RESPIRATION, *n.* 5. kuzosa.
- REST, TO, *v. i.* ku diokesha. To cause or allow to rest, *v. t.* ku okesha. To be rested, refreshed, *v. i.* ku katuluka. To cease work, and rest, in master's absence, *v. i.* ku disanta. Of one thing resting upon another, *v. i.* ku kambama.
- RESTORE, TO, *v. t.* ku bwezha, ku shola.
- RESTRAIN, TO, *v. t.* ku shinkila, ku kasha, ku lesa ku kakasha.
- RETRACT, TO, anything said, *v. t.* ku ambulula. To be retracted, unsaid, *v. i.* ku ambuluka.
- RETREAT, TO, *phr.* ku shokela munshi.
- RETURN, TO, *v. i.* ku zhoka, ku bwela; *v. t.* ku shola, ku bwezha.
- REVEAL, TO, to make known, *v. t.* ku zhibya.
- REVERE, TO, *v. t.* ku lemekesha.
- REVERSE, TO, *v. t.* ku sandumuna.
- REVERT, TO, to a subject under discussion after interruption, *v. i.* ku sunsukila.
- REVILE, TO, *v. t.* ku tuka, ku chokola.
- REVILINGS, *n.* 3. *pl.* matushi.
- REVIVE, TO, after a fit, *v. i.* ku shishimuka; *v. t.* ku shishimuna, ku shishimusha.
- REVOLVE, TO, *v. t.* ku shingulusha; *v. i.* ku shinguluka.
- REWARD, TO, *v. t.* ku saula.
- RHINOCEROS, *n.* 1 *a.* shempela.
- RIB, *n.* 9. luvwabuti.
- RICH, TO BE, *v. i.* ku vhuba, ku fua. To be very rich, to possess much, *v. t.* ku fuisha. To enrich, *v. t.* ku vhubya.

RICHERS, *n.* 3. *pl.* mabono.

RIDDLE, *n.* 6. kalabi. To ask a riddle, *v. t.* ku labika. To answer correctly a riddle, *v. t.* ku labukulula.

The Baila have a great number of riddles. Two are given below as examples. They mostly appear rather far-fetched to a European.

Examples of riddles.

Ka-chesa-kalombwana ka chenga bakando, A very small boy deceived the elders. *Ans.* Ingfumpu, A stump in the path over which you stumble.

Nda wala mwitala, I threw something to the other side. *Ans.* Menso, Eyes.

RIDE, TO, *v. t.* ku diza.

RIDICULE, TO, to laugh at, *v. t.* ku seka.

RIGHT, TO BE, *phr.* kudi luleme. Right hand, *n.* 9. ludio; *n.* 7. chidio.

RIGHT, TO THE, *adv.* ku ludio.

RIGHTEOUS, TO BE, *v. i.* ku lulama.

RIGHTEOUSNESS, *n.* 5. kululama.

RIND, *n.* 3. ipapa.

RINDERPEST, *n.* 1 *a.* kankolomwena.

RING, for finger, *n.* 8. inwenwe.

RIP, TO, *v. t.* ku andula.

RIPE, TO BE, *v. i.* ku biswa.

RIPEN, TO, *v. t.* ku bizusha.

RISE, TO, *v. i.* ku buka. To r. to surface as fish, *v. i.* ku bwa. As food in cooking, *v. i.* ku selauka. To r. from a sitting position, *v. i.* ku zhimoka. To r. as dust or smoke, *v. i.* ku fuka. To r., of the sun, *v. i.* ku pasa, ku vhwa. To r. up for something, *v. t.* ku bukila.

RIVER, *n.* 2. mulonga; *n.* 9. lwenge.

RIVER-BANK, *n.* 2. muma.

RIVULET, *n.* 6. kalonga.

ROAD, *n.* 2. mukwakwa. *See* Path.

ROAM, TO, *v. i.* ku endenda.

ROAN ANTELOPE, *n.* 1 *a.* chilumbulumbu.

ROAR, TO, *v. i.* ku dila.

ROAST, TO, *v. t.* ku socha.

ROB, TO, *v. i.* ku iba (kwiba).

ROBBER, *n.* 1. muteu.

ROCK, a big, hard stone, *n.* 2. mwāla.

ROCK, TO, as a canoe, *v. i.* ku leyauka.

ROD, fishing, *n.* 6. kalobo. This is the name properly of the hook, but it is also applied to the whole outfit—stick, line, and hook.

ROE, of fish, *n.* 4. buyi.

ROGUE, *n.* 1 *a.* shimafunzi.

ROLL, TO, over and over, as in sickness, *v. i.* ku alabana, ku alauka. To r. into a ball, *v. t.* ku bumbabumba, ku pekesa. To r. as a horse, *v. i.* ku alumuka. To r. along as a log, *v. i.* ku kunkuluka; *v. t.* ku kunkulusha. To r. the eyes about, *v. t.* ku bilaola. To r. up as a bed, *v. t.* ku vhunga. To r. over and over, *v. t.* ku alabanya.

ROOF, *n.* 9. luludi.

ROOM, *n.* 6. kanda; or space, *n.* 4. busena.

ROOT, *n.* 2. muzanda; a kind of edible r., *n.* 4. busala.

ROOT UP, TO, *v. t.* ku shula, ku nyonkola.

ROT, TO, *v. i.* ku bola; *v. t.* ku bozha, ku boleka.

ROTTEN, *adj.* -boshi.

ROUGH, TO BE, *phr.* kudi masunsunya.

ROUGHNESS, *n.* 3. *pl.* masunsunya.

ROUND, TO BE, *v. i.* ku bumbunkana; *e.g.* This fruit is round, Muchelo wezu udi bumbunkene. To make round, *v. t.* ku bumbunkanya. To cut round a hide in making reims, *v. t.* ku nengulula.

ROUNDAABOUT, TO BE, *v. i.* ku shumbwela.

ROUNDNESS, *n.* 5. kubumbunkana.

RUB, TO, with pressure, as in embrocating, *v. t.* ku pikisa. To r. or scratch when itching, *v. t.* ku kwanya. To r. hands together,

v. i. ku dishobontola, ku dishobashoba, ku diesaula. To r. so as to polish, *v. t.* ku shoba. To r. a skin with a stone or bone, *v. t.* ku mwaila. To r. a sore eye, *v. i.* ku dishokota. To r. or chafe, *v. t.* ku kumbula, ku kunula.

RUBBISH, *n.* 7. bikubukulu; bits of rubbish, *n.* 3. *pl.* mantu-mantu.

RUBBISH-HEAP, *n.* 7. chitantala.

RULE, measure, *n.* 7. chelesho.

RULE, TO, to govern, *v. t.* ku endola. To cause to, or assist to rule, *v. t.* ku endesha.

RULER, *n.* 1. mwendeshi.

RUN, TO, *v. i.* ku lukanka, ku tiana. To r. towards, *v. t.* ku lukankila, ku tianina. To r. hard, of animals, *v. i.* ku dima. To r. away, abscond, *v. i.* ku loboka. To r. away in fear when one's fault is found out, *v. i.* ku chenjela.

RUSH, TO, to rush out of a place, *v. i.* ku pulumuka.

RUST, *n.* 1 *a.* senke.

RUT, *n.* 2. mwimbidi.

SABBATH, *n.* 1 *a.* Sabata.

SABLE ANTELOPE, *n.* 1 *a.* kafumzwi.

SACK, *n.* 8. inkomo; *n.* 3. *for.* isaka.

SACRAMENT, Lord's Supper, Mula-dilo wa Mwami.

SACRED, to hold, *v. t.* ku sadila.
The Baila, at the beginning of the rains, set apart a day upon which they do no work, believing that if they work there will be no rain. Of this they say, *Mu ta ku yasa Leza*, You must not spear Leza. They call this action, *ku tonda Leza*. This seems to be the only case of their holding any day sacred.

SACRIFICE, offered to the ancestral spirits, *n.* 7. chipaisho.

SACRIFICE, TO, *v. t.* ku paisha.
See Offering.

SAD, TO BE, *v. i.* ku usa.

SADDLE, *n.* 1. *for.* isale.

SADNESS, *n.* 4. busu.

SAFE, TO BE, to be rescued, *v. i.* ku futuka. To be kept, preserved, *v. i.* ku soboka.

SAIL, TO, along as a bird, *v. i.* ku fuma.

SALE, *n.* 4. bukwebo.

SALIVA, *n.* 3. *pl.* mate.

SALT, *n.* 2. mwino; small quantity of, *n.* 6. *pl.* twino.

SALT-PAN, SALT-POOL, *n.* 3. isho; small ditto, *n.* 6. kasho; *n.* 7. chikula.

SALUTE, TO, *v. t.* ku ansha. To s. on behalf of another, *v. t.* ku anshisha. To s. by clapping, *v. t.* ku kambidila. A way, manner of thus saluting, *n.* 7. chikambidilo.

SALVATION, *n.* 9. lufutuko.

SAME. To express this use the adj. -mwi. Thus: *Nchi chintu chomwi*, It is one thing, or the same thing.

SANCTIFY, TO, to separate for, *v. t.* ku sadila. To purify, *v. t.* ku swesha, ku salazha.

SAND, *n.* 3. isenga.

SANDAL, *n.* 8. impato, indiasho, inkwabilo.

SATIATE, TO, *v. t.* ku ikusha.

SATIATED, TO BE, *v. i.* ku ikuta; with work, sayings, &c., *v. i.* ku chimwa.

SATISFIED, TO BE, by hearing news, evidence, &c., *phr.* ku ikuta makani, *v. pass.* ku lamwa; to satisfy in this manner, *ku ikusha makani*, *ku lamya*.

SATURDAY, *n.* 8. *for.* Imbelekelo.

SAVE, TO, to preserve, keep, *v. t.* ku sobola; to rescue, deliver, *v. t.* ku futula.

SAVIOUR, one who preserves, keeps, *n.* 1. muzobodi; one who delivers, rescues, *n.* 1. mufutudi.

SAVOUR, TO LOSE, *v. i.* ku luluka, ku sampuka.

SAW, *n.* 8. *for.* insaha.

SAY, TO, *v. t.* ku ti, ku amba.

SCAB, *n.* 8. inshamo; to pull off, *phr.* ku papula inshamo.

SCAFFOLD, *n.* 4. busanza.

- SCALE, of fish, *n.* 9. lukanda.
 SCALD, TO, *v. t.* ku tenta. To scald slightly, *v. t.* ku babula.
 SCAMP, *n.* 1 *a.* shimafunzi.
 SCAR, *n.* 2. mukofu.
 SCARE, TO, to frighten, *v. t.* ku tizha. To scare birds from grain, *v. t.* ku kwa. To s. game, ku konga.
 SCARIFY, TO, *v. t.* ku lemba.
 SCATTER, TO, *v. t.* ku mwaya. To be scattered, *v. i.* ku mwaika.
 SCENT. *See* Odour.
 SCEPTIC, disbeliever, *n.* 1. mudimbuludi.
 SCHOLAR, *n.* 1. mwiya, *n.* 1 *a.* shikiya.
 SCISSORS, *n.* 7. chikosozho.
 SCOLD, TO, to rebuke, *v. t.* ku tapatila.
 SCOOP, TO, to hollow out in carving, *v. t.* ku kolola. To scoop out earth from a hole, *v. t.* ku lapulula.
 SCORCH, TO, *v. i.* ku babuka; *v. t.* ku babula.
 SCORNER, *n.* 1. musampaushi.
 SCORPION, *n.* 6. kapididi, kabanzi.
 SCOUNDREL, *n.* 1 *a.* shimafunzi.
 SCRAPE, TO, *v. t.* ku pala, ku palapala. To scrape meat off a bone, *v. t.* ku kunkutula.
 SCRATCH, TO, *v. t.* ku kwalula. To s. up ground, *v. t.* ku kamba, ku kambaula. To s. as fowls, *v. t.* ku yanga, ku fukumuna. To s. oneself, *v. t.* ku kwanya. To s. the head, *v. t.* ku shishina.
 SCREW, TO, to screw up, *v. t.* ku kwika.
 SCREAM, TO, *v. i.* ku dila; as women in saluting, *v. i.* ku ulubwizha.
 SCREEN, for keeping off wind, *n.* 7. chishitidizho.
 SCREEN, TO, oneself from the wind, *v. t.* ku dishitidila muwo.
 SCRIBE, *n.* 1. mungwadi.
 SCUM, *n.* 3. iovu.
 SEA, *n.* 9. for. luatele.
 SEAM, *n.* 2. muluko.
 SEARCH, TO, *v. t.* ku shinshilika.
 SEASONS, THE:—
 Spring, *n.* 7. Chidimo.
 Summer, rainy season, *n.* 3. *pl.* Mainza.
 Autumn, *n.* 5. Kunkosoko.
 Winter, *n.* 2. Mweto.
 SECLUDE, TO, to shut against, *v. t.* ku yadila.
 SECOND, *num.* -bidi. The second day, bushiku bwabidi.
 SECONDLY, *adv.* kobili.
 SECRET, *n.* 7. chakumbadi.
 SECRETARY BIRD, *n.* 1. mukobelanzoka; *n.* 1 *a.* nakansakwe.
 SECRETE. *See* Hide.
 SECRETLY, to do anything secretly, *phr.* ku chita kunso, or kumbadi.
 SEDUCE, TO, *v. t.* ku lengauzha.
 SEE, TO, *v. t.* ku bona. To s. clearly, *v. t.* ku bonesha. To s. each other, *v. t.* ku bonana. To s. for, after, *v. t.* ku bonena. To s. indistinctly, *v. t.* ku mwinizingha.
 SEED, *n.* 8. imbuto. Small s., as tobacco, *n.* 8. insangu. Grass s., *n.* 8. insoki. Of melon, &c., *n.* 3. inungu. S. already sown, *n.* 3. ikanko, *pl.* makanko. A kind of scarlet and black s. used in play, *n.* 1 *a.* namuchipwichipwi.
 SEEK, TO, *v. t.* ku shinshilika, ku langaula. To look for, want, *v. t.* ku langa, ku kapula, ku londa.
 SEIZE, TO, *v. t.* ku kwata. To seize or take away from a person, *v. t.* ku nanga.
 SELECT, TO, *v. t.* ku sala, ku nomona. To select for oneself, *v. t.* ku disadila.
 SELF. The *refl. pro.* di- prefixed to verbs often gives the idea of 'self'; *e.g.* I love myself, Nda difuna.
 The word mwini is also used, as in the following:—
 Ndimwini: It is I, my own self.
 Ndimwini ndi mwini: It is I, I am myself; *i. e.* It is my own affair.
 Ndiwe u mwini: It is thy own self; *i. e.* It is thy affair.
 SELF-ABASEMENT, *n.* 5. kudibonzha.

- SELF-CONFIDENCE, *n.* 5. kudi-shoma.
- SELF-CONCEIT, *n.* 5. kudinunika.
- SELF-LOVE, *n.* 5. kudifuna.
- SELFISH, TO BE, *phr.* kudi mutuni, kudi mūnyu.
- SELFISH PERSON, *n.* 1. mutuni, mūnyu.
- SELL, TO, *v. t.* ku usha, ku samba-sha, ku tenga.
- SELLER, *n.* 1. mūshi, musambashi.
- SEMEN, *n.* 4. bwense, bwensense.
- SEND, TO, *v. t.* ku tuma. To send to or for, *v. t.* ku tumina.
- SENTRY, *n.* 1. musembi.
- SEPARATE, TO, *v. i.* ku andana; *v. t.* ku andanya.
- SEPTEMBER, month of, katu.
- SERGEANT, *n.* 1 *a. for.* usejani.
- SERVANT, *n.* 1. mutwanga.
- SERVE, TO, *phr.* ku manina umwi midimo; *v. t. for.* ku belekela.
- SET, TO, of the sun, *v. i.* ku ibila. To s. or settle or become clear, of dirty water, *v. i.* ku batamina. To s. or place, *v. t.* ku bika, ku kadika, ku shitikisha. To s. pot on fire, *v. t.* ku shimpika. To s. in order, *v. t.* ku bamba.
- SETTLE, TO, *v. i.* ku kala. To settle a dispute, *v. t.* ku kosola.
- SEVEN, *num.* chiloba.
- SEVENTEEN, *num.* ikumi diomwi o mu ntesha shidi chiloba.
- SEVENTY, *num.* makumi adi chiloba.
- SEW, TO, *v. t.* ku sasa.
- SEX: Of what sex is this child? Mwana nshi wezu?
- SHADE, *n.* 7. ohingvhule. To shade eyes with hand, *phr.* ku langila chishinshi.
- SHAFT, of mine, *n.* 8. impishi; of spear, *n.* 9. lusako.
- SHAKE, TO, *v. i.* ku tapala, ku shangama. To s. anything, *v. t.* ku tapazha. To s. a cloth, *v. t.* ku sankumuna. To s. up in mixing, *v. t.* ku zunganya. To be shaky, *v. i.* ku zungana. To s. a tail, *v. t.* ku pusha. To s., jolt, as man riding ox, *v. i.* ku sumpauka. The ox shakes him up, Musune wa mu sumpaula. To s. a spear in trying it, or in taking aim, *v. t.* ku sukuma.
- SHALLOW, *adj.* -fwafwi; *e g.* It is a shallow river, Mulonga mu-fwafwi. It is shallow here, Ano ngafwafwi.
- SHAM, TO, *v. t.* ku chenga.
- SHAM, *n.* 3. *pl.* makachilo.
- SHAME, *n.* 8. insoni.
- SHAMEFULLY, *adv.* chasoni.
- SHAPE, TO, by moulding, *v. t.* ku bumba.
- SHARE, TO, *v. t.* ku aba. To s. among, *v. t.* ku abila. To s. among each other, *v. t.* ku abilana. To cause to s. among each other, *v. t.* ku abishana.
- SHARE, *n.* 7. chabilo.
- SHARP, TO BE, *v. i.* ku lampa.
- SHARP, *adj.* -kadi.
- SHARPEN, TO, *v. t.* ku lampya. To sharpen by grinding, *v. t.* ku kwanga.
- SHAVE, TO, *v. t.* ku kulula, ku sambula. A shaved head, *n.* 9. lunkulu. A person with all his head shaved, *n.* 1 *a.* shilunkulu.
- SHE, *pers. pro.*, same as He. See *chap. v of Grammar.*
- SHEATH, of knife, *n.* 7. chilalo; of mealies, *n.* 3. ikwelele.
- SHEATHE, TO, *v. t.* ku soma.
- SHED, TO: of trees shedding leaves, *v. i.* ku kunkumuka.
- SHED, *adj.* -kunkumushi.
- SHEEP, *n.* 8. imbelele.
- SHELF, *n.* 7. chilala. Really palm-tree leaf or branch, used as a shelf.
- SHELL, *n.* 3. ipapa. Shell used as an ornament, *n.* 8. impande. An imitation impande, made of earthenware or something, *n.* 1 *a.* shamende; *pl.* bashamende. A kind of mollusc, *n.* 9. lwidi; *pl.* injidi.
- SHELTER, made of tree boughs, *n.* 7. chilao. A refuge, *n.* 3. *pl.* matilo.
- SHEPHERD, herdsman, *n.* 1. mwe-mbeshi.
- SHIELD, *n.* 8. intobo.

SHIELD, TO, *v. t.* ku kobela. To shield another, *v. t.* ku kobelela.
 SHIFT, TO, *v. t.* ku sesula, ku tantumuna; *v. i.* ku sesuka.
 SHIN, *n.* 2. mwindi.
 SHINE, TO, *v. i.* ku beka, ku bekéna, ku bekéma. To shine up, *v. t.* ku bekenya. As a glow-worm, also of the early sun, *v. i.* ku mweka. The fierce shining of the sun at midday, *n.* 2. mute-ngazuba. To shine intermittently, *v. i.* ku békabéka.
 SHIP, a very large canoe, *n.* 1 *a.* na-dinkwanza, namusholoma.
 SHIRT, *n.* 1 *a.* for. hempi.
 SHOE, *n.* 8. indiasho.
 SHOOT, *v. t.* ku fusa.
 SHOP, store, *n.* 7. chiudilo; *n.* 7. for. chintolo. Workshop, *n.* 7. ohichitilo.
 SHORT, TO BE, *v. i.* ku fwimpa.
 SHORT, *adj.* -fwafwi.
 SHORT, TO FALL, *v. i.* ku lela.
 SHORTEN, TO, *v. t.* ku fwinsha.
 SHOULDER, *n.* 7. chifunzhi; shoulder-blade, *n.* 3. ikuko; space between shoulder-blades, *n.* 3. indelo; shoulder of animal, *n.* 3. ibesho.
 SHOUT, TO, *v. i.* ku ompolola, ku pozomoka.
 SHOVE, TO, *v. t.* ku sunda.
 SHOVEL, *n.* 3. for. ifosholo.
 SHOW, TO, *v. t.* ku lesha, ku bonya.
 SHOWER: it is a shower, *phr.* Wa fwilaila Leza.
 SHRIEK, TO, *v. i.* ku didisha.
 SHRINK, TO, as garments in wash, *v. i.* ku shankana, ku vhungana.
 SHRUG, TO, the shoulders, *v. i.* ku ditikinya, ku tidimuka.
 SHUDDER, TO, as after drinking bitter medicine, *v. i.* ku tidi-muka.
 SHUT, TO, a door, *v. t.* ku yala; to s. the eyes, *v. t.* ku hulalata; to s. the mouth, *v. t.* ku muma; to s. and open the eyes, when you are afraid anything will enter, *v. i.* ku hulahula, ku kopaula.
 SICK, TO BE, *v. i.* ku sata, *phr.* kudi mulwazhi.

SICK, *adj.* -lwazhi.
 SICK PERSON, *n.* 1. mulwazhi.
 SICKLE, *n.* 3. for. isikile.
 SICKNESS, *n.* 4. bulwazhi, *n.* 7. chilwazhi.
 SIDE, *n.* 9. lwiya; *e.g.* Sit on yonder side, Kala koko ku lwiya. Side of a river, *n.* 3. itala; *e.g.* Let us cross to the other side, A tu landukile mwi-tala modia.
 SIDE, to place side by side, *v. t.* ku bambanya.
 SIDEWAYS, *adv.* kambavhwe. To walk sideways like a crab, *phr.* ku enda kambavhwe.
 SIEVE, *n.* 7. chisekusho.
 SIFT, TO, *v. t.* ku seba, ku sekusha; siftings of grain, *n.* 3. *pl.* maseke.
 SIGH, TO, *v. i.* ku diekela, ku ekela.
 SIGHT, of gun, *n.* 3. dinso.
 SIGHT, to be in sight of each other, *phr.* kudi bwenene.
 SIGHTED, WEAK-, TO BE, *v. i.* ku chesha; a weak-sighted person, *n.* 1 *a.* uchesha-o-menso.
 SILENCE, TO, *v. t.* ku tontozha, ku insika.
 SILENT, TO BE, *v. i.* ku inza, ku diinza, ku tontola.
 SILVER, *n.* 8. for. inshiliva.
 SIMILAR, TO BE, *v. t.* ku kozha, *v. i.* ku kozhana; *e.g.* These things are similar, Shintu sheshi shidi kozhene.
 SIN, evil, *n.* 4. bubi; a sin, *n.* 7. chibi.
 SIN, TO, *v. i.* ku bia, ku chita shibi.
 SINNER, *n.* 1. muchitashibi, shi-mafunsi.
 SINCE: they knew him since he was a child, Ba mwizhi ka chidi mwana.
 SINCERITY, *n.* 4. bwini.
 SINEW, used in sewing, *n.* 4. bu-zhingo, *n.* 3. isaso.
 SING, TO, *v. t.* ku imba; to sing well, loudly, *v. t.* ku imbisha; to sing of, or for, or to, *v. t.* ku imbila.
 SINGE, TO, *v. t.* ku tenta.
 SINGER, *n.* 1. mwimbi.

- SINGLY, one by one. Use the numeral, -mwi-mwi. Thus: Let them come singly, one at a time, Na be size omwi omwi.
- SINK, TO, *v. i.* ku ibila; *v. t.* ku ibisha. Of a canoe lying at the bottom of the river, *v. i.* ku kata-mina.
- SIP, TO, *v. t.* ku pwitapwita.
- SIR, Mwami! In answering a chief, Yes, sir, Ingoi!
- SISTER, *n.* 1. muchishi. Used when a brother speaks to or of his sister; when one sister speaks to another, she says Mukwesu, or Yaya.
- SISTER-IN-LAW, *n.* 1. mushile. Generally heard in the pl. only, Bazhilebesu, my or our sister-or sisters-in-law.
- SIT, TO, *v. i.* ku kala; to s. round in a circle, *v. i.* ku engela; to s. around a fire, *v. i.* ku zota; to s. near, *v. i.* ku senenena; to s. very near any one, *v. i.* ku shindibala, ku shindibadila.
- SITE, of destroyed house, *n.* 7. chilu.
- SIX, *num.* chisambomwi. Balumbu say, Kakole.
- SIXTEEN, *num.* ikumi diomwi o muntsha shidi chisambomwi.
- SIXTY, *num.* makumi adi chisambomwi.
- SJAMBOK, *n.* 2. mutatula.
- SKILFULLY, *adv.* chabusa.
- SKILL, *n.* 4. buza.
- SKIM, TO, milk, &c., *v. t.* ku ibula.
- SKIN, of person, *n.* 9. lukanda; fresh or soft skin, *n.* 3. isalo; a prepared skin, *n.* 8. ingubo; a hard, dry skin, *n.* 7. chikanda. Fore-legs of a skin, which the women tie across their chest, the baby being in the skin behind, *n.* 2. mondo, miondo.
- SKIN, TO, *v. t.* ku funda.
- SKUNK, *n.* 1a. kanyimba.
- SKY, *n.* 3. izoulu.
- SLACK, TO BE, *v. i.* ku tentebela; to cause to be s., *v. t.* ku tente-besha.
- SLANDER, TO, *v. t.* ku besha, ku lambaisha. The latter word means to smear, defile by smearing dirt on anybody; hence of besmirching one's character.
- SLANDEROUSLY, *adv.* chakubesha.
- SLATE, *n.* 7. for. chilote.
- SLAUGHTER, TO, to kill many, *v. t.* ku pozaula.
- SLAVE, *n.* 1. mushike.
- SLAVERY, *n.* 4. bushike.
- SLAVISH, the manner, custom, way of a slave, *n.* 7. chishike.
- SLAY, TO, *v. t.* ku yaya.
- SLEEP, *n.* 6. pl. tulo.
- SLEEP, TO, *v. i.* ku ona. To go and sleep with a friend's wife, *v. t.* ku ata.
- SLEEPILY, *adv.* chakufukula.
- SLEEPY, TO BE, *v. i.* ku fukula.
- SLIP, TO, and fall, *v. i.* ku tezumuka, *phr.* ku wa butezhi; to slip without falling, *v. i.* ku shashadika.
- SLIPPERY, TO BE, like a fish, *v. i.* ku tezhima; a slippery place, slipperiness, *n.* 4. butezhi.
- SLOPE, *n.* 9. lwata. This game-pit has sloping sides, Mulambwe wezu udi kwete lwata.
- SLOTH, *n.* 4. bukata.
- SMALL, *adj.* -shonto. Expressed also in the classifiers of cl. 6. Thus, a small house, kanda; *pl.* twanda.
- SMALL, TO BE, *v. i.* ku chea; to make small, *v. t.* ku chesha.
- SMALLNESS, *n.* 4. bushonto.
- SMALL-POX, *n.* 7. chimbembe, *n.* 1a. nachinkwa, *n.* 2. mukolotila, mudimakubushu. A man marked by small-pox, *n.* 1a. shichimbembe.
- SMART, TO, *v. i.* ku sosoma.
- SMEAR, TO, *v. t.* ku mata, ku shingulula; to s. body with clay in time of mourning, *v. i.* ku lamba; to s. dirt on anybody, *v. t.* ku lambaisha.
- SMELL, TO, *v. t.* ku nufusha; to smell or stink, *v. i.* ku nunka.
- SMELT, TO, iron, *phr.* ku tenta butale.
- SMILE, TO, *v. i.* ku mwena.
- SMITE, TO. See To hit.

SMITH, BLACK-, *n.* 1. mufuzhi.

SMITHY, *n.* 8. insaka.

SMOKE, TO, *v. t.* ku fweba; to s. with short rapid puffs, *v. i.* ku fukumuna; to s. much, *v. t.* ku fwebesha; to be smokeable, *v. i.* ku fwebeka.

SMOKE, *n.* 4. bushi; a great quantity of, *n.* 3. ishi.

SMOKER, *n.* 1. mufwebi; of hemp, *n.* 1*a.* shilubange.

SMOOTHE, TO, *v. t.* ku ezhezha, ku bulunganya; to be smooth, carved nicely without roughness, *v. i.* ku bulungana; to smoothe off with a shell pots when made, *v. t.* ku bumbula; to smoothe a road, *v. t.* ku salazha; to smoothe (clothes), *v. t.* ku bukúsa.

SMOOTHLY, *adv.* chakuezhezha, chakubulungana.

SNAKE, *n.* 8. inzoka, *n.* 1. muzoka.

Some varieties of snakes.

Chipile, puff-adder, poisonous.

Chisambwe, short, poisonous.

Impushi, non-poisonous.

Ingongoki, this and the previous one are said to bring good luck to those who see them.

Inkombola, very poisonous, something like the shimakoma.

Itoshi, a fabulous water-snake. See note in *Ila-Eng. Vocab.*

Kakune, a green tree-snake, poisonous.

Mucheka, a kind of python, swallows animals.

Mulala, or lumanyendo, a large tree-snake, said to be extremely poisonous.

Munkanga. ?kind.

Shibudikila, described by natives as having two heads; a short, dark-coloured snake.

Shimakoma, the African cobra; long, dark-coloured; very poisonous, spits.

Shimufulamwemvu, a green snake, non-poisonous.

SNAP, TO, *v. t.* ku kombola; *v. i.* ku komboka

SNAPPED, *adj.* -komboshi.

SNARL, TO, *v. i.* ku huluma.

SNATCH, TO, *v. t.* ku sompola; as a hawk snatches chickens, *v. t.* ku kwempa.

SNEER, TO, *v. i.* ku shinanana.

SNEEZE, TO, *v. i.* ku shamita, ku chisha, ku ditimuna.

SNORE, TO, *v. i.* ku kuluma.

SNUFF, *n.* 8. intombwe.

SNUFF, TO, *v. t.* ku fweba.

SNUFF-BOX, *n.* 8. ingoma.

SNUFF-SPOON, *n.* 7. chifwezho, *n.* 3. ibeko.

So, *adv.* bobo, bodia.

SO-AND-SO, Nini, *pl.* Banini; *e.g.* They were so-and-so, I forget their names, Ka badi banini, nda luba mazhina abo.

So-so, not quite right, but almost, *adv.* poni poni. This work is so-so, Mudimo wezu mponi mponi.

SOAK, TO, *v. t.* ku inika, ku bombeka.

SOAP, *n.* 2. *for.* mulola.

SOAR, TO, *v. i.* ku zumuka.

SOBER, TO BE, *v. i.* ku kololokwa; to make sober, *v. t.* ku kolo-losha.

SOCK, *n.* 3. *for.* isokisi.

SOFT, TO BE, *v. i.* ku bomba; to be very soft, *v. i.* ku bombesha.

SOFT, *adj.* -bongvhu; of food, -dankunushi.

SOFTEN, TO, *v. t.* ku bonzha; to make very soft, *v. t.* ku bonzesha; to soften a skin, *v. t.* ku suka.

SOFTNESS, *n.* 4. bubongvhu.

SOIL, *n.* 3. ivhu.

SOLDIER, *n.* 1*a.* shilumamba.

SOLIDIFY, TO, *v. i.* ku dianga, ku angana.

SOLITARY, TO BE, *v. pass.* ku imbilwa; to leave one alone, in solitude, *v. t.* ku imbisha.

SOME, *adj.* -mwi; *e.g.* some people, bantu bamwi.

SOMETHING, *n.* 6. kantu.

SON, *n.* 1. mwana mulombwana.

SON-IN-LAW, *n.* 1. mukwe. My —, mukwe wangu, or mukwangu.

- SONSHIP, *n.* 4. bwana.
 SONG, *n.* 9. lwimbo.
 SOON, after a time, *phr.* chi be chindi.
 SOOT, *n.* 2. muye.
 SOOTHE, TO, a child, *v. t.* ku umbudisha.
 SOP, TO, *v. t.* ku kandila.
 SORCERER, *n.* 1. mulozhi.
 SORCERY, *n.* 4. bulozhi.
 SORE, *n.* 7. chilonda.
 SORE, TO BE, *v. i.* ku chisa.
 SORROW, *n.* 4. būsū.
 SORROWFUL, TO BE, or downcast, *v. pass.* ku etezhiwa; to cause to be downcast, *v. t.* ku etezha.
 SORROWFULLY, *adv.* chabūsū.
 SORROWFUL PERSON, *n.* 1. mūsū.
 SORRY, TO BE, *v. i.* ku usa.
 SORT, kind, *n.* 2. mukumo.
 SOUND, TO, of the intestines rumbling, also of a waterfall, *v. i.* ku guma; to cause to rumble thus, *v. t.* ku gumya; of drums sounding a long time, *v. i.* ku kala-uka; of thunder, *v. i.* ku indindima.
 SOUP, *n.* 2. mushinza.
 SOUR, TO BE, *v. i.* ku papa. Of a sour thing it is said, Cha sakumuna mate, It increases the saliva. Nda sakumuka mate, My saliva flows, increases. The feeling when one tastes anything sour is called, bū, or buu.
 SOUTH : expressed very indefinitely. A general way of saying it is, Ku bubishi, or ku butonga, *i. e.* Towards the country of the Batonga.
 SOW, TO, *v. t.* ku shanga.
 SOWER, *n.* 1. mushangi.
 SPACE, *n.* 4. busena.
 SPADE, *n.* 3. *for.* ifosholo.
 SPARK, *n.* 3. insansi.
 SPEAK, TO, *v. t.* ku amba; to s. to oneself, *v. t.* ku diambya; to s. loudly, *v. t.* ku ambisha; to s. under one's breath, to murmur, *v. t.* ku tongauka, ku sholauka; to s. to, *v. t.* ku ambila; to s. at great length, so as to weary people, *v. i.* ku londolola; to s. out, hiding nothing, *v. t.* ku passaula; to s. on behalf of, *v. t.* ku ambidila; to s. altogether, making a noise, *v. i.* ku yonkola; to s. the truth all through a matter, *v. i.* ku lungulula.
 SPEAR, *n.* 3. isumo; large s. used in hunting elephants and buffaloes, *n.* 3. iyonga, *n.* 2. mwanzho; shaft of spear, *n.* 9. lusako; a large s., *n.* 3. ibezhi; another kind of s., *n.* 8. impula; fish s., *n.* 2. mumba. Different kinds of barbed spears: *n.* 7. chinkoshi; *n.* 1a. shikamimbia (so called because it has two barbs which are supposed to resemble a swallow's tail); *n.* 3. izholaule; *n.* 7. chikwangadi; *n.* 1a. shikakombo. The part of the spear-head not hammered out, *n.* 2. mushishi.
 SPECIES, *n.* 2. mushobo, mukumo.
 SPECTACLES, *n.* 7. *pl.* shimbone.
 SPEED, *n.* 9. lubilo.
 SPEEDILY, *adv.* chalubilo.
 SPEND, TO, *v. t.* ku dia.
 SPIDER, *n.* 3. ibubi; *n.* 1a. shilubidila. Spider's nest made by shilubidila, namundelele. Web of the ibubi, lutangatanga.
 SPILL, TO, *v. i.* ku tika, ku tika-ika; to spill, *v. t.* ku tila, ku tikaisha.
 SPIN, TO, to twist cotton into thread, *v. t.* ku pesa.
 SPINE, *n.* 2. mongo.
 SPIRIT, *n.* 2. moza, *pl.* mioza; apparition, *n.* 1a. shikazwa; of ancestors, *n.* 2. muzhimo.
 SPIT, TO, *v. t.* ku fwila, ku lapula; to spit out, *v. t.* ku shipa.
 SPITTLE, *n.* 3. *pl.* mate.
 SPLEEN, *n.* 3. ibenzhi, *n.* 2. mubenzhi.
 SPLINTER, *n.* 6. kashamo, kashashamo.
 SPLIT, TO, *v. t.* ku anda, ku andula, ku andaula; to be split, *v. i.* ku anduka, ku andauka.
 SPOIL, TO, *v. t.* ku zonaula, ku bisha.
 SPOON, *n.* 2. mungo.

- SPOOR**, *n.* 2. mukondo, mukula; a faint spoor, *n.* 7. chikula.
- SPOUT**, of bellows, *n.* 8. inchela.
- SPREAD**, TO, *v. t.* ku sala; to s. news abroad, *v. t.* ku ibusha; to s. out extensively in growing, as pumpkin, *v. i.* ku ombengana; to s. out, scatter, of people, *v. i.* ku dyombengana; to s. out wings, of a bird, *v. t.* ku bāma.
- SPRING**, *n.* 7. chidimo.
- SPRING**, TO, to jump, *v. i.* ku sotoka; as seeds, *v. i.* ku mena.
- SPRING**, of water, *n.* 2. mwino, *pl.* minzo; hot spring, *n.* 3. *pl.* mabia; spring of a gun, *n.* 2. mōla.
- SPRING-HARE**, *n.* 1 *a.* namun-kwize.
- SPRINKLE**, TO, *v. t.* ku sansaila.
- SPROUT**, TO, *v. i.* ku sonsa.
- SPUR**, *n.* 7. chimbi.
- SPY**, TO, *v. t.* ku okela.
- SPY**, *n.* 1. muokeshi.
- SQUANDERER**, *n.* 1. mutaka.
- SQUEEZE**, TO, *v. t.* ku shina, ku kama.
- SQUIRREL**, *n.* 1 *a.* shikōnzo.
- STAB**, TO, *v. t.* ku yasa.
- STACK**, of mealies, *n.* 8. inkungo; a big stack, *n.* 3. ikungo.
- STAGGER**, TO, as drunkard, *v. i.* ku tekana, ku kunauka.
- STALK**, TO, game, *v. t.* ku benda.
- STALK**, of grain, *n.* 3. isenge; a mealie-stalk without any grain, *n.* 7. chipupa.
- STAMMER**, TO, *v. i.* ku lendula.
- STAMMERER**, *n.* 1 *a.* shikalenda, shichilaka.
- STAMMERINGLY**, *adv.* ohakalenda.
- STAMP**, TO, *v. t.* ku diata; to stamp grain, *v. t.* ku twa, ku chokola, ku polola; to stamp a floor, *v. t.* ku shimbila.
- STAMPING-BLOCK**, *n.* 8. inkidi.
- STAND**, TO, *v. i.* ku shima, *v. t.* ku shimika; to stand with legs stretched out, *v. i.* ku tatanana; to stand up, *v. i.* ku shimoka.
- STAND**, a thing for placing another upon, as a candlestick, *n.* 7. chikadikilo.
- STAR**, *n.* 8. intongweshi. The morning star, intanda. The evening star, iumpaishi. A shooting star, intānda. A star seen very near the moon, mukamweshi. The Pleiades, Buleshi.
- STARE**, TO, *v. i.* ku tunama.
- START**, TO, a tune, *v. t.* ku sonsa; to start a journey late in the day, *v. i.* ku isukila.
- STARVATION**, *n.* 8. insala.
- STARVE**, TO, *phr.* ku fwa insala.
- STATURE**, *n.* 7. chimo.
- STEADFAST**, TO BE, *v. i.* ku kwatila, ku ta zungana.
- STEAL**, TO, *v. t.* ku iba (kwiba). To steal at time of famine, *v. t.* ku uka.
- STEALTHILY**, TO GO, *v. i.* ku nanamba.
- STEALTHILY**, *adv.* kafumpe.
- STEEP**, *adj.* -zhimikile. The bank is steep, Inkomwe idi shimikile.
- STEER**, TO, a canoe, *v. t.* ku chindulula.
- STEP**, *n.* 8. intambuko.
- STEWARD**, watcher, caretaker, *n.* 1. mudindishi.
- STEWARDSHIP**, *n.* 4. budindishi.
- STICK**, *n.* 6. kasamo; walking-stick, *n.* 2. musako. A s. for beating, *n.* 7. chumpusho, chumio. A stick for tying-up slaves, *n.* 8. impangati; a forked s., *n.* 7. chanda, *n.* 8. inganda. A s. for taking fat out of pot, *n.* 2. mutombio. A s. outside a village upon which spears, &c., are placed, *n.* 9. lwanga. A pointed s. for digging, *n.* 2. musongozho. Short sticks put above doorway in hut-wall, also sticks used by women in carrying things on the head, *n.* 4. bulobo.
- STICK**, TO, to adhere to, *v. t.* ku kakatila, ku shama.
- STICKY**, adhesive, *adj.* -lamaushi. To be sticky, *v. i.* ku lamauka.
- STIFF**, TO BE, as porridge, *v. i.* ku kankabala. To make porridge stiff, *v. t.* ku kankabasha.

STILL, particle, *ohi*; *e.g.* They are still going, *Ba ohi ya*.

STIMULATE, TO, *v.t.* *ku shini-kisha*.

STING, TO, as a bee, *v.t.* *ku luma*; as a nettle, *v.t.* *ku babya*.

STINGINESS, *n.* 4. *butavhu*.

STINGY PERSON, *n.* 1. *mutavhu*.

STINK, *n.* 4. *bunumfu*.

STINK, TO, *v.i.* *ku nunka*, *ku vhumuka*.

STIR, TO, *v.t.* *ku sambika*, *ku ipinda*. To stir up water or porridge, *v.t.* *ku kópakópa*.

STOCK, of gun, *n.* 3. *itako*.

STOCKADE, *n.* 9. *luba*.

STOMACH, *n.* 3. *ifu*. The 'first stomach' of cattle, *ifu*. The 'second stomach', *chumba*, *ohi-ndyabembeshi*. The 'fourth stomach', *imfunke*.

STONE, *n.* 3. *ibwe*, *n.* 2. *mwala*. See Millstone.

STOOL, *n.* 7. *chuna*.

STOOP, TO, *v.i.* *ku namina*. To stoop down to drink water, *v.t.* *ku fulama*. To stoop down so as to drink directly by the mouth, *v.t.* *ku kunamina*.

STOP, TO, to cease, *v.t.* *ku leka*. To stop, obstruct, *v.t.* *ku chinjila*. To stop anybody from doing, *v.t.* *ku lesha*.

STOPPER, *n.* 7. *chishinsho*. Of snuff-box, *n.* 7. *chitibio*. Of churn, *n.* 8. *inshibo*.

STORE, *n.* 7. *for.* *chintolo*.

STORK, *n.* 1*a.* *nakakodio*.

STORM, *n.* 2. *muofo*, *n.* 3. *fuwo*.

STRAIGHT, *adj.* -*luleme*.

STRAIGHT, TO BE, *v.i.* *ku lulama*. To put things straight, in order, *v.t.* *ku engezha*. To do so for somebody, *v.t.* *ku engezhesha*.

STRAIGHTEN, TO, *v.t.* *ku lula-mika*.

STRAIN, TO, as beer, honey, *v.t.* *ku anza*.

STRAINER, *n.* 7. *chansilo*.

STRAIT, narrow, *adj.* -*shankene*.

STRANGER, *n.* 1. *mwensu*.

STRANGLE, TO, *v.t.* *ku shina*.

STRENGTH, *n.* 8. *insana*.

STRENGTHEN, TO, *phr.* *ku pa insana*.

STRETCH, TO, out the hand, *v.t.* *ku vhungulula*. To s. oneself, *v.i.* *ku diolola*. To be stretched out like a corpse, *v.i.* *ku landabala*. To s. out as elastic, *v.t.* *ku tandubula*. To s. out as legs, *v.t.* *ku tandabala*.

STRETCHABLE, TO BE, elastic, *v.i.* *ku vhunguludika*, *ku tandubudika*.

STRIDE, *n.* 8. *intambuko*.

STRIFE, *n.* 5. *kulwa*; wordy strife, *n.* 7. *chikani*.

STRIKE, TO, *v.t.* *ku uma*. Of a spear striking without piercing, *v.t.* *ku funkunya*.

STRING, made of bark, *n.* 9. *lozhi*, *n.* 6. *kozhi*. Palm-leaf-string, *n.* 7. *chibale*, *n.* 9. *lubale*. A fish-string, *n.* 2. *mose*.

STRIP, TO, off bark, *v.t.* *ku fundula*. To s. on behalf of somebody, *v.t.* *ku fundwila*. To s. leaves off a branch, *v.t.* *ku pulula*. To s. maize off a cob, *v.t.* *ku bulula*. To s. sheath from mealie-cob, *v.t.* *ku paula*. To s. off clothes, *v.t.* *ku samununa*, *ku sakulula*.

STRIVE, TO, to wrestle, *v.t.* *ku kwatana*. With words, *ku sumanana*.

STROKE, TO, with hands, *v.t.* *ku bukusa*.

STRONG, TO BE, *phr.* *kudi insana*. A strong person, *n.* 1*a.* *shinsana*.

A strong person who never tires or gets sick is called a rock, *mwala*.

STUMBLE, TO, *v.i.* *ku difumpula*.

STUMBLING-BLOCK, *n.* 8. *ingfumpo*.

STUMP, of tree, *n.* 7. *chishishi*.

STUPID, TO BE, *v.i.* *ku dimbuka*; to be dull, *v.i.* *ku shiluka*.

STUTTER, TO, *v.i.* *ku lendula*.

STUTTERER, *n.* 1*a.* *shikalenda*.

SUBMERGED, TO BE, *v.i.* *ku katabina*.

SUBMIT, TO, *v.i.* *ku bomba*.

SUBSIDE, TO, *v.i.* *ku obuluka*, *ku pompa*. Of wind, *v.i.* *ku batamina*.

SUCCEED, TO, to follow, *v. t.* ku chidila, *phr.* ku dya izhina.
 SUCH, *adv.* bodia. I don't like such people, Shi zanda bantu badi bodia.
 SUCK, TO, *v. t.* ku mumuna. As an infant, *v. t.* ku nonka.
 SUCKLE, TO, *v. t.* ku nonsha.
 SUDDENLY, *adv.* ndidiona-ndidiona.
 SUFFER, TO, *v. i.* ku chisa.
 SUFFERING, *n.* 5. kuchisa.
 SUFFICE, TO, *v. i.* ku izudila.
 SUGAR, *n.* 8. *for.* insukele.
 SUIT, TO, *v. t.* ku botela. These clothes suit me, Shikobelo she-shi sha mbotela.
 SULKY, TO BE, *v. i.* ku pisauka.
 SULPHUR, *n.* 2. *for.* musolufa.
 SUMMER, *n.* 3. *pl.* Mainza.
 SUMMON, TO, *v. t.* ku ita (kwita).
 SUN, *n.* 3. izuba.
 SUNDAY, *n.* 8. *for.* Insunda.
 SUNK, TO BE, *v. i.* ku katamina.
 SUNSET, *adv.* diakomboka, die-bila.
 SUNSHINE, *n.* 9. lumwi.
 SUPPER, *n.* 2. muladilo.
 SUPPOSE, TO, *v. i.* ku telaika, ku zunga; *e. g.* I supposed it was so, but no! Nda zunga mbuka-bele inji, pe!
 SURPASS, TO, *v. t.* ku bazha.
 SURPASSINGLY, *adv.* chakubazha.
 SURRENDER, TO, *v. t.* ku ditola.
 SURROUND, TO, as game, *v. t.* ku oba. To sit around, *v. t.* ku engela. To surround a village in order to seize the people, *v. t.* ku muma.
 SUSPEND, TO, *v. t.* ku lengeleza.
 SWALLOW, TO, *v. t.* ku mina. To cause to swallow, *v. t.* ku minya.
 SWALLOW, *n.* 1a. shikamimbis.
 SWALLOWABLE, TO BE, *v. i.* ku minika.
 SWAMP, *n.* 3. isaba, *n.* 2. mulondo.
 SWEAR, TO, to affirm strongly, *v. t.* ku pinga. To revile, curse, *v. t.* kutuka.
 SWEEP, TO, *v. t.* ku pela, ku kukubula.

SWEET, TO BE, *v. i.* ku lwela.
 SWELL, TO, *v. i.* ku zhimba.
 SWIFT PERSON, *n.* 1a. shilubilo.
 SWIFTLY, *adv.* chalubilo.
 SWIFTNESS, *n.* 9. lubilo.
 SWIM, TO, *v. t.* ku samba. To float on surface, *v. i.* ku ibauka.
 SWINDLE, TO, *v. t.* ku chenga.
 SWING, TO, dangle in air, *v. i.* ku lengela.
 SWOOP, TO, *v. i.* ku kwempa.
 SWORD, *n.* 3. icheba.
 SYPHILIS, *n.* 3. *pl.* manansa.

TABLE, *n.* 8, *for.* intafole.

TABOOED, TO BE, *v. i.* ku tonda, ku ila, ku zhila; to be tabooed for, on account of, *v. t.* ku tondela; to taboo, *v. t.* ku tonzha.

These words are used especially with reference to certain things which are forbidden to various people. Among these the following may be named:—

Young people are forbidden to eat eggs, mukamu (a kind of bread), masekeseki (another kind); the shimulele, shibembe, and inkungwe, fish; kansama (a kind of honey); mankalwe (a kind of potato); katongola (a kind of bread made of ground nuts); miseza (a kind of potato), and fat.

A pregnant woman and her husband are forbidden to do certain things for the benefit of the child that is to be born. Some of these things are as follows:—They may not eat the flesh of the gnu, the reason being that the gnu occupies a long time in the actual bringing forth of its young, and it is supposed that if the woman or her husband eat of it the woman will have a long confinement. They are also forbidden to eat hartebeest flesh; it is said that the young hartebeest is born blind, and if the woman or her husband eat this meat their offspring will be blind also. They are also forbidden to eat food that has been cooked on

a day previous and left over; this food is called **chidyo oh'ona**, or **chidyo cha mulala**. They may not sit on other people's stools, for fear of inducing miscarriage. They may not fight with other people, the reason being that they may peradventure fight with a **mulozhi**, and a miscarriage might result. Neither husband nor wife may have intercourse with other people, though if the man be a polygamist he may go into his other wives. The woman is also not allowed to sleep in the day-time, it being supposed that otherwise her child will be sleepy-headed or the confinement will be a lengthy one. It is also said that people must never stand about the door of a pregnant woman's house, otherwise her confinement will be lengthy.

Young girls (**bashimbi**) are forbidden to touch the **miando** (the musical instruments of the **bakamwale**), and they may not eat **bumena**, or it will happen that on the day of their initiation dance it will rain. Children may not refuse to go when sent on errands. And children must never say **Nda sata chibunu**, I have a pain in the loins; if they do this their elders may die. Women must not speak of sexual matters before men, nor may men before women: that is to say, they may not speak of the genitals and such matters. Women and girls are to be properly clothed in the presence of men. Among the Balumbu it is also forbidden for men to appear improperly clothed before women, but the Baila proper have no such prohibition.

It is quite admissible to give these terms a wider use and apply them to things prohibited by Christianity and civilization; *e.g.* This thing is not for a believer to do, it is tabooed, **Chechi ta chi chiti muvumini, chi la tonda**.

TADPOLE, *n.* 1 *a.* **hube**, *pl.* **bahu-be**.

TAIL, *n.* 2. **muchila**. A large t., such as a horse's, *n.* 3. **ichila**; t. of bird, *n.* 7. **chiyeeye**; t. of fish, *n.* 2. **muyeye**, *n.* 8. **impepe**.

TAKE, TO, *v. t.* **ku bwesa**. To t. out all food in a pot, *v. t.* **ku pukula**. To t. a little food out of a pot, *v. t.* **ku nembula**. To t. out one piece of food, leaving the rest, *v. t.* **ku landula**. To t. in both hands, *v. t.* **ku fukatila**. To cause to t. in both hands, *v. t.* **ku fukatisha**. To t. a thing out of the way, *v. t.* **ku sesula**. To t. a thing away from a person, *v. t.* **ku nanga**. To t. away from a person so as to relieve him, *v. t.* **ku nangila, ku inuna**. To t. a thing out of the water, *v. t.* **ku fumpula**. To t. a pot off the fire, *v. t.* **ku yula**. To t. to, *v. t.* **ku tola**. To t. everything from a person, *v. t.* **ku kukula**. To t. away or seize a person's things, *v. t.* **ku anjila**. To t., of a man who takes things from his grandchildren, *v. t.* **ku bombola**. To t. things outside in cleaning up a house, *v. t.* **ku tutulula**. To t. young birds out of a nest, *v. t.* **ku zalwila**. To t. fat out of a receptacle, *v. t.* **ku tomba**.

TALE, folk-lore, *n.* 6. **kalabi**, also a riddle.

TALE-BEARER, *n.* 1. **muchechelezhi**.

TALK, TO, *v. i.* **ku bandika**.

TALL, *adj.* -**lamfu**.

TALL PERSON, *n.* 1 *a.* **shichimo**.

TALLNESS, *n.* 7. **chimo**.

TAME, TO, *v. t.* **ku bonzha**.

TARDY, TO BE, *v. i.* **ku nyosa**.

TASSEL, *n.* 2. **muzenza**.

TASTE, TO, *v. t.* **ku mansha**. To t. or eat just a little, *v. t.* **ku sola**. To cause to eat just a little, *v. t.* **ku sozha**. To t. hot as pepper, *v. i.* **ku bangabanga**.

TAX, TO, *v. t.* **ku lumbuzha, ku chetsha**. To pay a tax, *v. t.* **ku lumbula, ku chetela**.

TAX-GATHERER, *n.* 1. mulumbu-shi, mucheteshi.
 TAXING-PLACE, *n.* 7. chilumbu-dilo.
 TEA, *n.* 1*a.* ti.
 TEACH, TO, *v. t.* ku iya, ku bula.
 TEACHER, *n.* 1. mwiyi.
 TEACHING, *n.* 5. kwiya.
 TEAR, *n.* 2. musozhi.
 TEAR, TO, *v. t.* ku zapula. To t. to pieces with teeth, *phr.* ku sutula o meno. To t. to pieces, of a wild beast, *v. t.* ku andula.
 TEAT, *n.* 6. kanonkelo.
 TEETH, *n.* 3. *pl.* meno. To file t., *v. t.* ku pepenyeka. To knock out t. in the manner of the Baila, *v. t.* ku banga. To take out t. as is the custom of the Banduwe, ku nomona meno.
 TELL, TO, *v. t.* ku shimuna. To t. to, *v. t.* ku shimwina. To t. tales, particularly lying tales, *v. t.* ku chechelela. To t. one's names, *v. t.* ku tembula. To t. out, hiding nothing, *v. t.* ku kololola. To t. news, tidings, *v. t.* ku ombolola. To tell news to, to make known things done, *v. t.* ku ombolosha.
 TEMPLE, *n.* 8. *for.* intempele.
 TEMPT, TO, to try, *v. t.* ko soleka, ku sukusha. To lead astray, *v. t.* ku lengauzha. To entice, tempt, *v. t.* ku tepaula.
 TEMPTER, *n.* 1. musoleshi, muchengi, mutepaushi.
 TEN, *num.* ikumi.
 TEND, TO, to herd, *v. t.* ku embela. To watch, *v. t.* ku dindila.
 TENDER, soft, *adj.* -bongvhu, especially of meat and food, *adj.* -dankunushi.
 TENDON, *n.* 4. bushingo; the Achilles tendon, *n.* 2. mushisa.
 TENT, *n.* 3. *for.* itenti.
 TERMITE, *n.* 9. lumoma, mulanzhi.
 TERRIBLE, TO BE, *v. i.* ku tika.
 TEST, TO, *v. t.* ku sukusha.
 TESTAMENT, *n.* 3. Itestamente.
 TESTICLE, *n.* 3. ibolo.
 TESTIFY, TO, *v. t.* ku zanga, used especially of testifying to a crime.

TESTIMONY, *n.* 5. kuzanga.
 THANK, TO, *v. t.* ku lumba.
 THANKFUL PERSON, *n.* 1. mulumbi.
 THANKLESS PERSON, *n.* 1*a.* shilumbi.
 THAT, *dem. pro.*, wezo, ledio, &c. See table in chap. v of Grammar. *Conj.* ati, kuti.
 THATCH, TO, *v. t.* ku vhumba.
 THEE, *pers. pro.* ku.
 THEIR, *poss. pro.* -bo, &c., prefixed with genitive particles, thus: minzhi ya-bo, their villages. See table in chap. v of Grammar.
 THEM, *pers. pro.* ba, &c. See table in chap. v of Grammar.
 THEN, *adv.*, *conj.* inzho, ngonao.
 THERE, *adv.* momo, koko, awo.
 THEREFORE, *conj.* kambo kako.
 THESE, *dem. pro.* baba, asa, &c. See table in chap. v of Grammar.
 THEY, *pers. pro.* ba, &c.
 THICK, TO BE, as porridge, *v. i.* ku kankabala, ku suma-suma.
 THICKEN, TO, porridge, &c., *v. t.* ku kankabasha.
 THIEF, *n.* 1. muten.
 THIGH, *n.* 7. chibelo.
 THIN, TO BE, or lean, *v. i.* ku koka, ku pupungana. To t. out seedlings, *v. t.* ku nyonkaola. To beat out thin, *v. t.* ku pampamika. To be beaten out thin, flat, *v. i.* ku pampamana.
 THIN, flat, *adj.* -pampamene; lean, *adj.* -pupungene, -kofu.
 THING, *n.* 7. ohintu; a small thing, *n.* 6. kantu.
 THINK, TO, *v. t.* ku telaika, ku zeza, ku kumbula; to turn anything over in the mind, *v. t.* ku bumba-bumba.
 THIRD, *ord. num.* -tatu; *e. g.* the third day, bushiku bwatatu.
 THIRST, *n.* 8. inyotwa, *n.* 9. lupamba.
 THIRSTY, TO BE, *phr.* ku fwa inyotwa, ku fwa lupamba.
 THIRTEEN, *num.* ikumi diomwi o mu ntesha shotatwe.
 THIS, *dem. pro.* wezu, ledi, &c. See table in chap. v of Grammar.

- THITHER**, *adv.* koko.
- THORN**, *n.* 4. bwiya, *pl.* meya.
- THORN-TREE**, 'kameeldorn,' *n.* 3. ihunga; a clump or wood of thorn-trees, *n.* 4. bukoka.
- THOSE**, *dem. pro.* babo, azo, &c. See table in chap. v of Grammar.
- THOU**, *pers. pro.* U.
- THOUGH**, *conj.* ni.
- THOUGHT**, *n.* 2. musezo, *n.* 3. *pl.* matelalishi.
- THOUSAND**, *n.* 7. ohulu.
- THREAD**, *n.* 4. butongi.
- THREAD, TO**, *v. t.* ku tunga.
- THREATEN, TO**, to lift hand threateningly, *v. t.* ku sunsa.
- THREE**, *num.* -tatwe.
- THRESH, TO**, *phr.* *n.* 9. ku uma maila lubansa.
- THRESHING-FLOOR**, *n.* 9. lubansa.
- THRESHOLD**, *n.* 7. chikungusho.
- THRICE**, *num.* kotatwe.
- THROAT**, *n.* 2. mumino.
- THROB, TO**, as a swelling, *v. i.* ku vhunta.
- THRONG**, of people, *n.* 2, mufunsi; *n.* 3. *pl.* makamo; *n.* 7. ohuma.
- THROUGH**, *prep.* mu.
- THROW, TO**, *v. t.* ku fusa, ku wala. To t. any one on the ground violently, *v. t.* ku kan-kata. To t. into the air as in the game 'intela', *v. t.* ku ama. To t. up ground with the feet in running, *v. t.* ku kalula.
- THUMB**, *n.* 7. chikumò, name given by children, *n.* 7. chikombokomboka.
- THUNDER**, *n.* 3. *pl.* makadi. Said of t. that seems to be everywhere, *Leza wa tikumuna masalo akwe.* Of distant t., *Wa chinka Leza.* Of loud t., *Ku indindima.*
- THUS**, *adv.* bobo, bodia.
- THY**, *poss. pro.* -ko, prefixed by genitive parts.
- TICKET**, *n.* 3. *for.* itikiti.
- TICKLE, TO**, *v. i.* ku tekuna, *v. t.* ku tekunya.
- TIE, TO**, *v. t.* ku anga. To t. each other, *v. t.* ku angana. To t. oneself, *v. t.* ku dianga. To help or cause to t., *v. t.* ku anzha. To t. a slip-knot, *v. t.* ku fwizika. To tie up, as a calf, *v. t.* ku funga. To t. things together, *v. t.* ku angidila. To t. tightly, *v. t.* ku angisha.
- TILL**, *conj.* mani.
- TIME**, *n.* 7. chindi, chikati.
- TIN**, name given to a paraffin tin, *n.* 2. muntemba; *n.* 8. *for.* itini.
- TIP**, of knife, *n.* 8. insonga.
- TIRED, TO BE**, *v. i.* ku katala, ku bomba, *phr.* ku fwa makatalo. To be very tired, *v. i.* ku chukuluka. To be unable to walk through weariness, *v. i.* ku bambasa.
- TO**, *prep.* ku, kwa.
- TOAD**, *n.* 1a. kangvhungwe.
- TOBACCO**, *n.* 1a. tombwe, nalubotu. A kind of strong tobacco, *n.* 2. mutonga, mukweka. Another kind, *n.* 1a. namakati.
- TO-DAY**, usunu, 'sunu.
- TOE**, *n.* 6. kalulome. The big toe, *n.* 7. chilulome.
- TOGETHER**, *adv.* antómwí. Expressed also in the reciprocal sp. of the verb. *Ku lwana*, to fight together.
- TO-MORROW**, ozona.
- TONGS**, *n.* 9. lumano. Used by blacksmith, *n.* 9. lukwasho.
- TONGUE**, *n.* 2. mulaka, *n.* 9. ludimi, lulaka.
- TONSIL**, *n.* 6. kapopo, kakoto.
- TOOL**, t. used by blacksmith to cut barbs, *n.* 8. inkansho.
- TOOTH**, *n.* 3. dino.
- TORN, TO BE**, *v. i.* ku zapuka.
- TORTOISE**, *n.* 1a. fulwe.
- TOTTER, TO**, to walk slowly, feebly, *ku beleleka.* As a child learning to walk, *v. i.* ku tambwaila. To stagger, *v. i.* ku tekana.
- TOUCH, TO**, *v. t.* ku ampa, ku kwata; to touch, jog, in order to remind one, *v. t.* ku shishimuna.
- TOWER**, *n.* 8. *for.* intola.
- TOWN**, *n.* 2. munshi, a large town, *n.* 3. inzhi.
- TRACHEA**, *n.* 3. ikulumino.
- TRADE, TO**, *v. i.* ku sambala, *v. t.* ku sambazha.

TRADER, *n.* 1. mwendo, musambashi.

TRAIL, spoor, *n.* 2. mukondo. Of a snake, *n.* 2. mufundufundu.

TRAIN, TO, to bring up a child, *v. t.* ku kuzha. To train cattle, *v. t.* ku bonzha.

TRAIN, *n.* 7. chitemela.

TRAMPLE, TO, *v. t.* ku diata. To trample or tread clay, ku diataoka.

TRANSFIGURATION, *n.* 5. kusan-duka.

TRANSFIGURE, TRANSFORM, TO, *v. t.* ku sandula.

TRANSGRESS, TO, *phr.* ku sotoka imbata.

TRANSGRESSION, *n.* 9. lusotoko.

TRANSGRESSOR, *n.* 1. musotoshi.

TRANSLATE, TO, *v. t.* ku pilula, ku pinula.

TRAP, TO, *v. t.* ku tea.

TRAP, for animals, *n.* 4. bufwizu; *n.* 7. chikotamo. For small game, *n.* 7. chifumpa. For fish, *n.* 3. ishizhi, ivhumbo; *n.* 9. lushiko. For rats and birds, *n.* 3. idiba.

Parts of the idiba trap:—The stick planted as a spring, *n.* 2. mweto. The cord, *n.* 6. koze. The short stick tied at the end of the koze, *n.* 8. imbwa. The stick supporting the top, to which bait is fixed, *n.* 2. munono. The short stick put in the ground, *n.* 8. inkanka. The top of the trap, *n.* 3. idiba.

TRAPPER, *n.* 1. muteshi.

TRAVEL, TO, *v. i.* ku enda. To t. fast, *v. i.* ku endesha. To t. about continually, *v. i.* ku poposha.

TRAVELLER, *n.* 1. mwenzu. A constant traveller, *n.* 1. mupoposhi. A solitary traveller, *n.* 1 a. shimuendaiche.

TREACHERY, of a man who incites his fellows against another, but is fearful of that man knowing it, so that when they come to seize him he pretends to intercede for him as a friend, ku chita chihunababanga.

TREE, *n.* 3. isamo. A small tree, *n.* 6. kasanzhi.

A LIST OF TREES.

Bukuzu, wild fig-tree, fruit is eaten.

Chikunku, of no use.

Ibula, a large evergreen tree, good workable timber, fruit eaten.

Ibuzo, the baobaba.

Ihunga, the camelthorn-tree.

Indiondionga, grows on the river banks.

Infumo, fruit eaten.

Isompe (mwalala), grows on river-bank, fruit eaten.

Isuku, wood good for poles, fruit eaten.

Iwi, the wild orange-tree.

Kabangalulu, not eaten by borers, used as medicine.

Kabombwe, fruit said to be used to kill fish.

Kalala, palm-tree.

Mubanga, hard timber, not eaten by borers.

Mubombo, good bark, bark used to make intebe.

Mubumbu, medicine made from the bark.

Mudianswi, hard borer-proof timber, walking-sticks made of it.

Mufufuma, root used as medicine to make children grow.

Mufundi, has good bark, not eaten by borers.

Mufwebabachazi, bark of this made into powder and smoked will kill a person.

Muhubu, a kind of willow.

Mukaka, bark good for string.

Mukololo, it is said that where this tree grows there is good soil.

Mukomba, a flowering tree.

Mukunku, has no uses.

Mukushi, stamping-blocks and pestles made of it.

Mukutabulongo, good firewood.

Muleambezo, good timber, not eaten by borers.

Mulombe, light open-grained timber with dark heart, excellent for joinery work.

Mulota, something like mupupu, used as medicine.
Mulubululwa, fruit eaten.
Mululwe, hard wood, but not borer-proof.
Mulumikumi, it is said that the scent of the burning wood of this tree scares away snakes.
Munkalankanga, kind of thorn-tree.
Munkonono, has a dark heart, not eaten by borers.
Muntembwe, good for wattles.
Munto, with a white sticky sap, used as glue.
Muntokoshia, fruit eaten, spoons and basins made of the wood.
Muntuntumba (mumbolo), hard wood, used for making drums.
Mupasopazo, hard like mopani, good firewood.
Mupupu, light fleshy leaves, white sap very irritating to the eyes; people mix dried leaves with tobacco.
Mupusho, seems to be of no use.
Musamba, bark used for string.
Muse, dark wood, used for walking-sticks and spear-shafts.
Musekese, said to indicate good soil.
Musese, good for charcoal, stamping-blocks made of it.
Mushibi, grain-stampers made of the wood, fruit eaten.
Mushikidi, an evergreen tree.
Mutaba (Butaba), sap used as birdlime, fruit eaten.
Mutantwa (Itontwa), very thick bark, intebe made from bark.
Mutembo, good timber, root used for medicine.
Muteme, has a large peach-like fruit.
Mutobo, has yellow flowers, fruit eaten.
Mutondo, axe-shafts made of it; flowers of this tree (intondo) are taken as a sign that it is time to go and search for honey.
Mutuya (munshiwe), bark good for string.
Muyu, fruit eaten.

Mushula, long roots used for beating out grain.
Mwangampande, a tree with fleshy leaves similar to mupupu.
Mwangula, similar to muse: with hard heart, walking-sticks made of it.
Mwani, the mopani.
Mwanza, medicine made from it.
Mwanzwa, good workable, hard, yellowish timber.
Namatudi, sap used as medicine for bwele.
Namusungula, the lily- or sausage-tree, has huge pods.
Shitantasokwe, good mining timber, not eaten by borers.

TREMBLE, TO, *v. i.* ku zhangama, ku tutuma, ku bimba, ku kankama.
TRENCH, *n. 2.* mwimbi, long trench to keep spring-hares and locusts out of field, *n. 2.* munkolwe.
TRIBE, *n. 2.* mukoa, mushobo. Mushobo seems to have reference more to the language.
TRIGGER, of gun, *n. 2.* munono.
TRIP, TO, *v. i.* ku leba, *v. t.* ku lebya.
TROUBLE, TO, *v. i.* ku penga; *v. t.* ku pensha. To be troubled about something, *v. t.* ku pengela.
TROUBLE, *n. 3.* ipenshi. Troublesome person, *n. 1.* mukomi.
TROUSERS, *n. 3. pl. for.* malikwe.
TRULY, *adv.* chinichini. They say Nditwe, It is ash—apparently an oath. The reference seems to be the ash put on the body at funerals.
TRUMPET, *n. 8.* impeta.
TRUNK, of elephant, *n. 2.* mubombo, mukono.
TRUST, TO, *v. t.* ku shoma.
TRUSTY, TO BE, trustworthy, *v. i.* ku shomeka.
TRUTH, *n. 4.* bwini. To speak the truth, *v. t.* ku shinisha.
TRY, TO, *v. t.* ku soleka. To try a person in bargaining to see if he will accept a small sum, *v. t.* ku somba.

TUESDAY, *bwatatu*, *bushiku bwatatu*.

TUFT, of feathers on bird's head, *n. 6. kala*, *pl. twala*.

TUMULT, *n. 5 kupyopyongana*.

TURN, TO, *v. t. ku sandula*. To t., be turned, *v. i. ku sanduka*. To t. any one over, *v. t. ku futamuna*. To t. away from, *v. t. ku futamina*. To t. back again, *v. t. ku futuluka*. To t. back, *v. i. ku piluka*. To turn anything back, *v. t. ku pilula*. To t. aside from a path, *v. i. ku ambuka*. To t. over leaves of a book, *v. t. ku pepaula*. To t. right over, *v. i. ku sandumuka*, *v. t. ku sandumuna*. To t. a person over and over again, *v. t. ku pilaula*. To t. or steer a canoe, *v. t. ku chindulula*. To t. partly round, *v. i. ku chinduluka*. To t. a thing over and over again, *v. t. sandaula*. To t. up at edges as hat-brim, *v. i. ku pepenyana*, *v. t. ku pepenyanya*. To t. away the head, *v. i. ku puka*. To t. over and over in pain, *v. i. ku alauka*.

TURNER, of bracelets, *n. 1. mucheshi*.

TWELVE, *num. ikumi diomwi o mu ntesha shobili*.

TWENTY, *num. makumi obili*.

TWICE, *num. kobili*.

TWILIGHT, TO BE, *v. i. ku balangala*.

TWIN, *n. 1. mwana wa manga*. Twins, *n. manga*.

TWIRL, TO, *v. t. ku puka*.

TWIST, TO, *v. t. ku pesa*.

TWO, *num. -bili*.

UDDER, *n. 3. ibele*.

UGLY, *adj. -biabe*.

UGLY PERSON, *n. 1 a. malukwa*, *pl. bamalukwa*.

ULCER, *n. 7. chilonda*.

UMBILICAL CORD, *n. 9. ludila*.

UMBILICUS, *n. 9. lukombo*. A large swollen umbilicus, umbilical hernia, *n. 3. ikombo*.

UNABLE, TO BE, *ku ta konzha*; I am unable, *Shi konzha*.

UNBELIEF, *n. 5. kudimbulula*.

UNBIND, TO, *v. t. ku angulula*, *ku angununa*, *ku sungulula*.

UNCLE, *n. 1 a. Uachisha*; voc. form, *Achisha*.

UNCLEAN, TO BE, *v. i. ku sofswala*.

UNCOIL, TO, as a snake, *v. i. ku dishingulula*.

UNCONSCIOUS, TO BE, *v. i. ku shiluka*.

UNCOVER, TO, *v. t. ku vhumbulula*. To be uncovered, *v. i. ku vhumbuluka*.

UNDER, *adv. kunshi*; *prep. kunshi ku*.

UNDERSTAND, TO, *v. t. ku telela*; to u. clearly, *v. t. ku telelesha*. Of a man who is told, but does not understand, though he says he does, and either comes back to ask again or tells a wrong tale, *v. i. ku pupa*.

UNDERSTANDABLE, TO BE, *v. i. ku teleleka*.

UNDRESS, TO, *v. t. ku sakulula*, *ku samununa*.

UNEATABLE, TO BE, *v. i. ku ta dika*.

UNEQUAL, TO BE, *v. i. ku ta ingana*.

UNFAITHFUL, TO BE, *v. i. ku ta shomeka*.

UNFASTEN, TO, *v. t. ku angulula*.

UNFOLD, TO, *v. i. ku vhungulula*.

UNFRUITFUL, TO BE, *ku ta ezha*.

UNGODLY PERSON, *n. 1. muzumumozo*.

UNITE, TO, *v. t. ku lunga*, *ku yanyanya*, *v. i. ku yanana*.

UNJUST, TO BE, *v. i. ku ta lulama*.

UNLADE, TO, *v. t. ku kusha*, *ku longolola*.

UNLEAVENED, bread, *inshima i ina bumena*.

UNLESS, *conj. ansha*.

UNLOCK, TO, *v. t. ku ingulula*.

UNPLAIT, TO, *v. t. ku sambulula*.

UNPLUG, TO, *v. t. ku shinkula*.

UNRAVEL, TO, *v. t. ku sambulula*.

UNRIPE, *adj. -bishi*.

UNROLL, TO, *v. t. ku vhungulula*.

UNSAID, TO, *v. t. ku ambulula*.

UNSHEATHE, TO, *v. t.* ku somona.

UNSUITED, TO BE: to be unsuited to one, *v. t.* ku bila.

UNTIE, TO, *v. t.* ku angulula, ku angununa.

UNTIL, *conj.* mani.

UNTWIST, TO, *v. t.* ku sambulula.
To be untwisted, *v. i.* ku sambuluka.

UNWISE, TO BE, *v. i.* ku dimbuka.

UNWORTHY, TO BE, ku ta elele.

UP, *adv.* kwisulu.

UPON, *prep.* a, esulu a.

UPRIGHT, TO BE, kudi shimikile.

UPRIGHT, *adj.* -shimikile, -luleme (good).

URINE, *n.* 2. munshu.

US, tu, uswe. See *List of Pronouns in chap. v of Grammar.*

USAGE, custom, *n.* 7. chiansa.

USELESS, TO BE, *phr.* ku ina mudimo; *vr. i.* ku supala.

UTERUS, *n.* 3. ishadilo.

UVULA, *n.* 6. katambulanshima.

VAGABOND, *n.* 1. mwelense, kaulungwe. Mwelense also means a pauper.

VAGABOND, TO BE A, *v. i.* ku sangadika.

VAGINA, *n.* 8. intoto.

VAGRANCY, also poverty, *n.* 4. bwelense.

VALLEY, *n.* 3. ibanda; a small, narrow, *n.* 7. chibandabanda.

VALUABLE, TO BE, *v. i.* ku sandika.

VANQUISH, TO, *v. t.* ku sunda.

VARIETY, kind, *n.* 2. mukumo.

VAST, a very big thing, *n.* 7. chinganyabo.

VAUNT, TO, *v. i.* ku dikalaukila, ku fumba.

VEGETABLE, *n.* 7. chishu, chidisho.

VEIL, TO, to hide behind a curtain, *v. t.* ku shitidila.

VEIL, curtain, *n.* 7. chidishitidisho.

VEIN, blood-vessel, *n.* 6. kashinga.

VENGEANCE, he killed him in v., wa mu yaya chadiyana.

VERSE, *n.* 8. impango.

VERTEBRA, *n.* 7. chifua cha

mongo. The *vertebra prominens* *n.* 8. inkoti.

VERY, expressed in the intensitive species of the verb. To be very good, *v. i.* ku botesha. Very much, greatly, *adv.* akando, chinichini.

There are also the superlative particles: Ku tontola-nè, to be very, very cold. Ku tuba-bù, to be very white. Ku suma-nswà, to be very, altogether dry. Ku suma-ntà, to be very hard. Ku pia-pl, to be very hot. Ku subila-piu, to be very red. Ku shia-mbi, to be very black.

VEX, TO, *v. t.* ku katasha.

VIBRATE, TO, *v. i.* ku shunga, ku sungana.

VICE, *n.* 3. *pl.* mafunzi.

VICTORY, *n.* 5. kuzunda.

VILE, *adj.* -biabe.

VILLAGE, *n.* 2. munshi. An old village where the chief has died, *n.* 7. chifuzhi.

VINE, wild grapes, *n.* 3. isansa.

VIOLATE, TO, *v. t.* ku bisha.

VIOLENTLY, *adv.* chansana.

VIRGIN, *n.* 1 a. nakadindo.

Owing to the immoral ways of the Baila, it is doubtful whether such a thing as virginity is to be found among them, and they seem to have no word to express the idea. The word nakadindo means a young woman.

VIRTUE, *n.* 4. buntu.

VIRTUOUS, say, of virtue, -a buntu.

VISIBLE, TO BE, *v. i.* ku boneka.

VISIT, TO, *v. t.* ku swaya.

VISITOR, *n.* 1. muswashi.

VOICE, *n.* 3. iswi; *n.* 2. mulomo.

VOMIT, TO, *v. i.* ku luka. To cause to vomit, *v. t.* ku lusha.

VORACIOUSLY, *adv.* chabutambo.

VORACITY, *n.* 4. butambo.

VULTURE, *n.* 1 a. shikube; *pl.* bashikube.

WADE, TO, *v. i.* ku vhumu.

WAG, TO, *v. i.* ku fwisauka; *v. t.* ku fwisaula. To wag the head, *phr.* ku sunganya mutwi.

- WAGES, n.** 7. shakuhola.
WAGGON, n. 8. *for.* inkoloi.
WAIL, TO, v. i. ku dila.
WAIST, n. 7. chibunu.
WAIT, TO, v. i. ku dinda, ku dindila. To wait for something, some one, *v. t.* ku dindidila. To wait a long time, *v. i.* ku bunduka.
WALE, left by whip or stick in beating, n. 2. mukofu.
WALK, TO, v. i. ku enda. To walk listlessly, through sorrow or weariness, *v. i.* ku lembaila, ku lengaila. To walk on tiptoe, stealthily, *v. i.* ku nanaila, ku sobelela.
WALKING-STICK, n. 2. musako.
WALL, outside-wall of house, n. 4. bwanda. Division-wall in house, *n.* 2. mombe. Wall of brick or stone, *n.* 3. ipupi.
WALL-PLATE, n. 1 *a.* shamanga.
WALLOW, TO, v. i. ku kandana.
WANDER, TO, v. i. ku zhidika.
WANDERER, n. 1. muzhidishi.
WANT, TO, v. t. ku langa, ku kapula. To like, *v. t.* ku zanda. To lack, be without, *v. t.* ku bula. To be in want of food, *v. i.* ku kopoka. To be in need, poor, *v. i.* ku ovhulwa, ku puta.
WAR, n. 8. inkondo. Of continuous fighting, *n.* 9. lumamba.
WARD, TO, to parry, fend, v. t. ku kobela.
WARD-STICK, a stick used for parrying spears, n. 7. chikobezho.
WARDROBE, n. 7. chibikilo. A box used for storing away clothes in, *n.* 7. chianga.
WARM, TO BE, v. i. ku kasala. To warm, *v. t.* ku kasazha. To warm up meat, *v. t.* ku enzununa.
WARM, adj. -kasazhi.
WARMTH, n. 5. kukasala.
WARN, TO, v. t. ku bula.
WARP, TO, v. i. ku kombomana; *v. t.* ku kombomeka.
WARPED, adj. -kombomene, -konkomene.
WARRIOR, n. 1 *a.* shilumamba.
WAS, aux. Ka is the sign of the past tense; *e.g.* He was here yesterday, Kadi ano ozona.
WASH, TO, v. i. ku samba; *v. t.* ku sanzha. To wash very thoroughly, *v. t.* ku chokola.
WASHING, n. 5. kusamba.
WASHING-PLACE, n. 2. musambilo, *n.* 7. chisambilo.
WASTE, TO, v. t. ku sowaila.
WASTEFUL PERSON, prodigal, n. 1. mutaka.
WATCH, TO, v. i. ku dindila.
WATCH, n. 7. *for.* chikati.
WATCHER, n. 1. mudindizhi.
WATER, n. 3. *pl.* menzhi.
WATER, TO, flowers, vegetables, v. t. ku tandudwila.
WATERFALL, n. 2. mwezhi. A cataract, *n.* 7. chigumo.
WATER-HOLE, n. 2. mukalo.
WATER-LILY: stem used in making snuff, n. 2. mudidima. Root of, *n.* 8. imbé.
WATTLE, used in building, n. 9 *a.* lubalo. Wattle put on top of wall before roofing, lubalo lwa chilongolongo.
WAVE, on river, n. 8. inkushita, inkwishita.
WAVE, TO, of grass, v. i. ku peka.
WAX, in ear, n. 1 *a.* shimpulukutwi. Beeswax, *n.* 4. bunvuka.
WAY, road, n. 8. inzhila. Manner, custom, *n.* 7. chianza.
WAYLAY, TO, v. t. ku fumpa.
WE, pers. pro. Tu, Uswe. See *chap. v of Grammar.*
WEAK, TO BE, v. i. ku lenguka, ku lengauka, ku bomba; *e.g.* We are weak with hunger, Twa lengaukila nzala.
WEAK-SIGHTED, TO BE, v. i. ku chesha.
WEAK-SIGHTED PERSON, n. 1 *a.* uchesha-o-menso.
WEALTH, n. 3. *pl.* mabono.
WEAN, TO, v. t. ku fungula. To be weaned, *v. i.* ku funguka.
WEANED, adj. -fungushi.
WEAR, TO, v. i. ku sama. To wear a cloth to cover the whole body, *v. i.* ku yamba. To wear any-

thing over one shoulder and under the arm, *v. t.* ku pakata.
WEASEL, *n.* 1 *a.* kabwinda.
WEARINESS, *n.* 3. *pl.* makatalo.
WEARY, TO BE, *v. i.* ku katata, ku funuka. To weary, *v. t.* ku fununa.
WEARY, *adj.* -funushi.
WEAVE, TO, *v. t.* ku luka.
WED, TO, of the man, *v. t.* ku twala. Of the woman, *v. pass.* ku twalwa.
WEDDING, *n.* 4. bwinga.
WEDDING FEAST, *n.* 3. *pl.* madianshima.
WEED, *n.* 8. insaku.
WEED, TO, *v. t.* ku saila.
WEEK, *n.* 3. *for.* iviki, *pl.* maviki.
WEEP, TO, *v. i.* ku dila. Weep for, *v. t.* ku didila.
WEEVIL, same name as borer insect, *n.* 1 *a.* shikabusumpwe.
WEIGHT, *n.* 4. bulemu.
WELL, *n.* 2. mukalo.
WELL, *adv.* kabotu. Expressed also in intensive species of the verb.
WEN, on the head, *n.* 8. insecu. It is given this name because it is supposed that if one grumbles about his share of eland meat (musefu) he will be punished by having an insecu.
WEST, *n.* 8. imbo. Towards the west, *adv.* kumbo. In the west, *adv.* ambo, mumbo.
WET, moist, *adj.* -teke.
WHAT, *inter. pro.* Nzhi? What is this? Chi nzhi chechi? What do you say? Wa amba nzhi?
WHEEL, of waggon, *n.* 3. itende dia nkoloi.
WHEN, *adv.* udidi? didie? uddie? Ni.
WHERE, *adv.* ukwi? kwi?
WHEREAS, *conj.* anokuti, anu.
WHEREFORE, *conj.* kambo nzhi?
WHET, TO, sharpen a knife, *v. t.* ku kwanga.
WHEY, *n.* 2. menze, *n.* 8. intoya (Lumbu).
WHICH, -die; *e.g.* Which thing? Chintu chidie? The *rel. pro.*

which will be found fully explained in *chap. v.*
WHIP, *n.* 2. mutatula.
WHIRLWIND, *n.* 1 *a.* kambizhi.
WHISKERS, *n.* 2. mulevhu.
WHISPER, TO, *v. t.* ku tepekezha, ku nongotezha. To whisper to each other, *v. i.* ku tepekezhana.
WHISTLE, TO, *v. t.* ku shiba.
WHISTLE, *n.* 2. mulozhi. This refers to the noise made with the lips. A kind of manufactured whistle is, *n.* 8. ingolwa.
WHITE, TO BE, *v. i.* ku tuba. White of egg, *n.* 7. chilekete.
WHO, *inter. pro.* Ni? *e.g.* Who is he? Nguni? Who are you? Ndimweni?
WHOLE, -onse; *e.g.* the whole village, munzhi onse.
WHOSOEVER, oni oni, nguni nguni, muntu udi buti.
WHY, *adv.* This is expressed by the *rel. sp.* of the verb and the *interr. nzhi?* Thus: Why has he come? We zila nzhi? It is also expressed by, Kambo nzhi? Chinshi? Thus: Why do you do so? Kambo nzhi nkũchita bodia? Chinzhi nochũchita bodia?
WICKEDLY, *adv.* chamafunzi.
WICKEDNESS, *n.* 3. *pl.* mafunzi, *n.* 4. bubi, bubiabe.
WIDE, TO BE, *v. i.* ku kwazama.
WIDE, *adj.* -kwazeme.
WIDEN, TO, *v. t.* ku kwazamika.
WIDOW, WIDOWER, *n.* 1. mukamufu.
WIFE, *n.* 1. mukazhi. My wife, mwinangu. Thy wife, mwinako; his wife, mwinakwe. My wives, benangu; our wives, benesu, &c. Wife of a chief, *n.* 1. modi. Principal wife, *n.* 1 *a.* nabukando. Inferior wife, *n.* 1 *a.* nabwaniche, nabushonto. A favourite wife, *n.* 1 *a.* nakufunwa. My fellow wife, mukashima. See Fellow.
WILD, fierce, *adj.* -kadi.
WILD-DOG, *n.* 1 *a.* musaka, *pl.* bamusaka, umpi, *pl.* baumpi.

WILDEBEEST, *n.* 1 *a.* munyumbwi, *pl.* bamunyumbwi. A small, young kanga-munyumbwi.
WILDERNESS, *n.* 8. inyika; *n.* 5. kumanizha.
WILL, *n.* 5. kuzanda; *n.* 9. luzando.
WILLINGLY, *adv.* chakuzanda, chaluzando.
WIND, *n.* 2. muwo. A strong wind, *n.* 3. ikunku.
WIND, TO, *v. t.* ku vhunga.
WINDOW, *n.* 7. chimbone.
WINE, *n.* 3. *for.* iveni.
WING, *n.* 3. ibaba.
WINK, TO, *phr.* ku ponda dinso. To wink at somebody, ku mu pondela dinso.
WINNOW, TO, *v. t.* ku seba.
WINTER, *n.* 2. mweto.
WIPE, TO, *v. t.* ku shula.
WISDOM, *n.* 4. busongo.
WISE, TO BE, *v. i.* ku sauta. To become wise, *v. i.* ku songwala, ku ba musongo, ku dimbuluka.
WISE PERSON, *n.* 1. musongo.
WISELY, *adv.* chabusongo.
WISH, TO, *v. t.* ku zesa. To wish for, *v. t.* ku zanda.
WITCH, *n.* 1. mulozhi. Way, custom, manner of witch, *n.* 7. chilo-zhi-lozhi.
WITCHCRAFT, *n.* 4. bulozhi.
WITH, *prep.* o.
WITHER, TO, *v. i.* ku suma. Of things withering in the heat, *v. i.* ku ompoka, ku nyata, ku kusa. Of things dried up by heat and destroyed, *phr.* ku pia shukutu.
WITHIN, *adv.* mukati.
WITHOUT, TO BE, to lack, *v. i.* ku bula, ku budila. To cause to be without, *v. t.* ku budisha.
WITHOUT, outside, *adv.* ansengwe, kunsengwe.
WITNESS, *n.* 1. muzangi.
WITNESS, TO BEAR, *v. t.* ku zanga. To bear false witness, *v. t.* ku tamikizha, ku lengelela.
WOMAN, *n.* 1. mukaintu, mukazhi. Several women, *n.* 1 *a.* lukazi, *pl.* balukazi. A pregnant woman, *n.* 1. umishi, mufumba.

A bad woman, *n.* 7. chikaintu. Small or weak woman, *n.* 6. kakaintu. A large woman, *n.* 3. ikaintu. A woman whose children all die, *n.* 1 *a.* namantezi. A young woman, *n.* 1 *a.* nakadindo.
WOMANISHLY, custom, manner, way of a woman, chikaintu.
WOMB, *n.* 3. izhadilo.
WONDER, *n.* 3. *pl.* malweza.
WONDER, TO, *v. pass.* ku lwezwa.
WOOD, a piece of wood, *n.* 7. chisamo. Firewood, *n.* 9. lukuni.
WOODPECKER, *n.* 1 *a.* shimukonkomona.
WOOL, *n.* 4. boza.
WORD, *n.* 3. izwi.
WORK, *n.* 2. mudimo; *n.* 2. *for.* mubeleko.
WORK, TO, *v. t.* ku beleka, *phr.* ku mana midimo. To cease work in master's absence, *v. i.* ku disanta. To work without a will, to be sick of work, *v. i.* ku chimwa. To engage in different kinds of work, *v. t.* ku adika.
WORKER, *n.* 1. mubeleki. A good worker, *n.* 1. mulondo. A bad worker, *n.* 1. mudiwo.
WORKSHOP, *n.* 7. chichitilo.
WORLD, the earth, *n.* 7. inshi. Mankind, *n.* 1. *pl.* bantu.
WORM, *n.* 3. iumba. Found in meat, maggot, *n.* 3. iseni.
WORSE, TO BE, *v. i.* ku satisha.
WORSHIP, TO, *v. t.* ku komba, ku lambila.
WORTHY, *v. i.* ku ela, ku ezha. He is worthy of praise, Udi elele ku tembaulwa. I am not worthy, Shi ezhi.
WOUND, TO, *v. t.* ku yasa.
WOUND, *n.* 7. chipolo.
WRATH, *n.* 4. bukadi.
WRESTLE, TO, *v. t.* ku kwatana.
WRIGGLE, TO, as snake, *v. i.* ku endenda.
WRING, TO, clothes, *v. t.* ku pisa, ku nyona, ku nyononona.
WRINKLE, on forehead, *n.* 8. inkushila, inkusa. Between eyebrows, *n.* 6. kaimba, *pl.* twimba.

WRIST, *n.* 2. muchikwatabakofu.
WRITE, TO, *v.t.* ku ngwala, ku lemba.

WRITER, *n.* 1. mungwadi.

WRITING, *n.* 4. bulembo.

YARD, *n.* 7. chimpata.

YAWN, *n.* 2. mwao. The man yawns, Muntu u la dya mwao; wa ya mwao.

YE, *pers. pro.* mu.

YEA, *adv.* e, eya.

YEAR, *n.* 2. mwaka.

YEAST, *n.* 4. bumena.

YES, *adv.* e, eya.

YESTERDAY, *adv.* ozona.

YOKE, *n.* 1*a.* *for.* yoko, *pl.* bayoko.

YON, YONDER, wedia, &c. See

list of dem. pros. in chap. v of the Grammar.

YOLK, of egg, *n.* 2. mushinda.

YOUNG, *adj.* -pia.

YOUNGSTER, *n.* 1. kangashikembeshi.

YOUR, *poss. pro.* -inu. See *chap. v of Grammar.*

YOUTH, *n.* 1. mwaniche.

YOUTHFULLY, *adv.* chaniche.

YOUTHFULNESS, *n.* 4. bwaniche.

ZEALOUS, TO BE, *phr.* ku ba shimozomwi.

ZEALOUS PERSON, *n.* 1*a.* shimozomwi.

ZEBRA, *n.* 1*a.* chibisi.

ZINC, *n.* 3. *for.* isenke.

END OF PART II

PART III

ILA-ENGLISH VOCABULARY

A. The vowel has two sounds—ā as in fāther, ă as in măt. For the modifications which take place when *a* comes into collision with other vowels, see *Gram.*, chap. ii, sect. 2.

A. (1) *gen. part. cl. 3, 4, 5, 9 a. pl.*
As a preposition, *of*, it is used to form all the gen. parts.

(2) prefixed in conj. forms of subs. pro. it gives the idea of *with, and, even*.

(3) *pers. pro. 3 p.*, used in past tenses with nouns of cl. 1; also in subj. mood; *cl. 3, 4, 5, 9 a. pl.*

(4) *rel. pro.* in cl. mentioned above.

(5) *loc. pref. and prep.—on, upon, from off, &c.*

(6) *imperative part.*, with subj., let.

Aba, ku (=kwába), v.t. to divide in portions, allot, share, distribute; perf. *abile*; *e.g.* *shidyo shidi abilwe*, the food is divided.

Abálo, subs. pro. conj. alt. abo, with them, even they; *e.g.* *na be ende abalo*, let them go, even they. *Tu le za abálo*, we are coming with them.

Abéle, subs. pro. prep. 3 p. s. cl. 1, him; *e.g.* *ko ya ku abéle*, go to him, *or*, where he is.

Abíka, ku, v.i. cap. aba, to be divisible; *e.g.* *chechinohishonto, ta chi abika*, this is small, it cannot be divided.

Abíla, ku, v.t. rel. aba, to divide among, distribute to; *ku diabíla*, to allot to oneself; *ngabíla*,

allot to me; *e.g.* *mwami wa abíla bantu bakwe shidyo*, the chief distributes food to his people.

Abilána, ku, v.t. rel. rec. aba, to divide among each other; perf. *abílene*; *e.g.* *bantu ba la abíla shidyo nshi nda ba pa*, the people divide among each other the food I gave them.

Abilánya, ku, v.t. rel. rec. caus. aba, used of two men who lend each other their wives for immoral purposes. *Syn. ku senanya.*

Abizhá, ku, v.t. rel. caus. aba, to cause to distribute to.

Abizhána, ku, v.t. rel. caus. rec. aba, to cause to share among each other; *e.g.* *u ba abizhane tombwe*, let them divide the tobacco among themselves.

Abo, subs. pro. conj. 3 p. pl., cl. 4. s. with them, even they; with it, even it.

Achísha, voc. of uachisha, uncle.

Achizhízhó, adv. in the evening; *i.e.* when the evening meal is finished and the people gather around the fires.

Acho, subs. pro. conj. 3 p. s. cl. 7, with it, even it.

Adia, dem. pro. cl. 3, 4, 5, 9 a. pl. yonder.

Adie? int. pro. cl. 3, 4, 5, 9 a. pl. which?

Adíka, ku, v.t. to marry more than one wife; to engage in different kinds of work; to serve two masters.

Adio, subs. pro. conj. 3 p. s. cl. 3, with it, even it.

Afwáfwi, *adv.* near, close by.

Aĩ, *interj.* expresses a sudden feeling of pain.

Aĩma, *interj.* Not I! No fear!

Akabónzha-beembézihi, *adv.* in the early afternoon, about 3 p.m.

Akáká, *interj.* expresses reproof.

Akalendébwe, *adv.* midday.

Akandó, *adv.* greatly, very much.

Akatĩ, *adv.* between, among.

Akatĩ a, *or*, **ka**, *prep.* between, among.

Ako, *subs. pro. conj.* 3 *p. s. cl.* 5, 6, with it, even it.

Alabána, *ku, v. i.* to roll over and over.

Alabánya, *ku, v. t. caus.* alabana, to roll over and over.

Alala, *ku, v. t.* to pray.

Alaúka, *ku, v. i.* to be in pain, to turn over and over in pain, to be unable to sleep with pain; to be parched.

Alaúla, *ku, v. t.* to turn a thing over and over; to parch; *e.g.* *mushinzo wezu wa tu alaúla*, this journey makes us thirsty, parches us.

-alaushi, *adj.* parched, suffering.

Alo, *subs. pro. conj.* 3 *p. s. cl.* 9, 9*a*, with it, even it; also *sub. pro. simple, cl.* 3, 4, 5, 9*a. pl.* they, themselves.

Alumúka, *ku, v. i.* to roll, as a horse.

Ama, *ku, v. t.* to throw up into the air as in the game 'intela'.

Amba, *ku, v. t.* to speak, to say, to think.

Ambadi, *adv.* at the side.

Ambadi a, *prep.* by the side of.

Ambéle, *adv.* ahead, before, in front.

Ambídila, *ku, v. t. rel.* amba, to speak on behalf of, intercede for.

Ambila, *ku, v. t. rel.* amba, to speak to, to say to; *ngambila*, speak to me. **Mwa ambilá nshi?** Why do you speak?

Ambísha, *ku, v. t. int.* amba, to speak much, to speak loudly.

Ambishísha, *ku, v. t. int. rel.* amba. **Mwa ambishizha nshi?** Why do you speak so loudly?

Ambo, *adv.* in the west.

Ambuka, *ku, v. i. stat.* ambula, to turn aside, to leave a path when travelling; hence, *fig.* to leave the path of rectitude, to go astray, to fall away; also of children going to the bush. Riddle: **Twa ke enda o ba ch'ambuka-mbuka**, We travelled with those who were continually turning out of the path. **Ans.** A dog.

Ambúla, *ku, v. t.* to put something out of the road, to take aside.

Ambuluka, *ku, v. i. rev. stat.* amba, to be unsaid, altered, changed, of news, orders; retracted.

Ambulúla, *ku, v. t. rev.* amba, to unspeak, to unsay, to retract; *e.g.* **Nda ambulula bubonambunda ka amba ozona**, I retract what I said yesterday. **Sh' ambulula, usunu mbubona**, I don't unsay; to-day it is the same.

-ambulushi, *adj.* changed, retracted.

Ambusha, *ku, v. t. stat. caus.* ambula, to cause somebody to turn out of the road; *fig.* to lead somebody away, astray.

Ambwene, *conj.* perhaps.

Ambya, *ku, v. t. caus.* amba, to cause to speak; **ku diambya**, to speak to oneself, nobody being present; such a person said to be a wizard.

Ame, *subs. pro. conj.* 1 *p. s.* with me, even me, even I.

Amebo, *emph.* ame.

Ampa, *ku, v. t.* to touch.

Ampásha, *ku, v. i.* to grope about in the dark.

Amwe, *subs. pro. conj.* 2 *p. pl.* with you, even you.

Amwebo, *emph.* amwe.

-ana, *suffix to verbs, forms rec. sp.*

Ana, *ku, v. t.* to narrate a luano (*q. v.*).

Ánda, *ku, v. t.* to open an abscess, to stamp dry mealies without putting in water, to cut notches in ear of animal; pass. **andwa**, to be frozen; *e.g.* **menzhi a andwa**, the water is frozen; also,

- split; *isamo dia ka andwa* Leza, the tree is split by lightning; *fig.* Nda mu anda lubilo munyama, I chase and kill an animal, *i.e.* I run it down.
- Andána, ku, v. i. rec.** anda, to be separate, divided, different; *perf.* andene; *e.g.* badi andene, they are separate, different.
- Andanína, ku, v. i. rec. rel.** anda, to be separate from, divided; *perf.* andanine, *e.g.* badi andanine, they are separate from each other.
- Andanya, ku, v. t. rec. caus.** anda, to divide, to separate.
- andaushi, adj.** cut, chopped up. *Inkuni ingandaushi*, chopped up firewood.
- Andauka, ku, v. t. per. rep.** anda, to split up, chop up; *e.g.* ko andaula nkuni, chop up the firewood.
- andene, adj.** separate, different, diverse.
- Andaula, ku, v. i. per. rep.** anda, to be split up.
- Anduka, ku, v. i. stat.** anda, to be torn, split; *e.g.* cha anduka chisamo, the log is split.
- Andula, ku, v. t.** to tear, split, rip, divide, to rend (as a wild beast rends prey); *e.g.* u ta ku andula isani, you must not tear the cloth.
- Anga, ku, v. t.** to tie, to bind, fasten; *perf.* angile; *ku dianga*, to tie oneself; *nganga*, tie me; *e.g.* shintu shidi angilwe chile, the things are tied into a bundle; *fig.* mafuta a dianga, the fat solidifies, congeals.
- Angaika, ku, v. t. pers. rep.** anga, to fasten up (of a lot of things).
- Angána, ku, v. t. rec.** anga, to tie each other; *e.g.* badi angene, they are tied together; *fig.* mafuta a angana, the fat congeals.
- angene, adj.** congealed, coagulated; *mafuta āngene*, congealed fat.
- Angidfla, ku, v. t. rel.** anga, to tie things together, to tie on to; *e.g.* wa angidila shintu shimwi ku muzhiu, he ties other things on to his load.
- Angika, ku, v. t.** to fasten up.
- Angisha, ku, v. t. int.** anga, to tie tightly, firmly.
- Angulúka, ku, v. i. rev. stat.** anga, to be untied, unfastened.
- Angulula, ku, v. t. rev.** anga, to untie, release.
- Angululána, ku, v. t. rev. rec.** anga, to untie each other.
- Angulwila, ku, v. t. rev. rel.** anga, to untie for.
- Angunúna, ku,** same as angulula.
- Anjele, n. 1a. for.** an angel.
- Anjila, ku, v. t.** to take something from another by force; *e.g.* wezo muntu u la anjila shintu shangu, that person takes away my things, saying they are his.
- Ánkánka, adv.** in all directions.
- Ano, loc. dem. adv.** here, on this place.
- Anokúti, conj.** whereas, but; *e.g.* twa langa bintu bedia okoya mbishonto, anokuti mbikando chinichini, we see those things as if they were small, whereas they are very large.
- Anséngwe, adv.** outside.
- Ansengwe, ku, or, a. prep.** outside of.
- Anshá, conj.** except, unless; *e.g.* mu ta vhwí mono ansha munyokwenu e size kono, you do not leave here unless your brother come here.
- Anshi, loc. form of inshi,** used as *adv.* down, on the ground.
- Antela, conj.** perhaps, lest; *e.g.* u ta ku chita bodia antela u la fwa, you must not do so lest you die.
- Antómwí, adv.** together, altogether. Root of the word is the obsolete *ntu*, seen also in *kuntu*; it appears to mean *on one place*.
- Anu, conj.** but, whereas.
- Anza, ku, v. t.** to disclose, open up; *e.g.* ba mu anza makani, they disclose the affairs to him, *i.e.* after they have been hidden a long time. *Muntu u la anza kala-mbwe*, the person begins to dig (open up) a pit.

Ansa, ku, v. t. to strain, as beer or honey.

Ansha, ku, v. t. caus. anga, to cause or help to tie.

Ansha, ku, v. t. to salute.
Ngansha, salute me.

Anshika, ku, v. t. to hang up, fix up.
Ku anshika inkungo, to stack up mealies.

Anshikila, ku, v. t. rel. anshika, to hang up for, fix up for.
Nganshikila, hang up for me.

Anshikisha, ku, v. t. int. anshika, to hang up well, fix up strongly.

Anshishá, ku, rel. ansha, salute on behalf of. **Nganshisha,** salute on my behalf.

Ao, subs. pro. 3 p. pl. cl. 3, 4, 5, 9 a, with them, even they.

Asho, subs. pro. conj. 3 p. pl. cl. 7, 8, 9, with them, even they.

Ashonto, adv. little.

Aswe, subs. pro. conj. 2 p. pl. with us, we also, even we.

Aswebo, emph. aswe, we, even we ourselves.

Ata, ku, v. i. to be crowded; *e.g.* **shintu sha ata,** the things are crowded. **Bantu ba ata,** the people are crowded, they have no room.

Ata, ku, v. t. to go to sleep with a friend's wife.

Atela, conj. perhaps, but.

Ati, conj. that, in order that.
Always used to introduce a direct quotation, following **amba**. **Wa amb' ati,** he says that.

Ati na, conj. whether.

Áto, subs. pro. conj. 3 p. pl. cl. 6, with them, even they, they also.

Awá, loc. dem. adv. here, at this place.

Awó, loc. dem. adv. there, on or at that place.

Awo, subs. pro. conj. 3 p. s. cl. 2, with it, even it, it also.

Áyo, subs. pro. conj. 3 p. s. cl. 8, also *cl. 2 pl.* with it, even it, it also; with them, they also, even they.

Aza, dem. pro. pl. cl. 3, 4, 5, 9 a, these.

Áze, subs. pro. conj. 2 and 3 p. s. with thee, even thee, thou also, with him, even he, he also, him also.

Azébo, emph. aze.

Azo, dem. pro. cl. 3, 4, 5 and 9 a. pl. those.

B. Consonant pronounced as *b* in bone. It has also a slightly explosive sound as in **ku bala,** to read.

BA. (1) pl. classr. cl. 1.

(2) *pers. and rel. pro. cl. 1. pl.*

(3) *gen. part. cl. 1. pl.*

Ba, ku, v. i. to be, to become; *e.g.* **muntu u la ba muteu,** the person will be, or become, a thief. The subj. form is **be**; *e.g.* **mbe mushike wako,** let me be thy slave. **Mumoni no be o,** let there be light. The neg. form is **bi**; *e.g.* **u ta bi muteu,** thou must not be a thief.

Ba, contr. form of iba; *e.g.* **ba le ba,** for **ba la iba,** they steal.

Baba, dem. pro. cl. 1. pl. these.

Baba, ku, v. i. to itch. **Muntu wa babwa,** the person itches. **Mubidi wa baba,** the body itches.

Babata, ku, v. i. to limp, to be lame with fatigue.

Babele, subs. pro. prep. 3 p. pl. cl. 1, them.

Babo, dem. pro. cl. 1. pl. those.

Babúka, ku, v. i. to be scorched.

Babula, ku, v. i. to scald slightly, scorch slightly.

Babya, ku, v. t. to sting (as a nettle).

Badía, dem. pro. cl. 1. pl. yon, yonder.

Badika, ku, v. t. caus. bálá, to assist another in putting a load on his back, to put a child on the back of a woman.

Badikila, ku, v. t. caus. rel. bálá, to give a girl presents with a view to marriage.

Badísha, ku, v. i. int. bála, to exceed greatly.

Baína, n. 1. no sing. his mother.

- Bakana**, *ku*, *v. i.* to relieve each other, as men do in carrying a hammock.
- Bālā**, *ku*, *v. t.* to carry on the back.
- Bāla**, *ku*, *v. t.* to pass beyond, to pass by, to pass farther.
- Bāla**, *ku*, *v. t.* to read, to count.
- Balangala**, *ku*, *v. i.* to break (of the darkness), to be twilight.
- Balo**, *subs. pro. 3 p. pl. cl. 1*, they themselves.
- Balongo**, *n. 1. pl.* friends.
- Bālu**, *pl. of mwalu*, elder; *e.g.* Mbobani babo? Mbālu? Who are those? They are elders. **Balu ba la amba bobo**, the elders say so. *Idiom.* my friend; *e.g.* nditwe bālu, truly my friend.
- Bamá**, *n. 1. no sing.* my mother, my aunt.
- Bamá bakando**, my mother's eldest sister.
- Bamá baniche**, my mother's younger sister.
- Bāma**, *ku*, *v. t.* to spread out (as a bird its wings).
- Bāmba**, *ku*, *v. t.* to arrange, prepare, put in order; *perf.* bambile. **Ku bamba mapopwe**, to stack up mealies. **Ku bamba imbeta**, to keep a law. **Ku bamba bwizu**, to put grass in order for inspection. **Ku bamba isalo**, to peg out a skin. **A mu dibambe**, arrange yourselves, fall in. **Bantu badi bambile**, the people are arranged; *i.e.* they stand in line.—**B** is elided when the *pers. pro. m* is prefixed; *e.g.* u la mamba, for u la mbamba.
- Bambána**, *ku*, *v. i. rec.* bamba, to arrange each other, to be close together, to sit or stand abreast; *perf.* bambene, *e.g.* bantu badi bambene, the people stand abreast.
- Bambanyá**, *ku*, *v. t. rec. caus.* bamba, to place abreast, to compare.
- Bambasa**, *ku*, *v. i.* to be very tired, unable to walk.
- Bambásala**, *ku*, *v. i.* to be level, to crouch down close to the ground in hiding; **muntu wa bambasala**, the person crouches down; *perf.* bambasele; *e.g.* inzhila idi bambasele, the road is level.
- Bambasíka**, *ku*, *v. t. caus.* bambasa, to make level; *e.g.* a mu bambasike inzhila ya mwami, make ye level the chief's road.
- Bambasikíla**, *ku*, *v. t. caus. rel.* bambasa, to make level for; *e.g.* a mu bambasikile mwami inzhila, make ye level the road for the chief. **Ba la mambasikila inzhila**, they level the road for me.
- Bambíla**, *ku*, *v. t. rel.* bamba, to prepare, put in order, for somebody; *e.g.* a mu mambile isalo, peg out the skin for me.
- Bambísha**, *ku*, *v. t. int.* bamba, to put carefully in order.
- Bambula**, *ku*, *v. t.* to crucify. The word originally applied to the stretching out tightly and pegging of a skin.
- Bambulula**, *ku*, *v. t. rev.* bamba, to unpeg a hide when dry.
- Bāmi**, *n. 1. pl. of mwami*, chiefs.
- Bamwana-kasua**, my paramours, partners in initiation dances.
- Bamwana-kasuanina**, his paramours, partners in initiation dances.
- Bana**, *pl. of mwana*, children.
- Banachishá**, *n. 1. pl. of muna-chisha*, people of our home, or country.
- Banaíshá**, *n. 1. pl. of munaisha*, our home, people of our home; *e.g.* tu la ya ku banaíshá, we are going home.
- Banakwabo**, *pl. of munakwabo*, their people.
- Banakwako**, *pl. of munakwako*, thy people.
- Banakwákwe**, *pl. of munakwakwe*, his people.
- Banakwángu**, *pl. of munakwangu*, my people.
- Banakwénu**, *pl. of munakwenu*, the people of your home, family, or tribe.

Banakwésu, *pl. of munakwesu*, the people of our family, tribe, or nation.

Bānda, *ku, v. t.* to name, to call by name, to speak one's name, to praise; *e.g.* **a mu dibande**, give ye your names. **Ba la banda mwami**, they praise the chief, *i.e.* by speaking his names.

Bāndika, *ku, v. t. caus. banda*, to converse, to talk together, to discuss; *e.g.* **nda ka bandika ase**, I talked with him. **Ku la bandikwa ohifumo**, it will be talked over, discussed, in the morning.

Bānga, *ku, v. t.* to knock out the teeth (Ila fashion).

Bāngabānga, *ku, v. i.* to be hot to the taste, as pepper.

Bangūla, *ku, v. t.* to extract a thorn.

Baniche, *n. i. pl. of mwaniche*, youngsters, young people.

Banini, so and so; *e.g.* **ka badi banini, nda luba mashina abo**, they were so and so, I forget their names.

Banjidila, *ku, v. t. rel. banjila*, to rebind, as when a fence gets out of repair.

Banjila, *ku, v. t.* to bind the wattles on a fence with string.

Banóko, *n. i. no sing.* thy mother.

Banokwábo, *n. i. no sing.* their mother.

Banokwénu, *n. i. no sing.* your mother.

Banokwésu, *n. i. no sing.* our mother.

Bantazála, *ku, v. i.* to hide away in the grass in fear.

Banza, *ku, v. t.* to extract grain from a bin, leaving the rest.

Banzela, *ku, v. t. rel. banza*, to take out grain for somebody or something; *e.g.* **manzela mapopwe**, take out some maize for me.

Banzísha, *ku, v. t. int. banza*, to take much grain out of a bin.

Bapatiza, *ku, v. t. for.* (Eng. baptize), to baptize.

Bapatizha, *ku, v. t. for caus. bapatisa*, to baptize with, to cause or help to baptize.

Basa, *ku, v. t.* to colour, to paint.

Basāma, *n. i. pl. of musāma*, my equals, those who were initiated with me, my fellow initiates. **Tu di o basāma**, we are fellow initiates.

Basānókwábo, *n. i. pl. of musānókwábo*, their fellow initiates.

Basānókwénu, *n. i. pl. of musānókwénu*, your fellow initiates.

Basānókwésu, *n. i. pl. of musānókwésu*, our fellow initiates.

Bashasunu, *n. i. a. pl.* people of to-day.

Batamina, *ku, v. i.* to settle (of dirty water), to subside (of the wind).

Baushábo, *n. i. pl. of ushabo*, their fathers.

Baushe, *n. i. pl. of ushe*, his fathers.

Baushénu, *n. i. pl. of ushenu*, their fathers.

Baushésu, *n. i. pl. of ushesu*, our fathers.

Bauso, *n. i. pl. of uso*, thy fathers.

Bazha, *ku, v. t. caus. bala*, to surpass. Used in forming the comparison of adjectives. See *chap. iv, sect. 2*.

Bazhichema, *n. i. pl. of muzhichema*, my fellow slaves. **Tudi o bazhichema**, we are fellow slaves.

Bazhichenina, *n. i. pl.* his fellow slaves.

Bazhichenókésu, *n. i. pl.* our fellow slaves.

Bazhichenóko, *n. i. pl.* thy fellow slaves.

Bazhichenókwábo, *n. i. pl.* their fellow slaves.

Bazhichenókwénu, *n. i. pl.* your fellow slaves.

Bazhile, *n. i. pl. of muzhile*, mostly used in pl., sister-in-law.

Bazhilé besu, our sister-in-law, *or*, sisters-in-law.

Be, *subj. form of ku ba*, to be.

Be, *contr. subj. form of ku iba* (kwiba), to steal.

Bea, *ku, v. t.* to tell a lie, to deceive.

- Ku amba twambo twa kubea**, to tell lying tales.
- Beba, ku, *v. i.*** to repent.
- Bebela, ku, *v. t. rel.*** beba, to repent for, to repent about, because of; *e.g.* ba la bebela nguwe, they repent because of him—*i.e.* one was punished for disobedience, now his fellow workers repent for fear of also being punished.
- Bebéssha, ku, *v. t. rel. caus.*** beba, to cause to repent, as by making one an example to the rest by punishing him.
- Beka, ku, *v. i.*** to shine, to glitter, to be bright as brass, &c.
- Bēka, ku (or, ku beška), *cap.*** bea, to be deceivable, to be credulous.
- Békabéka, ku, *v. i. redupl.*** beka, to shine intermittently.
- beke-beke, *adj.*** shining intermittently; *e.g.* nda ka bona chintu chibekebeke, I saw a thing shining intermittently.
- Bekéma, ku, *v. i.*** to shine brightly, to be brought to a state of brightness.
- Bekéna, ku, *v. i.*** to shine, be bright.
- Bekénnya, ku, *v. t.*** to shine up, to brighten, to polish.
- Bela, ku, *v. t. rel.*** ba, to be for, become for.
- Bele, *perf.*** ku ba, to be, to become. Wezo muntu udi bele mupushi, that person has become a pauper.
- Beleka, ku, *v. t. for.*** (Teb. beleka), to work.
- Belekéla, ku, *v. t. rel.*** beleka, to work for, to serve.
- Béleléka, ku, *v. i.*** to totter, to walk slowly.
- Benábo, *n. i. pl. of*** mwinabo, their wives.
- Benáko, *n. i. pl. of*** mwinako, thy wives.
- Benákwe, *n. i. pl. of*** mwinakwe, his wives.
- Benángu, *n. i. pl.*** my wives.
- Bēnda, ku, *v. i.*** to creep up after game, to go in a bending position, to creep stealthily.
- Bēnda, ku, *v. t.*** to peel potatoes, &c.
- Bēndela, ku, *v. t. rel.*** benda, to peel for. Uwe, mendela imbata sheshi, I say, you, peel these potatoes for me.
- Bēndéssha, ku, *v. i. int.*** benda, to creep very carefully, to stalk very quietly and carefully.
- Bēndéssha, ku, *v. t. int.*** benda, to peel very carefully, well.
- Bendúka, ku, *v. i.*** to be chipped, as edge of a basin.
- Bendúla, ku, *v. t.*** to chip.
- Bendúsha, ku, *v. t. caus.*** benduka, to cause to be chipped, to chip.
- bendushi, *adj.*** chipped; *e.g.* mutiba mubendushi, a chipped basin.
- Benénu, *n. i. pl.*** your wives.
- Benésu, *n. i. pl.*** our wives.
- Beni, *n. i. pl. of*** mwini, masters; also used idiomatically, others. Mapopwe aza nga beni, this maize belongs to others; also to mean, yourselves, as in the sentence, mudi o beni, it is to yourselves, it is your business (not ours).
- Bēnzhína, *n. i. pl. of*** mwenzhina, his neighbours, his companions.
- Bēnzhinóko, *n. i. pl. of*** mwenzhinoko, thy neighbours.
- Bēnzhinókwábo, *n. i. pl. of*** mwenzhinókwábo, their neighbours, their companions.
- Benzhinókwénu, *n. i. pl. of*** mwenzhinókwénu, your neighbours, your companions.
- Bēnzhinókwésu, *n. i. pl. of*** mwenzhinókwésu, our neighbours.
- Bēnsu, *n. i. pl. of*** mwenzu, travellers, strangers, guests.
- Bēnzúma, *n. i. pl. of*** mwenzúma, my neighbours, my companions, my fellow travellers.
- Bēshá, ku, *v. t.*** to tell lies about one, to calumniate.
- Betéka, ku, *v. t.*** to judge, to govern.
- Betekéla, ku, *v. t. rel.*** betéka, to judge on behalf of.
- Betekéssha, ku, *v. t. int.*** beteka, to judge carefully, well, at length.
- Betésha, ku, *v. t. caus.*** beteka, to help, cause to judge, to set one

at liberty as innocent after judgement.

Běsa, ku, v. t. to work in wood, to carve, to adze, to plane.

Běsela, ku, v. t. rel. *besa*, to carve for, to work in wood for; *e.g.* *mbesela mutiba*, carve a basin for me.

Běšesha, ku, v. t. int. *besa*, to work in wood carefully, well.

Běshá, ku, v. t. caus. *besa*, to cause to carve, to work in wood with, to help to work in wood; *e.g.* *bezha imbeso ezho*, carve with this tool.

Bězulúka, ku, v. i. rev. stat. *besa*, to be recarved.

Bězulula, ku, v. t. rev. *besa*, to recarve, to carve again; as when the head of a walking-stick is too large, and the worker recarves it and makes it smaller.

-bezulushi, adj. recarved; *e.g.* *musako mubezulushi*, a recarved walking-stick.

Bi. (1) alt. classr. cl. 7. pl.

(2) *pers. and rel. pro. cl. 7. pl.*

Bi, neg. form of ku ba, to be.

Bi, contr. neg. form of ku iba (kwi-ba); e.g. *mu te bi*, you must not steal.

Bia, ku, v. i. to be bad, spoilt, destroyed; *e.g.* *muntu wezu wa bia*, this person is bad. *Chintu chechi cha bia*, this thing is spoilt, destroyed.

-biabe, adj. bad, nasty, ugly; *e.g.* *muntu mubiabe*, a bad person.

Bibele, n. 1 a. for. the Bible.

Bidintúka, ku, v. i. to palpitate, to beat violently (of the heart) after exertion.

Bidyo (or, bidlo), n. 7. pl. food.

Biebi

Biebo

Biedia

Bieno

dem. pro. cl. 7. pl.

these, those, yonder.

Bika, ku, v. t. to place, to put, to appoint.

Bikíla, ku, v. t. rel. *bika*, to place for, on behalf of.

Bikulúkúlu, n. 7. pl. of chikulu-kulu, a quantity of rubbish, refuse.

Bila, ku, v. i. to boil.

Bila, ku, v. t. rel. *bia*, to be unsuited to one, to be bad for; *e.g.* *shikobelo sheshi sha mbila*, these clothes are no good for me, they are unsuitable to me, they don't fit me.

Bilána, ku, v. i. to make haste, to be swift, to travel quickly.

Bilánya, ku, v. t. caus. *bilana*, to cause to be swift, to cause to travel quickly.

Biláola, ku, v. t. to roll the eyes about.

-bili, num. two; *e.g.* *bantu bobili*, two people. *Ord.* second; *e.g.* *Muntu owabili*, the second person.

Bilwa, ku, pass. *bila*, to be discontented, dissatisfied, unhappy.

Bimba, n. 1 a. a grasshopper (*Lumbu*).

Bimba, ku, v. i. to be afraid, to tremble, to shiver.

Bimbé, n. 1 a. a kind of hawk. (Also *bimbile*.)

Bimbile, n. 1 a. same as *bimbe*.

Binda, ku, v. i. to be in a hurry, to be pressed for time.

Bindána, ku, v. i. rec. *binda*, to be in a hurry, to be pressed for time. It seems to be used of more than one person, while *binda* is of one.

Bindanásha, ku, v. i. int. *bindana*, to be in a great hurry.

Binga, ku, v. t. to drive (as cattle).

Bingila, ku, v. t. rel. *binga*, to drive for, towards; *e.g.* *a mu shi bingile kono*, drive ye them hither.

Bingísha, ku, v. t. int. *binga*, to drive fast, hard.

Bintu, n. 7. alt. pl. of chintu, things.

Binzha, ku, v. t. caus. *binga*, to cause or help to drive.

Bínzha, ku, v. t. caus. *binda*, to cause to hurry, to hurry.

Bínzhánya, ku, v. t. caus. rec. caus. *binda*, to cause each other to hurry, to make haste.

Bisha, ku, v. t. caus. *bia*, to destroy, to make bad, to harm, to injure, to violate.

Bishabisha, *ku, v. i. redupl.* bisha, to blaspheme.

-bishi, *adj.* raw, unripe.

Bishísha, *ku, v. t. caus. rel.* bia, to destroy, &c., for somebody; *e.g.* mbishisha mitiba yedia, destroy for me yonder basins.

Bizwa, *ku, v. i.* to be ripe, to be cooked; *e.g.* maila a la bizwa, the grain is ripe. **Musozha wa bizwa**, the pap is cooked.

-bo, *poss. pro. 3 p. pl. cl. 1*, their, theirs. Prefixed by gen. parts.; *e.g.* bazhike ba-bo, their slaves.

Bo, *num. part. cl. 4. sing.*; *e.g.* bushiku bo-mwi, one day.

Bōa, *n. 4.* mushroom.

Boba, *ku, v. i.* to call out in alarm when seized, of the cry of a wounded person or animal.

Bobili, *num. cl. 1. pl.* two. **Bantu bobili**, two people.

Bobo. (1) *dem. pro. cl. 4. sing.* that. (2) *adv.* thus, so.

Bobu, *dem. pro. cl. 4. sing.* this.

Bodi, *n. 4.* quality, status of a chief's wife; ladyship.

Bodia. (1) *dem. pro. cl. 4.* yon, yonder.

(2) *adv.* thus, so.

(3) *conj.* as, seeing that.

Bodísha, *ku, v. i.* to be very rotten, putrid.

Bōfu, *n. 4.* blindness.

Bōla, *ku, v. i.* to be rotten, to be decayed.

Boléka, *ku, v. i. stat.* bola, to be decayable, to be corruptible; *v. t. caus. sp.* to cause to rot, decay.

Bololo, *n. 1 a.* a lazy, idle person.

Bōmba, *ku, v. i.* to be soft; to be fatigued, exhausted; to be meek, subdued, humble; to be harmless; to be easy; to submit.

Bōmbe, *n. 1. pl. of* mombe, calves.

Bōmbeka, *ku, v. t. caus.* bomba, to put to soak in water, to soften, to moisten, to sprinkle.

Bōmbela, *ku, v. i. rel.* bomba, to submit to, to be meek because of.

Bōmbeléla, *ku, v. i. rel.* bomba, to be weak on account of something.

Bōmbésha, *ku, v. i. int.* bomba, to be very soft, &c.

Bombo, *n. 4.* the condition of being impotent sexually, of a male, impotence.

Bombola, *ku, v. t.* to take away, applied to a man who takes away his grandchildren's things; *e.g.* kaka wa bombola shintu sheshu, my grandfather has taken away our things.

Bombolóka, *ku, v. i.* to break up, of clods after rain.

Bombwe, *n. 1 a.* frog.

Bona, *ku, v. t.* to see; *pass.* bonwa. **Wa bonwa**, you are seen (an Ila salutation); *perf.* bwene.

Bonána, *ku, v. t. rec.* bona, to see each other; *perf.* bwenene.

Bonéka, *ku, v. i. cap.* bona, to be visible, apparent.

Bonela, *ku, v. t. rel.* bona, to see for, on behalf of.

Bonesha, *ku, v. t. int.* bona, to see clearly, well, distinctly.

-boneshi, *adj.* visible, apparent.

Bōngo, *n. 4.* brains.

Bōngo, *n. 1. pl. of* mongo, male goats.

-bongvhu, *adj.* soft, easy.

Bonya, *ku, v. t. caus.* bona, to cause to see, to show.

Bōnzésha, *ku, v. t. caus. int.* bomba, to make very soft.

Bōnzha, *ku, v. t. caus.* bomba, to make soft, to soften, to humble, to subdue, to tame (of cattle), to break in.

Bósha, *ku, v. t. caus.* bota, to make good, to make right, to improve, to correct, to amend; *e.g.* mwami wa beteka ku kubosha, the chief judges justly.

Boshésha, *ku, v. t. caus. rel.* bota, to make good for, to gladden, please, to cheer.

Bota, *ku, v. i.* to be good, fine, nice.

Botátwe, *num. cl. 1. pl.* three; bantu botatwe, three people.

Botéla, *ku, v. t. rel.* bota, to be good for, to suit. **Makani a mu botela**, the affairs suit him.

Botélwa, *ku, v. pass.* botela, to

- be suited, to be glad; *e.g.* Nda botelwa ku ka bona, I am glad to see you.
- Botésaha, ku, *v. i. int.* bota, to be very good, to be very nice.
- Botesha, ku, *v. t. rel. caus.* bota, to gladden, to please.
- botu, *adj.* good, nice, pleasant, fine.
- Bowa (*or*, Boa), *n. 4.* cowardice.
- Bōza, *n. 4. no pl.* hair, wood, fur. Applied to animals and the body hair of a person; also the female flower of maize.
- Bosha, ku, *v. t. caus.* bola, to cause to rot.
- bozhi, *adj.* rotten, decayed, corrupt.
- Bu. (1) *classr. cl. 4. sing.; pers. and rel. pro. cl. 4. sing.* it.
(2) *conj.* if; *e.g.* bu nda angwa ingoshi impia, if I am bound with new cords.
(3) *adv.* as, how. Mwina ku chita bu nda ma shimwina, you have not done as I told you.
- Bu, particle used with ku tuba, to be white; *e.g.* I tuba bú, it is very white. Also with pele, pele bú! there is none!
- Bū (*or* Bun), used to express the feeling in the mouth when one tastes anything sour. Nda tia bū, I am afraid of the bitterness. Muchelo u la letela bū, the fruit tastes sour, sets teeth on edge.
- Bubala, *n. 4.* colour of black and white ox, black spots; *e.g.* ing'ombe ezhi nja bubala, this is such an ox.
- Bubele, *subs. pro. prep. cl. 4, sing.* it (where it is).
- Bubémba, *n. 4.* the blade of a spear.
- Bubi, *n. 4.* anything bad, such as sickness, evil. Used as an *adj.*, badly, evilly. Muntu ka lele bubi, the person slept badly. Mukaintu udi shiti bubi, the woman is pregnant.
- Bubíabe, *n. 4.* evil, badness.
- Bubíshi, *n. 4.* raw meat.
- Bubona, *emp. dem. pro. cl. 4,* just that; *adv.* just so.
- Bubona budi, *prep.* as, like; *e.g.* A mu ngwale bubona budi uswe, Do ye write like us.
- Bubona mbu, *adv.* just as, how, as; *e.g.* A tu bone bubona mbu mwa chita, Let us see just how you have done.
- Bubōngvhu, *n. 4.* softness.
- Bubotu, *n. 4.* goodness.
- Búbwe-búbwe, *n. 4.* gravel.
- Buchéche, *n. 4.* quality of an infant; infancy, babyhood.
- Buchende, *n. 4.* quality of a bull; genitals of a bull.
- Buchesi, *n. 4.* sharp edge of knife or spear.
- Buchi, *n. 4.* (Lumbu) honey.
- Budie? *interr. pro. cl. 4. sing.* Which? *e.g.* bufu budie? which meal?
- Budika, ku, *v. i.* to appear.
- Budikila, ku, *v. t. rel.* budika, to appear for, or to.
- Budila, ku, *v. t. rel.* bula, to be insufficient for, to lack.; *e.g.* Ba la budila shidyo, They have not enough food.
- Budilo, *n. 4.* food for a journey.
- Budimba, *n. 4.* a musical instrument made largely of calabashes.
- Budimbo, *n. 4.* birdlime made of the sap of the butaba-tree.
- Budimbúshi, *n. 4.* foolishness, stupidity.
- Budindishi, *n. 4.* watching, guardianship, providence.
- Budió, *adv.* only, simply, merely. Query whether this is really a noun of cl. 4, with the meaning of 'nothingness'.
- Budísha, ku, *v. t. caus.* budika, to cause to appear.
- Budizha, ku, *rel. caus.* bula, to cause to lack; *e.g.* Bukata bwa ma budizha shidyo, Laziness causes you to lack food.
- Budyodyo, *n. 4.* a mixture of maize, beans, and ground-nuts cooked together.
- Bufu, *n. 4.* meal, flour.
- Búbubúfu, *n. 4.* crumbs.
- Bufumba, *n. 4.* cattle-dung. Ba-

- lumbu say bufumba ; Baila, mafumba.
- Bufunzo**, *n.* 4. the inside of a melon or pumpkin.
- Bufwefwelenga**, *n.* 4. crumbs.
- Bufwi**, *n.* 4. jealousy ; *e.g.* baka-intu ba la lwa bufwi, the women fight out of jealousy.
- Bufwizu**, *n.* 4. a slip-knot ; a bird-trap made with a slip-knot, a loop.
- Buka**, *ku*, *v. i.* to rise, to get up. **Mwa buka**, you are up. Ila morning salutation.
- Bukádi**, *n.* 4. anger, wrath, fierceness, courage, sharpness.
- Bukaíntu**, *n.* 4. feminine quality, womanhood, feminine genitals.
- Bukana**, *n.* 4. a battle-axe.
- Bukana**, *ku*, *v. i.* to dissolve. Said of two who have made a friendship and afterwards fight, or who have made a sale and afterwards one is dissatisfied, and the bargain is broken.
- Bukata**, *n.* 4. idleness, laziness.
- Bukazhi**, *n.* 4. female genitals, especially of animal.
- Bukila**, *ku*, *v. t. rel.* buka, to get up for ; *e.g.* Nda bukila menzhi a kunwa, I got up to drink water.
- Bukilwa**, *ku*, *pass.* bukila, to commit adultery (of the man).
- Bukizha**, *ku*, *v. t. rel. caus.* buka, to commit adultery (of a woman) ; *e.g.* mukaintu wa mu bukizha, the woman made him get up to sleep with her.
- Bukófu**, *n.* 4. leanness.
- Bukóka**, *n.* 4. a cluster of thorn-trees, a thorn-forest.
- Bukoko**, *n.* 4. strong beer.
- Bukokole**, *n.* 4. the actual marriage. See **Ku kokola**.
- Bukómé**, *n.* 4. the small of the back, the loins, the lumbar region of the back.
- Bukristi**, *n.* 4. *for.* (from English, Christ) Christianity.
- Bukúbu**, *n.* 4. the country of the Bakubu or Marotsi.
- Bukukutu**, *n.* 4. extreme hardness ; *e.g.* muntu wa zuma bukukutu, the person is dead ; or he appears as if dead, senseless, as after strangling.
- Bukúku**, *n.* 4. a field hoed up in the dry season when the ground is hard.
- Bukúsa**, *ku*, *v. t.* to smoothe (cloth, clothes), to stroke with the hand.
- Bukúzu**, *n.* 4. the wild fig-tree.
- Bukwáshi**, *n.* 4. openness ; *e.g.* mudiango udi bukwasshi, the door is open.
- Bukwébo**, *n.* 4. a sale, a buying.
- Bukwetunga**, *n.* 4. quality, status of a mukwetunga (*q v.*).
- Bula**, *ku*, *v. t.* to lack, to need, to be without.
- Bula**, *ku*, *v. t.* to advise, to teach, to counsel, to admonish, to warn. Applied to a messenger going from village to village spreading news.
- Bula**, *n.* 4. bowel, intestine.
- Bulálo**, *n.* 4. a bridge.
- Bulamfu**, *n.* 4. length, depth, height.
- Bulámu**, *n.* 4. very fine meal.
- Bulána**, *ku*, *v. t. rec.* bula, to advise each other.
- Bulébo**, *n.* 4. the short poles put above a doorway in building a hut ; also the sticks used by women in carrying things on the head.
- Bulémbe**, *n.* 4. poison put on arrows.
- Bulémbo**, *n.* 4. writing, carving, moulding ; a cutting in the skin, also the scar left ; tatooing.
- Buleméko**, *n.* 4. honour, esteem.
- Bulému**, *n.* 4. heaviness, weight ; honour, dignity.
- Bu-léza**, *n.* 4. divinity, Godhead.
- Bulézhi**, *n.* 4. the Pleiades.
- Bulezhi**, *n.* 4. status of a person who feeds others.
- Bulo**, *n.* 4. a bed.
- Buloa**, *n.* 4. blood.
- Bulombwana**, *n.* 4. quality, status of a man ; male genitals.
- Bulóndo**, *n.* 4. depth, a deep place in the river.
- Bulongo**, *n.* 4. clay.
- Bulozhi**, *n.* 4. witchcraft.
- Buluba**, *n.* 4. a cluster of flowers ; also cloth.

Bulúbe, *n.* 1 *a.* a kind of lizard.
Bulula, *ku*, *v. t.* to take maize off the cob.
Bulula, *ku*, *v. i.* to lose skill, forget what one has learnt.
Bulúmba, *n.* 4. hole in ear for ear-ring.
Bulundo, *n.* 4. a substance made up of roasted ground-nuts and soot, used to put on the drumskins; it is said that it makes the drums sound well.
Bulungana, *ku*, *v. i.* to be smooth, to be carved smoothly; *e.g.* **Mutiba wezu udi bulungene**, it is carved nicely, without any roughness of surface.
Bulunganya, *ku*, *v. t. caus.* bulungana, to carve smoothly.
-bulungene, *adj.* smooth; *e.g.* **mutiba ubulungene**, a smooth basin.
Bulungu, *n.* 4. beads.
Buluti, *n.* 4. *for.* (Suto, boruti) quality, status of a missionary; ministry.
Bulúshilúshi, *n.* 4. direction, position; *e.g.* **ku tondoka bulúshilúshi mbwa shiti**, to point out the direction in which he lives.
Bulwáshi, *n.* 4. pain, sickness, affliction, disease.
Bulwe, *n.* 1 *a.* the iguana.
Bumámbe, *n.* 4. illicit intercourse, adultery (especially of one act).
Bumba, *ku*, *v. t.* to work in clay, to form, mould (as bricks or pots).
Búmbabúmba, *ku*, *redupl.* bumba, to roll into a ball, to turn a thing over in the mind.
Bumbila, *ku*, *v. t. rel.* bumba, to form for somebody.
Bumbísha, *v. t. int.* bumba, to form, mould, carefully, nicely.
Bumbúka, *ku*, *v. i.* to be finished off smoothly (of pots).
Bumbúla, *ku*, *v. t.* to finish off pots by scraping with a shell, thus making them smooth.
Bumbúnkana, *ku*, *v. t.* to be round, spherical.
Bumbunkanya, *ku*, *v. t. caus.* bumbunkana, to make round.

-bumbunkene, *adj.* round.
-bumbushi, *adj.* smooth; *e.g.* **mutiba mubumbushi**, a smooth pot.
Buména, *n.* 4. yeast, leaven, malt.
Bumi, *n.* 4. life.
Bumpingídi, *n.* 4. the poles used for closing a gateway; they are placed horizontally.
Bumpusúsu, *n.* 4. the sandfly (of a number). One single fly is **kampususu**.
Bumwále, *n.* 4. girlhood (after puberty).
Bunakwabo, *poss. phr. cl. 4. sing.* their, of their place.
Bunakwako, *poss. phr. cl. 4. sing.* thy.
Bunakwakwe, *poss. phr. cl. 4. sing.* his.
Bunakwangu, *poss. phr. cl. 4. sing.* my.
Bunakwenu, *poss. phr. cl. 4. sing.* your, of your place.
Bunakwesu, *poss. phr. cl. 4. sing.* our, of our place.
Bunashichinkudi, *n.* 4. bow; the whole outfit of bow, arrows, and sheath.
Bundúka, *ku*, *v. i.* to wait a long time, as a person who wishes to sell, and the buyer is busy about something else.
Búnga, *ku*, *v. t.* to gather up, as grass, weeds, dung into heaps.
Bungána, *ku*, *v. i. rec.* bunga, to assemble, to congregate, to collect together.
Bunganya, *ku*, *v. t. rec. caus.* bunga, to accumulate, to collect, to gather people together.
Bungíka, *ku*, *v. t. caus.* bunga, to gather together, to cause to assemble, to accumulate.
Bungísha, *ku*, *v. t. int.* bunga, to collect carefully, well.
Bungo, *n.* 4. name of a game.
Būngū, *n.* 4. chaff.
Bunguka, *ku*, *v. i. stat.* bunga, wait a long time (= bunduka).
Bungulúlu, *n.* 4. vastness, a very big thing; *e.g.* **wezo muntu ngu bungululu**, that person is enormous.

Bunína, n. 4. brotherhood; *e.g.* bonse mbunina, they are all brethren, *i.e.* all of the brotherhood.

Bunji, adv. differently, otherwise.

Bunkóshi, n. 4. the quality, status, authority of a headman.

Bunónɡa, n. 4. deliberation, slowness; *e.g.* wezu wa dya bunónɡa, he eats deliberately, slowly, without hurry.

Bunono, n. 4. yaws.

Bunsene, n. 4. a large grass mat.

Bunshinde, n. 4. a very strong grass used in making rope.

Búntu, n. 4. status, quality of a person; manliness, virtue.

Bunumfu, n. 4. a stink.

Bunvúka, n. 4. beeswax. Musamo wezo mbunvuka, this medicine is sticky.

Bunyama, n. 4. inside of a skin; animal nature.

Bunyánɡa, n. 4. the feet, lungs, and heart of an animal, allowed to be eaten by men only.

Bunyóni, n. 4. the kind of basket-work at the apex of a hut, into which the roof-poles are fixed.

Buðneki, n. 4. kingly authority, kingdom.

Bupámi, n. 4. the infirmity of old age.

Bupo, n. 4. fishing-bait.

Bupúka, n. 4. an insect, a collection of small insects.

Busáka, n. 4. a small basket around the opening of the insua, used as a funnel; a funnel.

Busála, n. 4. name of an edible root.

Busangule, n. 4. the moon of May, when all the food is stored and winter begins.

Busanza, n. 4. a platform for storing grain, &c., a scaffold used in building.

Busázhi, n. 4.; e.g. ku wa insala busazhi, to fall backwards. Udi lele busazhi, to lie on the back (= ku salama).

Busé, n. 4. the dregs of beer, the lees, or sediment.

Buséka, n. 4. a cluster of ear-rings; *pl.* maseka, used of the rings put on legs. Buseka may also be used of a single ear-ring, but one is generally called kaseka.

Busena, n. 4. space, room, place, position.

Busenga, n. 4. grit produced when grain is first stamped (= iunze).

Buséza, n. 4. marrow.

Busha, ku, v. t. caus. buka, to raise, arouse; *pass.* bushiwa.

Bushála, n. 4. orphanhood.

Búshi, n. 4. smoke.

Bushíku, n. 4. day, *i.e.* the whole twenty-four hours; *double plural*, inshiku, days; mashiku, night.

Ku bushiku, at the first cock-crow.

Bushila, n. 4. pus, matter.

Bushímbi, n. 4. girlhood (before puberty).

Bushínde, n. 4. a field hoed up in the autumn, grass left on it and burnt later.

Bushinshi, n. 4. childish innocence.

Bushizha, ku, v. t. caus. rel. buka, to raise for, to arouse for the purpose of.

Bushonto, n. 4. smallness.

Búshu, n. 4. the face, countenance, front; *e.g.* ka kala ku bushu bwa ng'anda yakwe, he sat in front of his house.

Búsokoshi, n. 4. the Fink.

Busónɡa, n. 4. first small blade of a cereal; *e.g.* mapopwe a la vhwa busonga, the maize is just coming up.

Busónɡo, n. 4. wisdom, cunning.

Būsū, n. 4. sorrow, distress.

Busundi, n. 4. barrenness (of a woman).

Busweyo, n. 4. cleanness, brightness, holiness.

Buta, ku, v. i. to lie down, to rest (of animals).

Buta, n. 4. bow; buta bwa Leza, a rainbow.

Butába, n. 4. name of a large evergreen tree, sap used as bird-lime.

Butála, n. 4. large grain-bin built

- of wattle and daub, in the same way as a hut.
- Butále**, *n.* 4. a quantity of native iron, not yet worked.
- Butámbo**, *n.* 4. ravenousness. Of a carnivorous beast when eager for prey, also of a man keen on his work, or eating, or speaking, &c.; *e.g.* usunu bashumbwa mbutambo, to-day the lions are fierce, eager for prey. Weso muntu mbutambo ku kudya, that man is ravenous for food. Muntu weso mbutambo ku midimo, that man is very keen on his work. Muntu weso mbutambo ku kuamba, that man is keen on talking; he talks much. Weso mbutambo ku busongo, that person is very wise indeed.
- Butanga**, *n.* 4. a herd of cattle or antelope, flock of sheep or goats.
- Butavhu**, *n.* 4. stinginess, meanness.
- Butemeke**, *n.* 4. dried meat, biltong. Properly the adj. -temeke in cl. 4, used as a noun.
- Buteu**, *n.* 4. thieving, stealing, burglary.
- Butéshi**, *n.* 4. slipperiness, a slippery place. Nda wa buteshi, I slip and fall.
- Butí?** *interr. adv.* how?; *e.g.* U la chita butí? what are you doing, *or*, how are you doing? Bantu babo ka badi butí? what sort of people were those? Kudi butí? *or* Mbutí? how is it?
- Butika**, *ku, v. t. caus.* buta, to put a child to sleep.
- Butinti**, *n.* 4. a morass.
- Butombo**, *n.* 4. = Butongo *q.v.*
- Butonga**, *n.* 4. the country of the Batonga or Batoka.
- Butongi**, *n.* 4. cotton bush, wild cotton, thread.
- Butongo**, *n.* 4. falseness, deceitfulness; a change in a man's way of doing things, as when a man has been in the habit of feeding his employees, and suddenly refuses to do so,—udi kwete butongo.
- Butopōlo**, *n.* 4. a boggy place.
- Būmbuswa**, *n.* 4. a kind of red, biting ant.
- Buvhumo**, *n.* 4. a kind of medicine used to scare away lions.
- Buvumino**, *n.* 4. belief, faith.
- Buya**, *ku, v. i.* to return, to go or come back.
- Buyí**, *n.* 4. roe of a fish; unformed eggs of a fowl.
- Buyoka**, *n.* 4. name given to a snake when it is pinned down by a spear through the head.
- Buza**, *n.* 4. skill, expertness.
- Buza**, *ku, v. t.* to eat food without a relish.
- Buzandi**, *n.* 4. preciousness, costliness; *e.g.* chintu chechi mbuzandi, this thing is precious.
- Buzane**, *n.* 4. meat, flesh.
- Buzha**, *ku, v. t.* to ask, to enquire, to question.
- Buzhána**, *ku, v. t.* to ask each other.
- Buzhanya**, *ku, v. t. rec. caus.* buzha, to ask each other, to discuss.
- Buzhídi**, *n.* 4. a present given on conclusion of a sale.
- Buzhike**, *n.* 4. quality, status of a slave, slavery.
- Bushingo**, *n.* 4. sinew of an animal used for sewing.
- Buzhísha**, *ku, v. t. int.* buzha, to ask persistently, carefully.
- Buzuba**, *n.* 4. a day.
- Buzumo**, *n.* 4. hardness, preciousness, costliness.
- Buzunde**, *n.* 4. birdlime.
- Buzunde**, *n.* 4. defeat.
- Buzunde**, *n.* 4. maize flower.
- Bwa** (1) *Gen. part. cl. 4. sing.*; *e.g.* busongo bwa-kwe, his wisdom; (2) *Pers. pro. cl. 4. sing. it.*
- Bwa**, *ku, v. i.* to rise to the surface (of fish).
- Bwa** = Bu a; *e.g.* bubona bwa chita, as he did.
- Bwabili** (Obwabili), *contr.* for bushiku bwabili, the second day, Tuesday.
- Bwadinwi** (Obwadinwi), the day before yesterday, the day after tomorrow.

Bwala, *n.* 4. plenty, plenteousness, abundance. **Mwaka wezu mbwala**, this is a plenteous year.

Bwalo, *subs. pro. simple, cl. 4. sing.* it itself.

Bwamba, *n.* 4. breadth, width.

Bwami, *n.* 4. quality, status of a chief, authority.

Bwamu, *n.* 4. fornication, harlotry.

Bwāmuna, *ku, v. t.* to open widely (of the eyes).

Bwana, *n.* 4. quality, status of a child, childhood.

Bwānda, *n.* 4. bird-trap made of sticks and cord.

Bwānda, *n.* 4. the outside wall of a house, a wall.

Bwānda, *n.* 4. curds, thick milk.

Bwande, *n.* 4. a crack in the skin, or a lancet-cut in the skin, incision.

Bwande, *n.* 4. an inhabited country.

Bwane (**Obwane**), *contr.* for **bushiku bwane**, the fourth day, Thursday.

Bwanga, *n.* 4. kindness, geniality.

Bwani, *n.* 4. a mopani forest.

Bwaniche, *n.* 4. youthfulness, youth.

Bwānta, *ku, v. i.* to be noisy, garrulous.

Bwantulula, *ku, v. t. rep.* **bwanta**, to retell old news, to tell people things they knew long ago.

Bwanzhi, *n.* 4. quarrelsomeness, disagreeableness.

Bwatatu (**Obwatatu**), *contr.* for **bushiku bwatatu**, the third day, Wednesday.

Bwato, *n.* 4. a canoe.

Bwāya, *n.* 4. a fringed edge of a blanket or garment, a fringe.

Bwéla, *ku, v. t. rel.* **buya**, to return to.

Bwéle, *n.* 4. the itch.

Bwelela, *ku, v. t. rel.* **bwela**, to return for a purpose. Used idiomatically to express 'again'; *e.g.* **ba bwelela ku njila**, or **be njile**, they entered again.

Bwelénze, *n.* 4. vagrancy.

Bwelo, *n.* 4, a place where the river

is banked for the catching of fish; a fishing-trap made of reeds.

Bwema, *n.* 4. a pleasant smell.

Bwene, *perf.* of **ku bona**, to have seen.

Bwenéne, *perf.* of **ku bonana**, to be in sight of each other; *e.g.* **minzhi idi bwenéne**, the villages are in sight of each other.

Bwénga, *ku, v. t.* to make palatable; *e.g.* to eat meat with bread, or milk and bread.

Bwengeka, *ku, v. i.* to be eatable together,—of two things which agree well, such as bread and meat.

Bwenze, *n.* 4. semen.

Bwenzenze, *n.* 4. semen.

Bweza, *ku, v. t.* to take up, to take.

Bwezéla, *ku, v. t. rel.* **bweza**, to take for. **Ku dibwezela**, to take for oneself.

Bwézha, *ku, v. t. rel. caus.* **buya**, to take back to, to cause to return to.

Bwichi, *n.* 4. honey.

Bwididi, *n. 1 a.* a wild duck.

Bwila, *n.* 4. the country of the Baila.

Bwina, *n.* 4. the burrow of an animal.

Bwinga, *n.* 4. a wedding.

Bwingaino, *n.* 4. equality.

Bwini, *n.* 4. truth, reality.

Bwinti, *n.* 4. bubble, bubbles.

Bwintika, *ku, v. i.* = **ku bwengeka**, *q. v.*

Bwinu, *n.* 4. fatness, stoutness.

Bwiya, *n.* 4. a thorn.

Bwizu, *n.* 4. grass.

C. This varies in sound between **ch** in *church* and **tue** in *virtue*. It is closely allied with the sound of **k** in *keep*; indeed, many words in this vocabulary are pronounced by many natives with **k** instead of **ch**.

Cha (1) *Gen. part. cl. 7. sing.*; *e.g.* **chintu cha-ngu**, my thing; (2) *Pers. pro. cl. 7. sing.*

Cha occurs as a prefix in many adverbs formed from nouns.

Cha, *ku, v. t.* to clear up (of the night), to dawn. **Bwa cha**, or

bu che, *adv. phr.* next day.
Weso muntu bwa ka cha, that man is wise, *i.e.* he is as if the sun had arisen upon him.

Cha, ku, *v. t.* to answer, reply.

Cha, ku, *v. t.* to get, catch (fish).

Wa ya ku cha inswi shongaí? how many fish did you get?

Chaba, ku, *v. t.* to cut or gather firewood.

Chabálu, *adv.* the way of the elders, in an elderly way.

Chabíla, ku, *v. t. rel.* chaba, to gather firewood for.

Chabilo, *n.* 7. a share, portion, allotment.

Chabísha, ku, *v. t. int.* chaba, to gather a lot (of firewood).

Chabísha, ku, *v. t. rel. caus.* chaba, to cause to cut wood for. Used esp., to put a lot of wood on a fire.

Chabófu, *adv.* blindly, in the fashion of a blind man.

Chabudimbushi, *adv.* foolishly, after the manner of a fool.

Chabúdio, *adv.* freely, without payment.

Chabúfwi, *adv.* jealously.

Chabukádi, *adv.* angrily.

Chabukáta, *adv.* lazily, idly, in the manner of a lazy person.

Chabulému, *adv.* in a dignified manner.

Chabulwazhi, *adv.* painfully, in a painful manner.

Chabunína, *adv.* brotherly, in a brotherly fashion.

Chabunóna, *adv.* deliberately, slowly.

Chabushímbi, *adv.* girlishly, in the manner of a young girl.

Chabusóngo, *adv.* wisely, in the manner of a wise person.

Chabūsu, *adv.* sorrowfully, in a sorrowful manner.

Chabutámbo, *adv.* ravenously.

Chabutongo, *adv.* (to speak) differently, in a changed manner.

Chabūza, *adv.* skilfully, expertly.

Chabwāla, *adv.* plenteously, abundantly.

Chabwanga, *adv.* genially, kindly.

Chachóba, *adv.* prosperously.

Chadi, *n.* 1 a. a fringed blanket.

Chakalalu, *adv.* insanely, in the manner of a madman.

Chakalénda, *adv.* stammeringly, after the manner of a person with an impediment in his speech.

Chakamwale, *adv.* girlishly, in the manner of a girl (one past puberty).

Chakashimbi, *adv.* girlishly, in the manner of a young girl.

Chakubázha, *adv.* surpassingly, exceedingly.

Chakubínda, *adv.* hurriedly.

Chakubómba, *adv.* with humility, humbly, in a subdued manner.

Chakubósha, *adv.* justly, in the manner of one who puts things right.

Chakubotelwa, *adv.* gladly, joyfully.

Chakubulungana, *adv.* smoothly.

Chakuchenga, *adv.* deceitfully, in a deceitful manner.

Chakufukula, *adv.* drowsily, sleepily.

Chakufuna, *adv.* lovingly.

Chakufwamba, *adv.* quickly, in a rapid manner.

Chakufwanzhafwanzha, *adv.* hurriedly, carelessly.

Chakulémeke, *adv.* respectfully, civilly.

Chakululama, *adv.* rightly, in a right manner.

Chakulumba, gratefully, with thanks.

Chakumana, *adv.* completely, in a finished manner.

Chakumbadi, *n. cl.* 7. a secret thing, a mystery, secret. Food eaten by woman who is menstruating; reckoned unclean by others; *adv.* secretly, mysteriously.

Chakūpaupa, *adv.* hypocritically.

Chakupēsha, *adv.* bountifully; in a free, generous manner.

Chakusaba, *adv.* noisily, boisterously, clamorously.

Chakutangala, *adv.* gladly, joyfully.

Chakwezhezha, *adv.* smoothly.

Chalo, *subs. pro. simple cl. 7. sing.* it, itself.

Chalubilo, *adv.* swiftly.

Chalufu, *adv.* in a deathlike manner.

Chaluse, *adv.* mercifully.

Chalusunsu, *adv.* harshly, unkindly.

Chalufuzhi, *adv.* in a hasty, short-tempered fashion.

Chaluzando, *adv.* willingly.

Chalwéngu, *adv.* notoriously, openly.

Chalwiki, *adv.* perseveringly, patiently, persistently.

Chamafunzi, *adv.* wickedly, profligately.

Chamanga, *adv.* kindly.

Chamáno, *adv.* cunningly, cleverly.

Chāmba, *n. cl. 7.* the chest.

Chāmba, *n. cl. 7.* an old, useless hoe.

Chāmi, *adv.* purposely, on purpose.

Chamichami, *adv.* in the manner of a chief, in a lordlike fashion.

Chaminungwe, *n. 1 a.* a porcupine.

Chamozōmwi, *adv.* zealously, earnestly, with a single heart.

Champangō, *n. 7.* a verse of a hymn or song.

Champuwo, *adv.* openly, in a known fashion.

Chamúkoa, *adv.* in a friendly, brotherly manner.

Chamumya, *n. 7.* that for which one is beaten, a fault.

Chamushilo, *adv.* completely, perfectly, in a complete manner.

Chanachana, *adv.* childishly, in the way or manner of a child.

Chānda, *n. 7.* an old tumbledown house.

Chānda, *n. 7.* thick milk.

Chānda, *n. 7.* a forked stick.

Chandano, *n. 7.* a division, a chapter.

Chandanyo, *n. 7.* the Anus.

Chandwa, *n. 7.* frost.

Chānga, *n. 1 a.* a variety of wild cat.

Chānga, *n. 7.* an old lwanga (*q. v.*).

Chani ? *adv.* How ? Like whom ?

Chani, *n. 7.* old dry grass, not burnt.

Chaniche, *adv.* youthfully, in the manner of a young person.

Chankachanka, *ku, v. t.* to press matter out of a sore.

Chankanka, *adv.* astonishingly, wonderfully.

Chankole, *adv.* cruelly, maliciously.

Chansana, *adv.* with strength, forcibly.

Chansoni, *adv.* with shame, shamefully.

Chantenda, *adv.* pitifully, mercifully.

Chanyabo, *adv.* how great !

Chanza, *n. 7.* the horn of an animal together with the base of the horn on the skull.

Chanzala, *adv.* in a hungry fashion, hungrily.

Chanzilo, *n. 7.* a strainer, sieve.

Chāpa, *ku, v. t.* to despise, belittle.

Chauminwa, *n. 7.* that for which one is beaten, a fault.

Chea, *ku, v. i.* to be small, to become less, to be insufficient.

Chebauka, *ku, v. i. pers. rep.* *chebuka*, to keep on looking about one, as when suspecting danger.

Chebaukila, *ku, v. t. rel. chebuka*, to look round about upon.

Chēbelabēnsu, *n. 7.* a thing that is public, not hidden, known to all travellers that pass the place.

Chebuka, *ku, v. i.* to raise one's eyes, to look round. *Ku chebuka munshi*, to look back.

Chechela, *ku, v. i.* to cluck (of a hen).

Chécheléla, *ku, v. t. rel. chechela*, to tell tales, esp. lying tales.

Cechi, *dem. pro. cl. 7. sing.* this.

Cecho, *dem. pro. cl. 7. sing.* that.

Chedia, *dem. pro. cl. 7.* yon, yonder.

Chēka, *ku, v. t.* to leave a door partly open, ajar.

Chēka, *ku, v. t.* to carve or turn ivory bracelets.

Chēkéla, *ku, v. t. rel. cheka*, to carve (bracelets) for.

Chēkésha, *ku, v. t. int. cheka*, to carve (bracelets) nicely, or to carve many.

Chakwa, ku, v. pass. chaka, to
be ajar (of a door).

Chōla, n. 7. iron, metal.

Chōla, ku, v. t. to gather, pluck
(fruit). Of cattle, to graze.

Chōla, ku, v. t. rel. cha, to rise
upon (of the sun), to dawn upon.

Chōle, n. 7. porridge, pap.

Chōlela, ku, v. t. rel. chola, to
pluck, gather (fruit, &c.) for.

Chōlelo, n. 7. a duty, obligation.
The word is derived from *ku ola*,
and means something that is fit or
ought to be done.

Chōleshō, n. 7. a measuring instru-
ment, a rule, an inch tape, &c.

Chōma, n. 7. the putrid smell of a
carcase. *Nda fwa chema, I*
smell a putrid smell.

Chembāla, ku, v. i. to be old,
aged.

Chembāsha, ku, v. t. caus. chem-
bela, to cause to be old, aged.

Chembelalo, n. 7. a shelter erected
by a shepherd or herdsman.

Chencheloka, ku, v. i. to go round
anything.

Chendāula, ku, v. t. to look at a
thing, longing for it but not asking
for it; to eye a thing.

Chēnga, ku, v. t. to deceive, to
cheat, to feign, to pretend, to be
niggardly in giving, esp. wages.

Chengōka, ku, v. i. cap. chenga,
to be deceivable, credulous.

-chengeshi, adj. credulous.

Chenguluka, ku, v. i. to turn
aside, to look back on any one
passing.

Chenje, n. 1 a. name of an insect
which bites and hangs on. Idiom.
ku luma chenje, said of a pole,
&c., which is fixed fast.

Chenjekotwe, n. 1 a. pl. Ba-
name of a tree and its fruit (= a
big Injénji).

Chenjela, ku, v. i. to run away in
fear when fault is found out, to
abscond.

Chésa, ku, v. t. to cut grass close
to the ground, to mow.

Chesāmbwe, adv. fortunately,
luckily (esp. in bargaining).

Chéscha, ku, v. t. to make small, to
decrease (in size), to lessen.

Chēscha, ku, v. i. to be weak-
sighted.

Cheta, ku, v. t. to choose, select.

Chetēla, ku, v. t. rel. cheta, to
choose for, select for.

Chetēla, ku, v. t. to pay a tax.

Chetēsha, ku, v. t. int. cheta, to
select carefully, well.

Chetēsha, ku, v. t. caus. chetela,
to tax.

Chetomba, adv. dirtily, filthily; in
a dirty, filthy manner.

Chéscha, ku, v. t. caus. chaka, to
cause or assist to carve (bracelets),
to carve with.

Chi (1) class. cl. 7. sing. ; (2) pers.
and rel. pra. cl. 7. sing. ; (3) verbal
auxiliary particle, still, just, &c.,
e.g. *nchi bandika amo, I still*
speak with you. *Ni ba chi dya,*
when they were still eating.

Chīama, ku, v. i. to be put across, to
be across, crosswise, aslant. Perf.
chiemo, e.g. chisamo chimwi
chidi xhimikile, chimwi chidi
chiemo, one stick is planted up-
right, another is put across.

Chīamika, ku, v. t. caus. chiama,
to lay one thing across another,
to put aslant.

Chiānga, n. 7. a box or place for
putting clothes in.

Chiānga, n. 1 a. a lame, maimed
person (= Chihole).

Chiangilo, n. 7. the crop of a bird.

Chianza, n. 7. custom, manner,
way, behaviour, habit.

Chiasabavwimi, n. 7. a kind of
prickly weed plant. Used as
medicine; also put over food to
keep rats away.

Chibādi, n. 7. the side. U la dila
chibādi, he eats with food at the
side of him.

Chibālabāla, n. 7. a chip, a frag-
ment.

Chibāle, n. 7. palm-leaf string used
in braiding the hair.

Chibalo, n. 7. a reading-lesson.

Chibalo, n. 7. an old lubalo.

Chibanda, n. 7. peace.

Chibandabanda, *n.* 7. a narrow valley or vlei.
Chibanga, *n.* 7. an axe used for fighting, hunting, &c.
Chibango, *n.* 7. an old bat used in a game.
Chibangu, *n.* 7. a bees' nest in a tree.
Chibawe, *n.* 1 *a.* an otter.
Chibele, *subs. pro. prep. cl.* 7. *sing.* it (where it is).
Chibelo, *n.* 7. the thigh.
Chibengelele, *n.* 1 *a.* name of a fish-eating bird.
Chibēsha, *n.* 7. the smell emanating from the human body.
Chibēsha, *n.* 1 *a.* liar, deceiver.
Chibia, *n.* 7. a pot.
Chibiabe, *n.* 7. a bad thing. Properly an *adj.* in *cl.* 7, but it is used as a noun.
Chibikilo, *n.* 7. a place for putting anything, cupboard, wardrobe.
Chibila, *n.* 1 *a.* a rock-rabbit, coney.
Chibimbi, *n.* 7. an unfinished hoe-head.
Chibinda, *n.* 7. an old, worn-out, short loin-cloth (mubinda).
Chibishi, *n.* 7. an unripe, raw thing. Properly the *adj.* -bishi in *cl.* 7.
Chibizhi, *n.* 7. the language, manners, customs of the Batoka or Batonga (= Chitonga); also used of the Batoka country (= Butonga, or Bubizhi).
Chibizi, *n.* 1 *a.* the zebra.
Chibombwe, *n.* 7. measles.
Chibondo, *n.* 7. name of a disease. The medicine employed in a case of chibondo is the dried head of the mubondo fish, crushed and mixed with the fat of that fish.
Chibubu, *n.* 7. name of a tree from which medicine for catarrh is made.
Chibúko, *n.* 7. a change in character or action or appearance, applied to persons or things; *e.g.* udi kwete chibuko, he changes in character.
Chibulánshi, *n.* 1 *a.* name of a kind of fruit.
Chibúmbu, *n.* 1 *a.* name of a kind of fruit.

Chibumbwa, *n.* 7. a creature.
Chibunganino, *n.* 7. a place of assembly, a meeting-place.
Chibungu, *n.* 7. kind of dance performed by those possessed by a musangushi.
Chibungululu, *n.* 7. dust, dirt adhering to one. **Wa wa chibungululu**, he falls into the dust (so that when he rises dust still cleaves to him).
Chibunu, *n.* 7. the waist.
Chibuwe, *n.* 7. a bare place, a space cleared of rubbish.
Chibwanta, *n.* 1 *a.* a garrulous person.
Chibwébwe, *n.* 1 *a.* name of a kind of fruit.
Chichézhó, *n.* 7. anything used for gathering fruit in.
Chichinganino, *n.* 7. a meeting-place.
Chichinkáno, *n.* 7. a cross.
Chichitflo, *n.* 7. a place for working, a workshop.
Chidíba, *n.* 7. fetters of wood for the feet of slaves.
Chidie, *interr. pro. cl.* 7. *sing.* which? *e.g.* Chintu chidie? which thing?
Chidíla ku, *v. t.* to follow, to come after, to pursue.
Chidílo, *n.* 7. a place for eating, a dining-room, applied also to such things as a horse's manger.
Chidímo, *n.* 7. spring, hoeing-time.
Chidíndi, *n.* 7. a hole in the ground.
Chidio, *n.* 7. the right hand. Used also adverbially, to the right, on the right.
Chidiokézhésho, *n.* 7. a place for resting.
Chidishitidizho, *n.* 7. a curtain, veil.
Chidisho, *n.* 7. a relish, anything added to food to make it more palatable.
Chidísho, *n.* 7. a present taken when you go to mourn at a friend's place to assuage your friend's grief.
Chidizílo, *n.* 7. a ladder.
Chidyo, *n.* 7. an article of food.
Chieme, *perf. of ku chiama.* (*q.v.*).

-chieme, *adj.* crosswise, placed across.

Ohifo, *n.* 7. something which will kill a person; as a fatal sickness, or a poisonous fruit, or a fatal accident.

Chifu, *n.* 7. the abdomen when distended with food. *Nde kuta chifu*, I am completely satisfied, I am 'full up'.

Ohifua, *n.* 7. a bone.

Ohifu-cha-mabele, *n.* 7. the colour of a red and white speckled ox.

Ohifudilo, *n.* 7. a blacksmith's working-place, shop.

Chifusa, *n.* 7. a foot.

Ohifúkofúko, *n.* 7. the nest of a domestic fowl.

Ohifulafla, *n.* 7. a lopsided thing.

Ohifúmba, *n.* 7. the foot.

Ohifúmo, *n.* 7. the early morning after sunrise.

Chifúmofúmo, *n.* 7. very early morning.

Chifúmpa, *n.* 7. a kind of trap for small game.

Chifúnzhi, *n.* 7. the shoulder.

Chifutenúma, *adv.*, backwards. *U le enda chifutenuma*, he walks backwards.

Chifúshi, *n.* 7. the manner, customs, ways of a blacksmith.

Chifuzhi, *n.* 7. an old village where a chief has died.

Chifwéna, *n.* 7. a grave.

Chifwésho, *n.* 7. a snuff-spoon.

Chifwi, *n.* 1 *a.* a kind of wild cat.

Chifwi, *n.* 7. jealousy.

Chigúmo, *n.* 7. a cataract.

Chihole, *n.* 1 *a. pl.* bashihole, a cripple, a maimed person.

Chihúna, *n.* 7. a bush, shrub.

Ohihunababanga, treachery(?). *Wa chita o.* Said of a man who incites his fellows against another but is fearful of that man knowing it, so that when they come to seize him he pretends to intercede for the victim as a friend.

Ohika, *n.* 7. a pestilence; any disease which spreads rapidly, as smallpox, rinderpest.

Ohika, *ku, v.t.* to lay a thing across

another, to put aslant (= *ku ohiamika*.)

Chikadískilo, *n.* 7. a thing upon which another is placed; a stand, as, *e. g.*, a candlestick.

Chikadilo, *n.* 7. a place where one rests, sits, abides.

Chikaintu, *n.* 7. a bad woman; also the manner, customs, ways of women.

Chikambidílo, *n.* 7. a manner of saluting.

Chikambidísho, *n.* 7. a present taken to conciliate a chief; also a present to express one's thanks.

Chikámpi, *n.* 7. the pith of sweet reed spewed out after being chewed.

Chikána, *n.* 7. an old battle-axe.

Chikanda, *n.* 7. a dried skin, a hide.

Chikáni, *n.* 7. a wordy quarrel, a dispute. *Ohikani ochi ta mana chi la letela kulwa*, a dispute not finished ends in fighting.

Chikasádishi, *n.* 7. the forenoon; properly about breakfast time, *i. e.* the cool part of the day.

Chikáshi, *n.* 7. a piece of a broken pot, or calabash; used for drinking out of, &c.

Chikáta, *n.* 7. a bundle of dried meat or bark or fish.

Chikáta, *n.* 7. name given in derision to a lazy person (*mukata*).

Chikáti, *n.* 7. *for.* (Teb. *Isikati*) time: a timepiece, watch or clock.

Chikato, *n.* 7. the base of the back (above the buttocks).

Chíkilo, *n.* 7. a place for cooking, a kitchen.

Chiko, *n.* 7. fireplace.

Chiko, *n.* 7. dowry, things given to the bride's people by the bridegroom.

Chikobesho, *n.* 7. the ward-stick, a stick used to parry spears.

Chikobesho, *n.* 7. an imitation, a thing made in imitation of another.

Chikóbo, *n.* 7. a peninsula.

Chikokola, *n.* 7. a damaged elbow, an angle.

Ohikokōla, *n.* 7. a mealie cob deformed in growing.

- Chikóle**, *n.* 7. handle of a cup.
Chikólo, *n.* 7. *for.* (Eng. school) a school; a school-house.
Chikolo, *n.* 7. The language of the Bakolo. Used of a person who employs words not known by other people: *U la amba chikolo*.
Chikóma, *n.* 7. a spoilt, broken lukoma (*q.v.*).
Chikóma, *n.* 7. a blacksmith's hammer.
Chikombelólo, *n.* 7. a place for prayer, a church.
Chikombelo, *n.* 7. = Chikombelólo (*q.v.*).
Chikombokomboka, *n.* 7. name given by children to the thumb.
Chikosólo, *n.* 7. a section of a journey, a section of work. *Nda mana chikosolo cha munda*, I have finished a part of the field.
Chikosózhó, *n.* 7. scissors, shears.
Chikotamino, *n.* 7. a piece of wood placed above the doorway in a house.
Chikotámo, *n.* 7. a kind of trap.
Chikóto, *n.* 7. a knot in string or wood.
Chikówe, *n.* 7. eyebrow.
Chikosháno, *n.* 7. a likeness, a picture, image, parable.
Chikúa, *n.* 7. the speech, manner, ways of a European. Also, a bad, wicked European.
Chikúba, *n.* 7. a disease in which portions of the skin lose colour, beginning in small spots, and spreading.
Chikúba, *n.* 7. a field, especially one where the grain has been harvested and the stalks left standing.
Chikubu, *n.* 7. the language, way, custom of the Bakubu or Marotsi.
Chikuku-ohumba, name given to the kwale: *Prev.* Chikuku-ohumba u ta umwa ingfumpu ni lu bala o mashunsha: the kwale is not hit with a stick in the daytime among the grass tufts.
Chikúla, *n.* 7. salt-pool, salt-pan.
Chikúla, *n.* 7. a faint spoor.
Chikulubwilo, *n.* 7. a concubine, a person who is given one's old clothes.
Chikulukulu, *n.* 7. a very old thing, rubbish.
Chikumo, *n.* 7. a thumb.
Chikunguzho, *n.* 7. a threshold.
Chikũnku, *n.* 7. an ignorant, innocent child.
Chikunku, *n.* 7. name of a tree.
Chikuno, *n.* 7. a nasty smell, a stink.
Chikupwilo, *n.* 7. a person who is given one's old clothes; also one who has a fault falsely put upon him.
Chikusuzho, *n.* 7. a scraper.
Chikuta, *n.* 7. an old hoe.
Chikuti, *n.* 7. a small field, a garden.
Chikwangadi, *n.* 7. a kind of barbed spear.
Chikwangála, *n.* 1 *a.* a crow.
Chikwatilo, *n.* 7. handle of a door, or of a tool.
Chikwatisho, *n.* 8. a cramp, used in joinery, &c.
Chikwi, *n.* 7. an old winnowing-basket (*lukwi*).
Chikwikwi, *n.* 7. locust, a swarm of locusts.
Chila, *n.* 7. the language, customs, manner of the Baila.
Chila, *ku*, *v. i.* to embark, to enter a canoe.
Chilaka, *n.* 7. a stammering tongue.
Chilála, *n.* 7. branch of a palm-tree used as a shelf; a shelf.
Chilála, *n.* 7. a field cultivated three years in succession, then left fallow; food cooked to-day and kept till to-morrow.
Chilálo, *n.* 7. handle or sheath of a knife.
Chilálo, *n.* 7. an old bridge.
Chilalwe, *n.* 1 *a.* name of a tree; fruit used as fish poison.
Chilao, *n.* 7. a temporary dwelling-place made of branches, &c.
Chilapilo, *n.* 7. something by means of which fire is conveyed from place to place.
Chile, *n.* 7. a bundle of firewood.

Chilekete, *n.* 7. white of an egg, cartilage.

Chiléndi, *n.* 7. a grave.

Chilénga, *n.* 1 *a.* name given to God, the great institutor of customs, the Creator.

Chilenga, *n.* 7. a stick broken in two, so that the pieces are sharp and can cut into one.

Chilete, *n.* 7. *for.* (Eng. slate) a slate.

Chilevhu, *n.* 7. the chin.

Chiloa, *n.* 7. a kind of rash or eruption on the skin.

Chiloba, *num.* seven.

Chilombwana, *n.* 7. the manner, customs, ways of a man; also a bad man.

Chilóna, *n.* 7. an ulcer, a sore.

Chilóngolóngo, *n.* 7. Lubalo lwa chilongolongo, the wattle put round on the top of the wall of a hut, to which the roof-poles are tied.

Chilóngwe, *n.* 7. dog-madness.

Chilóto, *n.* 7. a dream.

Chilóshilóshi, *n.* 7. the custom, manner, way of a witch.

Chilu, *n.* 7. site of a destroyed house.

Chilú, *n.* 7. a family, clan, race.

Chilulome, *n.* 7. the big toe.

Chiluma, *n.* 7. something that bites, wild beast, &c.

Chilumbalumba, *n.* 7. name of a fruit, when ripe it is black, grows on a bush of the same name.

Chilumbu, *n.* 7. language, &c., of the Balumbu.

Chilumbudilo, *n.* 7. a place for paying a tax, the 'receipt of custom'.

Chilumbulumbu, *n.* 1 *a.* the roan antelope.

Chilumbulumbu, *n.* 7. a mocking way of saying Chilumbu (*q.v.*).

Chilundu, *n.* 7. a pile, or heap, or mound.

Chilundulundu, *n.* 7. a big mound, or heap.

Chilungamo, *n.* 7. = Chikotamino.

Chiluzhiluzhi, *n.* 7. = Buluzhiluzhi, the direction, whereabouts of. Chiluzhiluzhi cha Sezungo

kokwi, whereabouts does S. live? Used also in asking about a certain thing, when you don't know exactly what it was, or who did it; *e.g.* Nguni chiluzhiluzhi u konona musako? who is it (among you) broke the walking-stick? Nguni akati kenuwa chita chiluzhiluzhi? who is it among you who did a certain thing?

Chilwa, *n.* 7. an island.

Chilwáshi, *n.* 7. a bad pain, sickness, disease.

Chimala, *n.* 7. the language, customs, manners of the Bamala.

Chimaswáko, *n.* 7. Chimaswákwe, *n.* 7. Chimaswángu, *n.* 7. thy, his, my partner in adultery, paramour.

Chimbémbe, *n.* 7. small-pox.

Chimbi, *n.* 7. a spur, of cock or spurwinged goose; also applied to a riding-spur.

Chimbóne, *n.* 7. a window, mirror.

Chimfúte, **Chimfutenúma** = Chifutenuma (*q.v.*).

Chimínamate, *n.* 7. a strong desire. Nda fwa chiminamate ku umbona, I am longing to see him.

Chimíní, *n.* 7. a crooked thing (bent backwards).

Chimo, *n.* 7. stature, tallness.

Chimonswe, *n.* 7. the left hand; used as adv. to the left, on the left.

Chimpáma, *n.* 1 *a. pl.* bachimpama, a deaf person.

Chimpáta, *n.* 7. an enclosure, a yard, a cattle-kraal.

Chimpínda, *n.* 7. an inner fence, a reed stockade used for catching fish.

Chimpíni, *n.* 7. a child born feet foremost, by Ila custom it is destroyed.

Chimpulumúka, *n.* 1 *a.* a kind of insect.

Chimwa, *ku, v. pass.* ku chima, to be sick, tired of anything, as work, instruction. Nda chimwa, I've had enough.

Chimwe, *n.* 7. Muntu udi kwete chimwe, said of a man who has

- eaten fat and has not washed his mouth and fingers.
- Chinakwábo**, *poss. phr. cl. 7. sing.* something belonging to their family or village.
- Chinakwáko**, *poss. phr. cl. 7. sing.* thy thing.
- Chinakwángu**, *poss. phr. cl. 7. sing.* my thing.
- Chinakwákwe**, *poss. phr. cl. 7. sing.* his thing.
- Chinakwénu**, *poss. phr. cl. 7. sing.* something belonging to your family, &c.
- Chinakwésu**, *n. 7.* something belonging to our family, &c.
- Chinchíla**, *ku, v. i.* to be importunate; of a person who returns again and again to ask for a thing.
- Chinda**, *ku, v. i.* to go about much, to wander about.
- Chinda**, *n. 7.* experiment, a thing done as a trial. **Wa ka saka chinda**, he built as a trial; *e.g.* to see if his material would hold.
- Chinda**, *n. 7.* a charm.
- Chindi**, *n. 7.* time, occasion, opportunity. **Chi be chindi**, after a time.
- Chinduluka**, *ku, v. i. rev. stat.* chinda, to be turned partly round, to turn round.
- Chindulukila**, *ku, v. i. rev. stat. rel.* chinda, to turn, or be turned towards.
- Chindulula**, *ku, v. t. rev.* chinda, to turn about, to steer (a canoe).
- Chindulwila**, *ku, v. t. rev. rel.* chinda, to turn or steer towards.
- Chindyábembézhí**, *n. 7.* See Chumba.
- Chinéngwe**, *n. 1 a.* the ant-bear.
- Chinga**, *n. 7.* a fragment of a broken pot.
- Chinga**, *ku, v. i.* to meet.
- Chingachalala**, *n. 1 a.* a quail.
- Chingána**, *ku, v. i. rec.* chinga, to meet each other.
- Chingánde**, *n. 7.* a kind of dance.
- Chingánya**, *ku, v. t. rec. caus.* chinga, to cause to meet each other.
- Chinganyábo**, *n. 7.* a very big thing, what a big thing!
- Chinguni**, *n. 7.* disobedience, obstinacy.
- Chingvhule**, *n. 7.* a shadow, shade.
- Chínichíni**, *adv.* much, very much, greatly, truly.
- Chinini**, *n. 7.* a thing of which you don't know the name or don't wish to speak it. See Nini.
- Ohinjíla**, *ku, v. t.* to check, obstruct, to hinder, to prevent.
- Chinka**, *ku, v. t.* to dig or hoe deeply, to hoe soft ground. **Wa chinka leza**, said of distant thunder.
- Chinkalanga**, *n. 7.* a cage for fowls.
- Chinkana**, *ku, v. i.* to be placed across.
- Chinkanya**, *ku, v. i. caus.* chinkana, to put across.
- Chinkomba**, *n. 7.* a large earthen pot.
- Chinkombwa**. Sometimes treated as of *cl. 7*; sometimes as *cl. 1 a. pl.* bashinkombwa, an ambassador, messenger, apostle.
- Chinkonta**, *n. 7.* a necklace.
- Chinkonya**, *n. 7.* the set of knuckles. **Ku uma chinkonya**, to rap with the knuckles.
- Chinkóshi**, *n. 7.* the manner, way, custom of a headman. Used as an *adv.*, headman-like.
- Chinkoshi**, *n. 7.* = Inkoshi, *q. v.*
- Chinkóshi**, *n. 7.* a kind of barbed spear.
- Chinkudi**, *n. 7.* an old useless calabash. Idiom. **Ba mu yayila chinkudi**, when a man is overcome with fear or astonishment, the people break a calabash behind his back so that he starts and recovers.
- Chinkúngwa**, *n. 7.* a children's bracelet made of grass.
- Chinotolo**, *n. 7. for.* (Suto, *senotlolo*; Dutch, *slutel*) a key.
- Chinsénda**, *n. 7.* leprosy.
- Chinshainshai**, *n. 7.* the inside of a palm, eaten by the people.
- Chintánda**, *n. 7.* nakedness. Used as *adv.*; *e.g.* **u le enda chintánda**, he goes naked.
- Chintembwe**, *n. 7.* soft new grain.

- Inshima ya chintembwe**, bread made of soft new grain.
- Chintimbwi**, *n.* 7. half (of the head). Ba peswa chintimbwe, said of people who have their heads braided like the Mankoya, but only half done.
- Chintu**, *n.* 7. a thing; also applied to a despicable person.
- Chintu-chintu**, *n.* 7. the manner, custom, ways of a person.
- Chintyombwe**, *n.* 7. downy feathers, as on a young chicken. Also fresh first leaves of grain.
- Chinunusho**, *n.* 7. a ransom price.
- Chinwino**, *n.* 7. a cup, a goblet, a drinking-vessel.
- Chinyama**, *n.* 7. manner, custom of an animal.
- Chinyemo**, *n.* 7. a field of ground-nuts.
- Chinsha**, *ku, v. t. caus.* chinga, to meet.
- Chinsovwe**, *n.* 7. name of a disease.
- Chioneno**, *n.* 7. a place for sleeping in; a bedroom.
- Chipa**, *ku, v. i. for.* (Eng. cheap) to be cheap.
- Chipaidilo**, *n.* 7. a place for praying to the mizhimo; place for making offerings to the mizhimo.
- Chipaisho**, *n.* 7. an offering made to the mizhimo.
- Chipampasha**, *n.* 7. a chip of wood.
- Chipande**, *n.* 7. joint of the neck. Ku konona chipande cha nshingo, to twist the neck—a favourite way of killing people in former times.
- Chipáni**, *n.* 7. the custom, manners, ways of an aged, infirm person. Used as *adv.*, like an aged person.
- Chipáni**, *n.* 7. hammer of a gun.
- Chipánsha**, *n.* 7. a part, division, portion.
- Chipélu**, *n.* 7. a kind of dance.
- Chipémpa**, *n.* 7. a newly-made pot, not yet burnt.
- Chipepauzho**, *n.* 7. something for fanning; a fan.
- Chipeshabashike**, *n.* 7. a short shrub, the root of which is used as medicine for leprosy and syphilis.
- Chipésho**, *n.* 7. an old brush, broom.
- Chipile**, *n.* 1 a. puff-adder.
- Chipipila**, *n.* 7. a piece or fragment of something broken, especially of a spear.
- Chipisha**, *ku, v. t. for. caus.* chipa, to cheapen, to lower a price.
- Chipo**, *n.* 7. a present given to a woman when a man has cohabited with her.
- Chipokósho**, *n.* 7. a joint; of the elbow, wrist and ankle-joints.
- Chipokóto**, *n.* 7. the ankle-bone.
- Chipólo**, *n.* 7. a hole in a wall or garment; a wound.
- Chipúpa**, *n.* 7. a mealie or mabele stalk with no grain on it.
- Chisa**, *ku, v. i.* to be painful, sore.
- Chisakabale**, *n.* 7. a palm-tree.
- Chisakúsho**, *n.* 7. a prop.
- Chisambilo**, *n.* 7. a bathing-place; a washing-place.
- Chisambómwi**, *num.* six.
- Chisámbe**, *n.* 1 a. a kind of snake.
- Chisámo**, *n.* 7. a tree cut down, a log, piece of wood, a pole.
- Chisámwa**, *n.* 7. clothing; in *pl. euph.* the testicles.
- Chisansamwe**, *n.* 7. early morning, when it is still cool.
- Chisápi**, *n.* 7. disobedience, wilfulness.
- Chisaulo**, *n.* 7. gift, present.
- Chisekele**, *n.* 7. a small whitish kind of fish; ? whitebait.
- Chisensa**, *n.* 7. bare patch of ground, without grass.
- Chisha**, *ku, v. t. caus.* chisa, to cause pain, to pain.
- Chisha**, *ku, v. t. caus.* chita, to cause, help to do, to do with, to make with.
- Chíshe**, *n.* 7. an old hole in the ground.
- Chishi**, *n.* 7. an inhabited country and its people, a nation. The regular *pl.* is shishi, but generally mashi is used.
- Chishidikilo**, *n.* 7. a place for dealing with sick people, a dispensary, a hospital.
- Chishila**, *n.* 7. red clay used by

- people to smear themselves with.
- Chishímbi**, *n.* 7. a big girl (before puberty).
- Chishímbo**, *n.* 7. a kind of dance.
- Chishíndi**, *n.* 7. the heel.
- Chishínko**, *n.* 7. a pole for stopping up a gateway.
- Chishínshi**, *n.* 7. a young, ignorant, innocent child.
- Chishinshi**. **Ku langa mu chishínshi**, to shade the eyes from the sun in looking.
- Chishinsho**, *n.* 7. a stopper, cork.
- Chishíshi**, *n.* 7. a stump of a tree. Idiom. **Mukaintu wa kala ku chishishi**, said when a woman bears a child which defaecates in its birth. Such a child is destroyed.
- Chishishini**, *n.* 7. the gum, gums, of the teeth.
- Chishitidizho**, *n.* 7. a screen, something to screen or shade you from the wind.
- Chishitilo**, *n.* 7. a place of abode.
- Chíshu**, *n.* 7. an edible leaf, vegetable. **Chishu cha makamba**, leaves of the cassava.
- Chisila**, *ku, v. i. rel. chisa*, to feel pain for, to be pained on behalf of. **Nda mu chisilwa mozo**, I have compassion upon him.
- Chismasi**, *n.* 7. *for.* Eng. Christmas.
- Chisoko**, *n.* 7. a small bush, shrub.
- Chisokóbwe**, *n.* 7. gravel.
- Chisolo**, *n.* 7. name of a game played by girls.
- Chisómo**, *n.* 7. an old worthless isomo.
- Ch'ísómo**, *n.* 7. the month of April.
- Chisongósho**, *n.* 7. a pointed stick used for digging; the point is also called **chisongozho**.
- Chisotokwa**, *n.* 7. an obstacle, something in the path which must be jumped over.
- Chisúmpa**, *n.* 7. round top-knot of hair left when all the rest is shaved off.
- Chisúngu**, *n.* 7. a kind of dance, danced at the girl's puberty festival.
- Chisushi**, *n.* 7. evil desire, especially sexual; lust.
- Chisúswa**, *n.* 7. a pinnacle of grass put on the top of a hut.
- Chisúwa**, *n.* 7. a calabash for holding milk, churn, an old insua.
- Chisúzo**, *n.* 7. a lump of hard fat.
- Chíta**, *ku, v. t.* to do, to make.
- Chitántála**, *n.* 7. a rubbish-heap.
- Chitánto**, *n.* 7. a bird's nest.
- Chi-teke-cha-bwila**, *n.* 7. the month of June.
- Chitéku**, *n.* 7. the place just under the ribs which is ticklish.
- Chitémela**, *n.* 7. *for.* (Eng. steam, through Suto **setemela**), the railway, engine or train.
- Chitendele**, *n.* 7. a door.
- Chitibio**, *n.* 7. stopper of a snuff-box.
- Chitika**, *ku, v. i. cap. chita*, to be doable, to be possible to be done. In the negative it expresses 'impossible'.
- Chitila**, *ku, v. t. rel. chita*, to do to or for another.
- Chitini**, *n.* 7. *for.* (Suto, **setene**; Dutch, **steen**) a brick.
- Chitó**, *n.* 7. a crossing-place, ford.
- Chitofu**, *n.* 7. *for.* (Suto, **setofu**; Dutch, **stof**) European cloth, tweed, &c.
- Chitolamatúzi**, *n.* 1a. a scavenger beetle.
- Chituluka**, *ku, v. i. rep. stat. chita*, to be remade.
- Chitulula**, *ku, v. t. rep. chita*, to do over again, to remake.
- Chituluma**, *n.* 7. uneven piece of country, ridge. **Inshi ya shituluma**, hilly country.
- Chitulúzhó**, *n.* 7. a boring-tool, bit and brace, auger, &c.
- Chitúmba**, *n.* 7. a patch.
- Chitúndu**, *n.* 7. an old basket.
- Chitúngu**, *n.* 7. a temporary house built in a field, occupied by workers.
- Chitúta**, *n.* 7. foot, paw, of animal of the cat tribe.
- Chiudilo**, *n.* 7. a place for buying and selling, a shop.
- Chiute**, *n.* 7. a variety of locust.

Chivhúbwé, *n.* 1*a.* a hippopotamus.
Chivhulamábwe, *n.* 7. hail.
Chivhunísho, *n.* 7. a lid, cover.
Chivhuntula, *n.* 1*a.* a boy or girl who has not yet been through the initiation ceremonies.
Chivhutula, *n.* 7. a cluster of trees, garden bed, group.
Chivumino, *n.* 7. a thing believed, an article of belief.
Chiwa, *n.* 7. drought.
Chiwá, *n.* 7. the outer appearance of a man, countenance.
Chiwena, *n.* 1*a.* a crocodile.
Chiwexese, *n.* 7. a kind of fish poison.
Chiyásho, *n.* 7. a door-fastening, anything to close a door with.
Chiyeye, *n.* 7. tail of a bird.
Chizapaushi, *n.* 7. a rag, a ragged thing.
Chisha, *ku, v. t. caus.* chila, to load up a canoe or waggon.
Chisháno, *n.* 7. a dance.
Chishíke, *n.* 7. the way, custom of a slave.
Chishingabula, *n.* 7. the fat surrounding the intestines.
Chishingulukwa, *n.* 7. something that is gone round; *e.g.* a tree fallen across the path or an island in the river.
Chízu, *n.* 7. a patch of dry, long grass.
Chisúngo, *n.* 7. an open basket of reed used for fish, potatoes, &c.
Chisúngu, *n.* 7. a family, generation.
Cho, (1) *poss. pro. cl.* 7. *sing.* its. Prefixed by *gen. parts.*; *e.g.* mwini wa-cho, the master of it. (2) *Num. part. cl.* 7. *sing.*; *e.g.* chintu cho-mwi, one thing.
Chóba, *n.* 7. happiness, prosperity, blessedness.
Chokauka, *ku, v. i.* of things, broken; of people, tired, worn out.
Choko, *n.* 7. *for.* (Eng.) chalk.
Chokóla, *ku, v. t.* to stamp grain.
Chokóla, *ku, v. t.* to wash very much; also to revile, curse very strongly.

Ohólwe, *n.* 7. good fortune, good luck.
Chongóla, *n.* 7. name of a fruit, red when ripe.
Ohónka, *ku, v. t.* to poke with the finger, or a stick; also of an ox.
Ohoza, *n.* 7. = boza, the female flower of the mealie.
Ohoza, *n.* 7. Muntu wa shima ohoza, said when any one is very cold, or very weak.
Ohonzelo, *n.* 7. a lodging-place, place for spending the night.
Chuchoma, *ku, v. i.* to fizz, as boiling fat.
Chukuluka, *ku, v. i.* to be over-ripe, soft, rotting; to be very tired.
Ohukuma, *ku, v. i.* to mortify, to be putrid, to be over-ripe.
Chulu, *n.* 7. an ant-heap.
Chúlu, *n.* 7. a thousand.
Chúlúbe, *n.* 1*a.* a bush-pig.
Chūma, *n.* 7. a mass, of things, also of people.
Chūma, *n.* 7. an elevated position, high ground.
Chūmba, *n.* 7. The so-called 'second stomach', the reticulum or honeycomb of cattle and sheep.
Chúmbwa, *n.* 7. a grain receptacle, moulded with clay and grass.
Chúmbwe, *n.* 7. a grave.
Chumio, *n.* 7. anything used to beat a person with (= Chūmpusho).
Chūmpúsho, *n.* 7. = Chumio.
Chūna, *n.* 7. a stool, a chair.
Chūndu, *n.* 7. dry ground, ground that has old unburnt grass upon it.
Chūngu, *n.* 7. a cut through the middle of an animal, taking in two or three pairs of ribs and corresponding vertebrae.
Chúngwe, *n.* 1*a.* name of a bird.

D, pronounced as in English. D is very closely related to l; thus when l is preceded by n, or followed by i, it becomes d; *e.g.* nda lezha, I show; ba ndezha (not nlezha), they show me; ku dila, to cry; ku didila (not ku dilila), to cry for.

Dankunúka, *ku*, *v.i.* to be soft and nice (of food such as potatoes).

Dankunúna, *ku*, *v.i.* to eat soft things, such as eggs and potatoes).

-dankunushi, *adj.* soft and nice; *e.g.* bidyo bidankunúshi, soft, nice food.

Demoná, *n.* 1 *a. for.* (Eng. demon), a demon.

Di (1), *full form of classifier, cl. 3. sing.* In most words the class appears as *i*, but the full form is seen in *dino*, *dinso*; and it appears in the pronouns of this class.

(2) *Pers. and rel. pro. cl. 3. sing.* it.

(3) *Refl. pro.* prefixed to verbs; *e.g.* *ku dilela*, to feed oneself. In the following vocabulary some verbs appear with *di* prefixed, either because of some special meaning or because they are generally used in that way. These will be indicated, so that no mistake may be made as to their origin.

(4) Found as a kind of classifier in certain adverbs of time; *e.g.* *diakomboka*. In such cases the adverb is really a clause made up of a pronoun and verb, the word *izuba* being understood. Thus: *diakomboka* stands for *izuba dia komboka*.

Dia (1) *gen. part. cl. 3. sing.*; *e.g.* *dino dia-ngu*, my tooth.

(2) *Pers. pro. cl. 3. sing.* it.

Dia, *ku*. See *ku dya*.

Dia, *ku*, *v.t.* to pay, to spend.

Diabolose, *n.* 1 *a. for.* (Greek, *diabolos*), the devil.

Diakomboka, *adv.* at sunset, or just before the actual setting.

Dia-konoka-itelo, *n.* 1 *a.* name of a river-bird.

Diálala, *ku*, *v.i.* to look upwards.

Dialo, *subs. pro. simple cl. 3. sing.* it, itself.

Diantauka, *ku*, *v.i.* of a man who refuses a request, alleging he has no time, or is too busy; also of a

man who promises to do, but doesn't: in any case a deceiver.

Diasubidizha, *adv.* sunset; just after, when the sky is red.

Diata, *ku*, *v.t.* to kick, to trample, to stamp.

Diataoka, *ku*, *v.t.* to tread, as clay.

Diatikizha, *ku*, *v.t. fr. diata*, to press oneself into a crowd; to overtake anybody.

Diaungaunga, *adv.* in the middle of the afternoon.

Diba, *ku*, *v.i.* to sit at ease with nothing to trouble one; to rest peacefully.

Diba, *ku*, *v.t.* from *ku iba*, to rob, especially of people robbing each other, *i.e.* A robs B, and B robs A.

Dibākanya, *ku*, *v.t.* to get oneself ready; *e.g.* *Sa mwa dibakanya?* are you ready (to start)?

Dibamba, *ku*, *v.t. fr. ku bamba*, to arrange oneself; *e.g.* *a mu dibambe*, arrange yourselves, fall in.

Dibele, *subs. pro. prep. cl. 3. sing.* it (where it is).

-dibile, *adj.* peaceful, at rest.

Didi, *Didie?* *adv.* when?

Didie? *interr. pro. cl. 3. sing.* which? *e.g.* *Wa dima o iamba didie?* which hoe have you hoed with?

Didila, *ku*, *v.t. rel. dila*, to weep for.

Didilana, *ku*, *v.t. rel. rec. dila*, to weep for each other.

Didisha, *ku*, *v.i. int. dila*, to weep loudly, at length; to shriek.

-die? *prefixed by pros.* which? *e.g.* *Muntu udie?* which person.

Diéba, *ku*, *v.t. fr. ku eba*, to admire oneself.

Diebila, *adv.* at sunset.

Diekela, *ku*, *v.i. fr. ku ekela*, to sigh.

Dielesha, *ku*, *v.t.* to covet.

Difumpula, *ku*, *v.i. fr. ku fumpa*, to stumble.

Difuna, *ku*, *v.i. fr. ku funa*, to love oneself.

Difwishafwisha, ku, v. i. fr. ku fwa, to pretend to be dead.

Diidila, ku, v. t. rel. dia, to pay for, on behalf of.

Diingudila, ku, v. i. fr. ku ingula, to answer for oneself, to be responsible.

Diinsa, ku, v. i. fr. ku insa, to be quiet, silent; *e.g.* a mu diinsə, be quiet.

Diiya, ku (or, ku diya), fr. ku iya, to learn.

Diiya, ku (or, ku diya), v. t. to have a child for the first time; e.g. Wedia mwana ngu a kwete ka zhole odimwi na? Pe, ngu a ka diiya, that child she has, had she given birth to another? no, that is the first one.

Dika, ku, v. i. cap. dya, to be eatable.

Dikalaukila, ku, v. i. fr. ku kalauka, to boast, to vaunt; especially of a man jumping about and boasting of his deeds after a fight or hunt.

Dikumbúsha, ku, v. t. fr. ku kumbula, to desire, to covet.

Dila, ku, v. i. to cry, weep, mourn; of animals, to call, bellow, sing.

Dila, ku, v. t. rel. dya, to eat for, &c.

Dilangila, ku, v. i. fr. ku langa, to look out for oneself, to beware.

Dilesha, ku, v. t. fr. ku leka, to leave off work, to abstain from doing or eating.

Dima, ku, v. t. to hoe, to cultivate.

Dima, ku, v. i. to run very hard (of animals).

Dimba, ku, v. t. to press, to touch firmly; of a sorcerer changing the dead. U la dimba, nku kuti, wa busha bakafwa ati ba be bashike bakwe, that is to say, he raises the dead to be his slaves (said of a doctor).

Dimba, ku, v. i. of people going in numbers, as all the people in a village, to fetch or take anything. Ba la dimba ku chela, they all go to gather fruit.

Dimbanka, ku, v. i. pers. rep. dimba, to be printed, pressed; also of one person sleeping upon another for lack of room.

Dimbansha, ku, v. t. to print, keep on pressing; also to despise anyone.

Dimbuka, ku, v. i. to become foolish, to be a fool, to be stupid.

Dimbuluka, ku, v. i. rev. dimbuka, to become unfoolish, to become wise.

Dimbulula, ku, v. t. to disbelieve, to reject advice, instruction.

-dimbulushi, adj. unfoolish, wise.

-dimbushi, adi. foolish, stupid.

Dimiansha, ku, v. i. to lick the lips when eating something nice.

Dinakwabo, poss. phr. cl. 3. sing. their, of their place.

Dinakwako, poss. phr. cl. 3. sing. thy.

Dinakwakwe, poss. phr. cl. 3. sing. his.

Dinakwangu, poss. phr. cl. 3. sing. my.

Dinakwenu, poss. phr. cl. 3. sing. thy, of thy place.

Dinakwesu, poss. phr. cl. 3. sing. our, of our place.

Dinankumuna, ku, v. i. to lick round one's mouth inside, so as to remove food from teeth, &c.

Dinda, ku, v. i. to wait.

Dindidila, ku, v. t. rel. dindila, to wait for, watch, guard for.

Dindila, ku, v. i. to wait, to await, watch.

Dingatisha, ku, v. t. to put a pole on one shoulder, in order to support a load carried on the other.

Dingula, ku, v. t. to inspect, to go to one's field to see how it is, to go and visit a trap to see if anything is caught.

Dingulula, ku, v. i. of a person whom you tell something and he understands, but nevertheless returns and asks again; then you say to him, u la ningulula, wa telela kale.

Dingúya, n. 3. a kind of dance.

Dino, n. 3. a tooth, fang of snake.

Dinso, *n.* 3. *pl.* menso, eye, also sight of a gun.
 Dinunika, *ku, v. i.* to be proud, conceited.
 Dio (1), *poss. pro. cl. 3. sing.* its; *e.g.* matovu a-dio isamo, the leaves of it, the tree. (2) *Num. part. cl. 3. sing.*; *e.g.* isamo diomwi, one tree.
 Diokézha, *ku, v. i.* to rest.
 Diomwi, *num. cl. 3. sing.* one.
 Dionse, *adv.* always, continually.
 Dipa, *ku, v. i. fr. ku pa,* to give each other something; also, to take something belonging to another person, unknown to him, but with the intention of telling him.
 Disadila, *ku, v. i. fr. ku sala,* to choose for oneself.
 Disánta, *ku, v. i.* to cease work when the master is away.
 Disha, *ku, v. t. int. dya,* to eat much, ravenously.
 Dishikila, *ku, v. i.* to lie with the head on the arm.
 Dishimuna, *ku, v. t. fr. ku shimuna,* to confess.
 Dishishimukila, *ku, v. i.* to take a long breath, to breathe deeply.
 Dishobashoba, *ku, v. i.* to cleanse hands by brushing off dirt after working.
 Dishokota, *ku, v. i.* to rub a sore eye.
 Disuka, *ku, v. i.* to break one's fast, to breakfast.
 Disukula, *ku, v. i.* to dress the hair.
 Disukulula, *ku, v. i.* to gargle the mouth.
 Ditembaula, *ku, v. i. fr. ku tembaula,* to praise oneself, to boast.
 Ditikinya, *ku, v. i. fr. ku tiki-nya,* to shrug the shoulders.
 Ditikumuna, *ku, v. i. fr. ku tikumuna,* to flap, as a bird its wings, to shake the head.
 Ditimuna, *ku, v. i.* to sneeze.
 Ditola, *ku, v. i.* to surrender, to give oneself up.
 Diubula, *ku, v. i. fr. ku ubula,* to moult, to cast skin, as snake.
 Diya, *ku = ku diiya,* to learn.
 Diya, *ku = ku diiya, v. t.* to have a child for the first time.

Diza, *ku, v. t.* to climb, to mount, to ascend, to ride (a horse or ox).
 Dizha, *ku, v. t. caus. ku dila,* to cause, or help to mourn, as when people go to a village where a person has died, to weep with their friends; *ku dizha injua,* to rattle.
 Dishingusha, *ku, v. i. fr. ku zhi-nga,* to gird oneself.
 Dizika, *ku, v. t. caus. diza,* to cause or help to climb, mount.
 Dizisha, *ku, v. t. int. diza,* to climb swiftly, hard, much.
 Dya, *ku, v. t.* to eat, to waste, to consume, to devour; *ku dya ishina,* to eat a name, to inherit; *ku dya makani,* to eat affairs, to discuss matters; *ku dya insunda,* to eat Sunday, to spend Sunday, to attend church.
 Dyombengana, *ku, v. i.* to be mixed up, indistinguishable, as when more than one herd mixes, or when loads lie scattered about and no one can tell his from another, also to be knock-kneed; of people, to scatter.
 Dyombenganya, *ku, v. t.* to scatter, mix up.

E. The vowel has two values, ē as in thēre, ē as in thēn. See *chap. ii, sect. 2* for the changes which take place when e is in collision with other vowels.

Eba, *ku, v. t.* to gaze, to admire; *ku dieba,* to admire oneself.
 Ebéka, *ku, v. i. cap. eba,* to be admirable, fine.
 Ebéla, *ku, v. t. rel. eba,* to look at, contemplate; *ba la njebela,* they gaze at, admire me.
 Ebelána, *ku, v. t. rel. rec. eba,* to gaze at, admire each other.
 -ebeshi, *adj.* admirable, beautiful.
 Ebésha, *ku, v. t. rel. caus. eba,* to cause to gaze at, to ornament, to decorate.
 Ehe! *interj.* expresses agreement, assent.
 Ekela, *ku, v. i.* to sigh.

Eklesia, *n.* 1 *a. for.* (*Gr. ekklēsia*) the Church, the collective body of Christians.

Ela, *ku, v. i.* to fail, to get weak as old person, to fail in strength, to come to an end; **Leza te edi** (for **ta edi**), God does not fail; **muntu we ela, wa ba mupami**, the person fails in strength, he becomes an old person; **mwenzu wesu te edi**, the traveller does not fail, does not get weary.

Ela, *ku, v. t.* to bear fruit.

Ela, *ku, v. i.* to be fit, to fit exactly. The *perf.* of this verb, **elele**, is used to express our ideas, ought, must. Thus, **udi elele ku chita bobo**, you are fit to do so, you ought or must do so; **bantu ta be elele ku chita bobo**, the people must not do so. See also the causative form, **enha**.

Eléka, *ku, v. t.* to measure.

Elelela, *ku, dble. rel.* **ku ela**, to be fit for, sufficient for; **wa lete nshima oya mu elelela**, he brings bread which is sufficient for him.

Elesha, *ku, v. t. caus.* **eleka**, to measure with, to cause or help to measure.

Emba, *ku, v. t.* to do a thing to any one in fun; to invite to play.

Embéla, *ku, v. t.* to herd, to guard a captive that he does not run away.

Embeléla, *ku, v. t. rel.* **embela**, to herd for; *e. g.* **nda langa muntu u nyembelela**, I want a person to herd for me.

Embelésha, *ku, v. t. int.* **embela**, to herd well, carefully.

Embésha, *ku, v. t. caus.* **embela**, to cause, help to herd.

Emóka, *ku* = **ku imoka**.

Emúka, *ku, v. i.* to soften, partially melt, as a candle.

E-na! *interj.* really!

Enda, *ku, v. i.* to walk, travel, march; **ku enda mulongo**, to walk in single file; **ku enda sonkutile**, to hop.

Endéla, *ku, v. t. rel.* **enda**, to travel to.

Endéla, *ku, v. t.* to rule, govern, judge.

Endénda, *ku, v. i. redupl.* **enda**, to walk or wander about.

Endésha, *ku, v. i. int.* **enda**, to travel fast, well.

Endésha, *ku, v. t. caus.* **endela**, to cause or assist to govern, to rule with.

Enga, *ku, v. i.* of a number of people paying one man's fine.

Engéla, *ku, v. i.* to sit around; **bantu ba le engela ku chiko**, the people sit around the fire-place.

Engezha, *ku, v. t. caus.* **engela**, to surround, to put things around the wall inside a house, to put straight, in order.

Engezhésha, *ku, v. t. caus. rel.* **engela**, to put in order for somebody.

Enu, *poss. pro. 2 p. pl.* = **a-inu**; *e. g.* **manda enu**, your houses.

Enza, *ku, v. i.* to go seeking honey.

Enzana, *ku, v. i.* to be all there, complete, *perf.* **enzene**; **muntu udi enzene**, he is all there, *i. e.* has no sickness or physical deformity, also, in a moral sense, blameless, &c.

Enzéla, *ku, v. t.* to pray.

Enzelela, *ku, v. t. rel.* **enzela**, to pray to or for.

Enzha, *ku (kwēnzha), v. t. caus.* **enda**, to guide, to lead, to conduct; **ba la nyenzha**, they guide me; **ku enzha nkoloi**, to drive a waggon.

Enzha, *ku (kwēnzha), v. t.* to find.

Enzhísha, *ku, v. t. caus. int.* **enda**, to cause to travel well, swiftly, safely.

Enzunúka, *ku, v. i. stat.* **enzununa**, to be melted.

Enzunúna, *ku, v. t.* to melt, to warm up meat.

Enzunúsha, *ku, v. t. stat. caus.* **enzununa**, to cause to melt, to dissolve.

Esu, *poss. pro. 1 p. pl.* formed by prefixing *a* to *isu*; *e.g.* *manda esu* (for *a-isu*), our houses.

Eta, *ku, v. i.* to bend under a weight; *mabalo a le eta* (for *a eta*), the hoops bend under the weight.

Etéla, *ku, v. i. rel. eta*, to be sorry for somebody; *lit.* to bend under a weight for him.

Etésha, *ku, v. t. caus. etela*, to cause to be downcast, to be despondent; *wa dietesha*, he is troubled.

Eteshiwa, *ku, pass. of etezha*, to be grieved, sorry on account of somebody, or something.

Ewe, *adv. loc.* form of *iwe* (*a iwe*), in the east.

Eya, *adv.* yea, yes.

Eza, *ku (kwesa), v. i.* to come. Also appears as *ku iza (kwiza)* and *ku ziza*.

Ezeulu, *adv.* above; *loc.* form of *izeulu* = *a-izeulu*.

Ezeulu a, *prep.* upon, above, on top of.

Ezha, *ku, v. t. caus. ela*, to bear fruit, to produce; *insua i le ezha*, the churn produces; *perf. ezhile, e.g. isamo idi ezhile*, the tree bears fruit.

Ezha, *ku, v. i. caus. ela*, to be worthy, to be fit. See **Ku ela**; *ezha* has the same idea of ought. *Shi ezhi ku mu bona*, I am not worthy to see him. *U diezhe ku ta chita bobo*, you are worthy not to do so; *i.e.* you ought not to do so. *Bantu ka ba te ezhi ku chita bobo*, the people ought not to have done so.

Ezhezha, *ku, v. t.* to smoothe, level. *Idiom. wezu muntu te ezhezha*, that person is habitually bad.

F, pronounced as in English.

Fisa, *ku, v. t.* to hide; *v. i.* to wag.

Fisauka, *ku (or fwisauka), v. i. pers. rep. fisuka*, of people who leave a place in companies, not in one body; *v. t.* to wag (a tail).

Fisuka, *ku (or fwisuka), v. i.* of people leaving in a body.

Fóba, *ku, v. t.* to indent.

Fobodika, *ku (= ku foboleka) v. i. cap. fobola*, to be indentable.

Foboka, *ku, v. i. stat. fobola*, to be indented.

Fobóla, *ku, v. t.* to indent.

Foboleka, *ku (= fobodika), v. i. cap. fobola*, to be indentable.

Fóma, *ku, v. i.* to breathe deeply, to breathe stertorously in sleep, to pant in running, to hiss, as a snake.

Fonkola, *ku, v. i.* to have plenty, to receive plenty. Said by a person who has received good wages, a big price or large presents, *nda fonkola*.

Fonkósha, *ku, v. t. caus. fonkola*, to give plenty, to pay good wages, give presents, a high price; *e.g. chintu chechi cha nfonkosha*, my thing has got much for me.

Fúa, *ku, v. t.* to have, to possess, to gain, to be rich; *perf. fuile; e.g. wezo muntu udi fuile ma-bono*, that person is rich.

Fuba, *ku, v. i.* to be dwarfed, short, small.

Fubia, *ku (= ku fubya), v. t.* to dwarf, to shorten.

Fubidika, *ku, v. i.* to stoop down in passing under anything, to crouch down in running away; *e.g. muntu wezo wa fubidika u musanza upatile*, he stoops down (in passing through) the dense forest.

Fubya, *ku, v. t. = ku fubia (q. v.).*

Fudidisha, *ku, v. t. rel. caus. fula*, to blow upon, breathe upon, to inspire.

Fudíla, *ku, v. t. rel. fula*, to blow; *e.g. uwe fudila mudílo*, blow the fire.

Fufula, the moon of June.

Fufúma, *ku, v. i.* to overflow (of a boiling pot).

Fufumúka, *ku, v. i.* to boil over (of food), also of bread rising; *idiom.* of a man whose rage overcomes him, and he lifts his hand to strike.

Fufumúla, ku, *v. t.* to cause to rise and overflow, as yeast does to bread.

Fufumusha, ku, *v. t. caus.* fufumuka, to cause to boil over. **Shidyo sheshi sha fufumushiwa**, this food is caused to boil over—as when a pot overboils before the food is properly cooked.

Fuisha, ku, *v. i. int.* fua, to possess much, to be rich; *v. t. caus.* fua, to cause to be rich; *e.g.* **mudimo wakwe wa mu fuisha**, his work enriches him.

Fuka, ku, *v. i. stat.* fula, to rise (of smoke).

Fuka, ku, *v. t.* to build a house, putting grass in the walls instead of clay.

Fukalala, ku, *v. i.* to be intent upon something, of a person bending over his work, working intently without looking up, of a hungry man eating ravenously, and not looking about him.

Fukáma, ku, *v. i.* to kneel.

Fukamína, ku, *v. t. rel.* fukama, to kneel before.

Fukáta, ku, *v. i.* to be half full.

Fukatila, ku, *? rel.* fukata, to receive a thing with both hands, to grasp firmly with both hands.

Fukatisha, ku, *v. t. ? int.* fukata, to grasp firmly.

Fukatísha, ku, *v. t. ? rel. caus.* fukata, to cause to take with two hands (as when giving anybody a quantity of beads).

Fukaúla, ku, *v. t.* to eat or drink quickly.

Fukula, ku, *v. i.* to be sleepy, drowsy, to doze; *e.g.* **nda fukula ku kuamba kwakwe**, I am drowsy with his talking.

Fukuluka, ku, *v. i.* to break out (of a rash or eruption on the body).

Fukúma, ku, *v. t.* to rake out ashes from a fire, to put maize in ashes to roast, to put a stick in the fire to straighten it; *e.g.* **wa fukuma mapopwe mu ohiko**, he roasts maize in the fireplace; **wexo wa**

fukuma mudilo, he rakes out the ashes and spoils the fire.

Fukumina, ku, *v. t. rel.* fukuma, to roast for somebody; **nfukumina imbata a mudilo**, roast for me potatoes in the fire.

Fukumúna, ku, *v. t.* to scratch up (of a fowl), of a person smoking with quick short puffs, emitting much smoke.

Fukúsha, ku, *v. t. caus.* fukula, to cause to be drowsy; *e.g.* **ya mu fukusha inzala**, hunger makes him drowsy.

Fula, ku, *v. t.* to blow, to work in iron, as a blacksmith; *e.g.* **fula, nda twewa**, blow, I have dust in my eye.

Fulafula, ku, *v. t. redupl.* fula, to blow with the mouth.

Fulaika, ku, *v. t.* to regard with a lowering countenance; also to be afraid of looking one in the face because of a fault.

Fulaíkila, ku, *v. t. rel.* fulaika, to lower one's countenance against another; *e.g.* **mwami wa mfulaíkila bushu**, the chief regards me with a lowering countenance, *i.e.* on account of some fault.

Fulama, ku, *v. i.* to stoop down to drink water, &c.

Fúlwe, *n.* 1 *a.* the tortoise.

Fúma, ku, *v. i.* to be early astir, to be up early, to start early on a journey.

Fúma, ku, *v. i.* of a bird, to sail along in the air without moving the wings; of a person, to go along, too angry to speak.

Fúmba, ku, *v. t.* to burrow, to dig a deep hole.

Fumba, ku, *v. i.* to boast, vaunt; of a man dancing and praising his own deeds after a battle or hunt.

Fumbáta, ku, *v. t.* to close the fist, *perf.* fumbete; *e.g.* **wexo muntu udi fumbete**, that man has his fist closed.

Fumbátíla, ku, *v. t.* to close or clench the fist.

Fumbatúka, ku, *v. i. rev. stat.*

fumbata, to have the fist unclenched, to be open, of the hand.
Fumbatúla, ku, *v. t. rev.* fumbata, to open the fist, unclench the fist.
Fumína, ku, *v. i. rel.* fuma, to be up early for something; *e.g.* wa ka fumina kudya, he got up early to eat.
Fumísha, ku, *v. i. int.* fuma, to be up very early.
Fūmpa, ku, *v. i.* to waylay and rob, to kidnap, to take captive, to raid.
Fūmpa, ku, *v. i.* to be blunt.
Fumpia, ku (= ku fumpya), *v. t. caus.* fumpa, to blunt, to dull.
-fumpiu, *adj.* blunt, dull; *e.g.* kembe kafumpiu, a blunt axe.
Fumpúka, ku, *v. i. stat.* fumpula, to come up out of the water; *e.g.* chivhubwe wa fumpuka, the hippo. comes up.
Fumpúka, ku, *v. i.* to be nearly full.
Fumpúla, ku, *v. t.* to take things out of the water, also to nearly fill a basket. *Idiom.* mozo wangu wa fumpula, *i.e.* I understand, but my heart does not want to do it.
Fumpúluka, ku, *v. i. rep.* fumpuka, to come up over again out of the water.
Fumpulula, ku, *v. t.* to take things out of water again and again.
Fumpya, ku = ku fumpia (*q. v.*).
Funa, ku, *v. t.* to love, *perf.* fwine; *e.g.* mukaintu wezo ndi mu fwine, I love that woman.
Funána, ku, *v. t. rec.* funa, to love each other.
Funanísha, ku, *v. t. rec. int.* funa, to love each other exceedingly.
Funánya, ku, *v. t. rec. caus.* funa, to cause to love each other.
Fúnda, ku, *v. t.* to skin an animal, to cut up an animal.
Fundidila, ku, *v. i.* to be brim-full, to be out of breath, to be unable to breathe; *e.g.* cha fundidila chibia, the pot is brim-full. Nda fundidila bukadi, I am brim-full of anger, *i.e.* I am

very angry indeed. Nda fundidila midimo, I am full up with work, *i.e.* I am tired of work.
Fundila, ku, *v. t. rel.* funda, to skin or cut up for.
Fundúla, ku, *v. t.* to strip off (bark).
Fundulula, ku, *v. t. ? rev.* funda, to mark out, to describe a circle when setting out a hut, to mark a line on a plank for sawing.
Fundwila, ku, *v. t. rel.* fundula, to strip off (bark) for.
Funga, ku, *v. t.* to tie up; ku funga bombe, to tie calves by the leg at milking-time.
Funga, ku, *v. t.* ku funga impumbe, to grow a top-knot (Baila head-dress).
Fungúka, ku, *v. i. stat.* fungula, to be weaned, to be adopted.
Fungúla, ku, *v. t.* to wean, to adopt.
Fungulúla, ku, *v. t. rev.* funga, to untie.
Fungumana, ku, *v. i.* to sorrow.
Fungumanina, ku, *v. i.* to sorrow because of, for.
Fungusha, ku, *v. t. caus.* funguka, to cause to be weaned or adopted.
-fungushi, *adj.* weaned; *e.g.* mwana mufungushi, a weaned child.
Funika, ku, *v. i. cap.* funa, lovable.
Funísha, ku, *v. t. int.* funa, to love exceedingly, to adore.
-funishi, *adj.* lovable; *e.g.* mwana mufunishi, a lovable child.
Funka, ku, *v. t.* to shorten, abbreviate, to make a gathering in a cloth, blanket, &c.
Funku, *n.* 1 a. strong beer.
Funkúnya, ku, *v. t.* to strike without penetrating; isumo dia mu funkunya, the spear strikes him without penetrating. *Fig.* of affairs. Makani a muluti wa mu funkunya, the teachings of the missionary reach him but do not penetrate, *i.e.* they have no effect.

Funúka, ku, v. i. to be weary after a long march, or long toil ; to be broken slightly (of a stick).

Funukila, ku, v. i. ? rel. funuka, of a thing bent and slightly broken at the bend.

Funukísha, ku, v. t. ? rel. caus. funuka, to bend anything so as to break it slightly at the bend.

Fununa, ku, v. t. to weary, tire ; *e.g.* mudimo wakwe wa mu fununa, his work wearies him.

-funushi, adj. weary, tired ; *e.g.* mwenzu mufunushi, a weary traveller.

Fúsa, ku, v. t. to shoot, to discharge a gun, to throw at. Ku difusa, to faint.

Fusila, ku, v. t. rel. fusa, to shoot for, to shoot at.

Fúta, ku, v. t. to be rotten, to smell badly.

The root idea of this word is 'to turn' ; cf. our English idiom of a thing that begins to go bad : 'it is turned.' The idea of turning is common to the following words derived from futa :—

Putama, ku, v. i. to turn round.

Putamína, ku, v. t. to turn one's back upon, to turn aside, away from, to abandon.

Putamúka, ku, v. i. to turn, be turned.

Putámukila, ku, v. t. rel. futamuka, to turn against, to rebel against.

Putamúna, ku, v. t. to turn any one over.

Futaula, ku, v. t. per. rep. futula, to tie a person's hands behind his back.

Futúka, ku, v. i. to be rescued, saved.

Futúla, ku, v. t. to rescue, to save, to turn ; *e.g.* I nte ngangwe wa nfutula, when I was about to be tied he rescued me.

The original meaning of this word seems to be 'to turn altogether', as is seen in the phrase, ku futula nkomo, to turn a bag inside out.

Futúlúka, ku, v. i. to turn back again.

Futulúla, ku, v. t. to bring back a person.

Futusha, ku, v. t. caus. futuka, to cause to be rescued, saved.

-futushi, adj. rescued, saved ; muntu mufutushi, a saved, rescued person.

Fuzha, ku, v. t. caus. fula, to help, or cause to blow, or work in iron.

Fwa, ku, v. i. to be dead, to die, to be destroyed.

The verb ku fwa is used in a great many idiomatic expressions, for, with an exaggerated way of speaking, the Baila are always saying they are dead ; *e.g.* ku fwa bulwazhi, to have pain, to be sick. Ku fwa inzala, to be hungry. Ku fwa nyotwa, to be thirsty. Ku fwa ibe, to perspire. Ku fwa makatalo, to be dead-tired. Ku fwa lushinga, to have toothache (with a swollen face). Ku fwa mwanza, or mutwi, to have headache. Ku fwa chiteku, to have pain in the side. Ku fwa mwifu, to have pain in the stomach. Ku fwa itende, to have a sore leg. So with other parts of the body.

Fwaba, ku, v. i. to travel very fast.

Fwafwadika, ku, v. i. to be weak.

-fwafwadishi, adj. weak.

-fwafwi, adj. short, shallow.

Fwámba, ku, v. i. to hasten, to be quick.

Fwambána, ku, v. i. rec. fwamba, to be quick, to hasten.

There appears to be no difference between fwamba and fwambana, except that properly fwambana seems to be applied to more than one person, fwamba to one only.

Fwámpa, ku, v. i. to attempt to seize a thing or a person, but in vain.

Fwampána, ku, v. i. rec. fwampa, of two people attempting to seize each other's things.

Fwampánya, ku, v. i. rec. caus. to cause to attempt to seize.

Fwampaúka, ku, v. i. to be always quick, to be very quick.
Fwánzha, ku, v. t. caus. fwamba, to hasten, to hurry one.
Fwánzhafwánzha, ku, v. t. redupl. fwanzha, to do a thing hurriedly and badly, to be careless.
Fwéba, ku, v. i. to smoke, to take snuff; **ku fweba tombwe**, to smoke tobacco; **ku fweba lubange**, to smoke hemp; **ku fweba intombwe**, or **ku fweba mwinango**, to take snuff.
Fwebéka, ku, v. i. cap. fweba, to be smokeable.
Fwebésha, ku, v. i. int. fweba, to smoke much.
Fwekéma, ku, v. i. to breathe hard, to pant as a dog, to gasp.
Fwémba, ku, v. i. to grunt, as a pig.
Fwémba, ku, v. t. to dislike; *perf.* fwembele. **Badi fwembele**, they dislike each other.
Fwembána, ku, v. t. rec. fwemba, to dislike each other.
Fwembeka, ku, v. i. cap. fwemba, to be unlovable, to be dislikeable.
-fwembeshi, adj. dislikeable, unlovable.
Fwenézha, ku, v. t. to give presents to the sisters of one's bride.
Fwézha, ku, v. t. caus. fweba, to give to smoke, to cause to smoke.
Fwididíla, ku, v. i. double rel. fwa, to be altogether dead, perish.
Fwididila, n. i a. a kind of wild cat.
Fwika, ku, v. t. to draw a draught of fishes to the bank.
Fwila, ku, v. t. to die for, to be dead to. *Idiom.* **nda fwilwa banangu**, my children are dead.
Fwila, ku, v. t. to spit upon; *e. g.* **u ta ku nfwila mate**, you must not spit upon me.
Fwilaíla, ku, v. i. pers. rep. fwila, to keep on spitting. **Wa fwilaila Lesa**, there is a shower.
Fwimpa, ku, v. i. to be short.
Fwínsha, ku, v. t. caus. fwimpa, to shorten, abbreviate, to summarize.
Fwisauka, ku, v. i. to wag.
Fwisaula, ku, v. t. to wag.

Fwisha, ku, v. i. int. fwa, to be much dead; *e. g.* **nda fwisha nsala**, I am very much dead of hunger, *i. e.* I am very hungry indeed.

Fwisíka, ku, v. t. to tie a slip-knot.

Gúma, ku, v. i. to sound. Applied to the sound of a waterfall, also to that of the intestines.

Gúmya, ku, v. t. caus. guma, to cause to sound. **Musamo wa ngumya mwifu**, the medicine causes my intestines to sound.

Gúna, ku, v. t. to assent by nodding the head.

H, pronounced as in English.

Hekéma, ku, v. i. to pant (of a dog).

Hempi, n. i a. *for.* a shirt (= *chempi, q. v.*).

Hi! (a peculiar nasal sound) *interj.* expresses disgust.

Hóla, ku, v. t. to receive, obtain, payment or rations.

Holela, ku, v. t. rel. hola, to receive on behalf of another.

Holofala, ku, v. i. to be maimed.

Holofasha, ku, v. t. caus. holofala, to maim.

Hosha, ku, v. t. caus. hola, to pay wages, give rations.

Hube, n. i a. a tadpole.

Hulúma, ku, v. i. to growl, to snarl.

Hundauka, ku, v. i. to be dirty, of water, *i. e.* full of sand, grass, &c.

Hundaula, ku, v. t. to stir up and make water dirty.

-hundaushi, adj. dirty; **menshi mahundaushi**, dirty water.

Hupaula, ku, v. t. **Ku hupaula mudilo**, to beat out a fire. **Ku hupaula mamwe**, to drive away mosquitoes.

Hupula, ku, v. i. to sleep just a little, to have a nap.

Hupula, ku, v. t. to aim at, to intend to go to a place. **U hupula kwi?** where are you going?

I. The vowel has two sounds: *i* as in ravine, and *í* in pity. For the changes which take place

- when i comes into collision with other vowels, see *chap. ii, sect. 2*.
- I** (1) *classifier, cl. 3. sing.* where it represents di-. (2) *Pers. and rel. pro. cl. 8. sing., and cl. 2. pl.* (3) *Shortened form of the adv. ni, before the pers. pro. 1 p.; e.g. I nda ku ya koko, when I was going there. I nti ngambe, when I was about to speak.*
- Iamba**, *n. 3.* a hoe.
- Iánda**, *n. 3.* a very large house.
- Iba**, *ku* (= *kwiba*), *v. t.* to steal. When a pers. pro. or particle precedes iba, the i coalesces with the a. Thus: *Mu te bi* (= *mu ta ibi*), you must not steal.
- Ibába**, *n. 3.* wing of a bird.
- Ibaiki**, *n. 3.* a big coat. See *Imbaiki*.
- Ibála**, *n. 3.* a colour.
- Ibálabála**, *n. 3.* a chip.
- Ibalabala**, *n. 3.* a slight colour; *e.g. ing'ombe yangu idi kwete ibalabala*, my ox is only slightly coloured.
- Ibánda**, *n. 3.* valley, plain, open country.
- Ibánga**, *n. 3.* a large chibanga, *q.v.*
- Ibángabánga**, *n. 3.* flame.
- Ibauka**, *ku*, *v. i.* to float on the surface of water.
- Ibe**, *n. 3.* perspiration; *ku fwa ibe*, to perspire; *pl.* is *mibe*.
- Ibéko**, *n. 3.* a snuff-spoon.
- Ibele**, *n. 3.* a single grain of mabele.
- Ibéle**, *n. 3.* udder of cow or ewe; applied also to a big, protuberant belly.
- Ibeléko**, *n. 3.* a file.
- Ibénde**, *n. 3.* a broken thing, a crooked thing (of a person not hoeing straight in a field).
- Ibénde**, *n. 3.* a kind of rat.
- Ibénzhi**, *n. 3.* the spleen.
- Ibésho**, *n. 3.* shoulder of animal.
- Ibézhi**, *n. 3.* a large spear.
- Ibíbi**, *n. 3.* a pile of wood just cut down in a new field; *pl.* *mabibi*. *Nda ya ku mabibi*, I am going to the new fields.
- Ibíla**, *n. 3.* a bonfire, a big fire such as that of the *mabibi*.
- Ibíla**, *ku*, *v. i.* to sink, to dive, to set (of the sun); *e.g. izuba dia bila* (*dia ibila*), the sun sets. *Perf. ibidile*; *e.g. muntu ke bidile, wa fumpuka*, the man dived and came up.
- Ibivhwe**, *n. 3.* jealousy, envy. *Ba mu chitila ibivhwe*, they are envious of him.
- Ibízha**, *ku*, *v. t. caus. ibila*, to sink a thing in water.
- Ibólo**, *n. 3.* a testicle.
- Ibómbwe**, *n. 3.* a rash, eruption on the skin.
- Ibóndwe**, *n. 3.* an edible leaf.
- Ibonóntelémba**, *n. 3.* the castor-oil plant.
- Ibóshi**, *n. 3.* a rotten thing. Properly the adj. *boshi* in *cl. 3*.
- Ibu**, *n. 3.* a large reed.
- Ibúbi**, *n. 3.* a long-legged spider.
- Ibúka**, *n. 3. for.* (Eng.) a book, especially a large book.
- Ibuka**, *ku*, *v. i.* to be known, to be noised abroad; *muntu we buka*, the person is notorious, is known; *ke buka kambo*, the affair is known abroad.
- Ibukiti**, *n. 3. for.* (Eng. bucket) a pail, bucket.
- Ibúla**, *ku*, *v. t.* to skim, to take things out of water.
- Ibúla**, *n. 3.* a large evergreen tree, its timber very good for joinery work, has an edible fruit.
- Ibúlo**, *n. 3.* any large iron tool.
- Ibulukwe**, *n. 3. for.* (Suto, *burukwe*; Dutch, *broek*) trousers.
- Ibúmbu**, *n. 3.* the abdomen below the navel.
- Ibúsha**, *ku*, *v. t. caus. ibuka*, to spread news abroad; *e.g. ba ke busha makani akwe*, they spread abroad his affairs.
- Ibúzo**, *n. 3.* the baobab-tree. A big stout person is called an *ibuzo*.
- Ibwabwa**, *n. 3.* a tree planted by a grave; *pl. mabwabwa*, used of a grove of trees planted around a grave.
- Ibwánta**, *n. 3.* a large house.
- Ibwántu**, *n. 3.* light beer; *pl. ma-*

- bwantu**, indicates a large quantity.
- Ibwe**, *n.* 3. a stone.
- Iché**, *adv.* alone; **we ziza iché**, he comes alone, by himself; **iche nana**, quite alone, all by himself.
- Ichéba**, *n.* 3. a bayonet, sword.
- Ichézho**, *n.* 3. a lathe for turning ivory bracelets.
- Ichila**, *n.* 3. a large tail, as of a horse.
- Idiba**, *n.* 3. a trap for birds or rats.
- Idie** ? *interr. pro.* which? **U la langa mitiba idie** ? which basins do you want?
- Idila**, *ku, v. t.* to imitate, to copy; also to credit or believe lying tales.
- Idilána**, *ku, v. t.* to imitate each other.
- Idibila**, *n.* 3. a hole made by water washing out the soil.
- Idimba**, *n.* 3. a cloudy, cold time; *e.g.* **mweshi wezu nd' idimba**, this month is cold, cloudy.
- Idíndi**, *n.* 3. a hole in the ground.
- Idínga**, *n.* 3. a fence erected for a chief, a fortress.
- Idízha**, *ku, v. t. caus.* **idila**, to copy, imitate; *e.g.* **nda mu idizha**, I will imitate him; **wezo ta idizhiwa**, that (person) is not to be imitated.
- Idyabántu**, *n.* 3. a cannibal.
- Ifōko**, *n.* 3. *for.* (Eng.) a fork.
- Ifosholo**, *n.* 3. *for.* (Zulu, ifotyolo) a spade, shovel.
- Ifu**, *n.* 3. the stomach, abdomen (above the navel), the so-called 'first stomach', the rumen, or paunch, of cattle and sheep, the (pregnant) womb. **Mukaintu udi kwete ifu**, the woman is pregnant; **bantu baba mba ifu diomwi**, these people are of one family.
- Ifu mama!** *interj.* phew!
- Ifua**, *n.* 3. a large bone.
- Ifufū**, *n.* 3. a slight rain, a misty drizzle.
- Ifúfwe**, *n.* 3. a lung.
- Ifúka**, *n.* 3. *num.* nine.
- Ifúko**, *n.* 3. a big pipe, a lot of dust.
- Ifukúsi**, *n.* 3. a lot of hot earth under a fire.
- Ifumbalúshi**, *n.* 3. a light brown colour.
- Ifumbo**, *n.* 3. the fruit of the **mutokoshia** bush.
- Ifúnefúne**, *n.* 3. cool, overcast weather; *e.g.* **usunu nd' ifunefune**, to-day it is cool, cloudy.
- Ifúta**, *n.* 3. *usually in pl.* **mafuta**, fat. Used in reply to a request for fat; *e.g.* **ni na ifuta budio**, I have not even a little fat.
- Ihafo**, *n.* 3. *for.* (Eng.) a half.
- Ihempí**, *n.* 3. *for.* (Suto, **hempe**; Dutch, **hemd**, **hempie**) a shirt.
- Ihupfka**, *ku, v. i.* to go hungry to bed.
- Ika**, *ku, v. t.* to cook, to boil.
- Ikaíntu**, *n.* 3. a very large woman.
- Ikála**, *n.* 3. a coil.
- Ikamba**, *n.* 3. cassava.
- Ikánda**, *n.* 3. soft skin of an animal.
- Ikangaloa**, *n.* 3. a clot of blood.
- Ikáni**, *n.* 3. an affair, saying, conduct.
- Ikánka**, *n.* 3. rough, towed hair, like that of a Munkoya.
- Ikánko**, *n.* 3. seed sown in the ground.
- Ikasadízhi**, *n.* 3. the cool of the morning.
- Ikatúlo**, *n.* 3. sandal, boot.
- iki**, *adj.* cooked; *e.g.* **buzane bwiki**, cooked meat; **mapopwe maiki**, cooked maize; **shishu shiki**, cooked leaves; **ikamba iki**, cooked cassava.
- Ikila**, *ku, v. t. rel.* **ika**, to cook for; *e.g.* **Ba la njikila**, they cook for me.
- Ikisha**, *ku, v. t. int.* **ika**, to cook well, to cook much.
- Ikizha**, *ku, v. t.* to stick to a thing, to persist in doing, especially in advising, teaching; to keep law or custom; **nda mu ikizha**, I stick to him, I persist in my attentions to him.
- Ikóá**, *n.* 3. a wild cucumber, applied also to a European cucumber.
- Ikóka**, *n.* 3. a kind of thorn-tree.
- Ikōka**, *n.* 3. a large bundle of fish on a string.

- Ikólokólo**, *n.* 3. a cold in the chest, bronchitis.
- Ikólwa**, *n.* 3. phlegm; *pl.* **mako-lwa**, used of a quantity of phlegm.
- Ikómbo**, *n.* 3. a large navel, an umbilical hernia.
- Ikómwe**, *n.* 3. a large clod, lump of earth; **kudi kwete makomwe**, to be lumpy, of mortar, &c.
- Ikóto**, *n.* 3. a large knot.
- Ikúba**, *n.* 3. a large field.
- Ikúbi**, *n.* 3. a beer-drinking feast.
- Ikubi** = **shikubi**, a vulture.
- Ikúka**, *n.* 3. a lump of rubbish gathered up in a field.
- Ikúko**, *n.* 3. the shoulder-blade.
- Ikulabushiku**, *n.* 3. a name given to a hairy person, one who grows quickly.
- Ikulumino**, *n.* 3. the trachea.
- Ikumba**, *n.* 3. a hard, dried-up skin.
- Ikúmbi**, *n.* 3. a cloud.
- Ikumi**, *n.* 3. *num.* ten; **makumi obili**, twenty.
- Ikúngo**, *n.* 3. a big stack of mealies.
- Ikúnka**, *n.* 3. an ear of grain, ear of macheme.
- Ikunkalwishi**, *n.* 3. anything carried down a stream by the current, applied also to a person who is always travelling about.
- Ikúнку**, *n.* 3. a gale, a strong wind.
- Ikúo**, *n.* 3. a midnight fishing.
- Ikupaméno**, *n.* 3. toothache, not of one tooth, but when all seem to be aching; neuralgia.
- Ikúsha**, *ku*, *v. t. caus.* **ikuta**, to feed up anybody, to make food palatable.
- Ikúta**, *ku*, *v. i.* to be satisfied, satiated, with food; *perf.* **ikutile**.
- Ikuta**, *n.* 3. a large chikuta (q.v.).
- Ikutidila**, *ku*, *v. i. dble. rel.* **ikuta**, to be quite satiated with food.
- Ikutisha**, *ku*, *v. i. int.* **ikuta**, to be very satisfied, quite satiated.
- Ikúzu**, *n.* 3. fruit of the bukusu tree, wild fig.
- Ikwáti**, *n.* 3. a box, tin.
- Ikwelóle**, *n.* 3. sheath of the mealie.
- Ikwiki**, *n.* 3. a big cloud of locusts, a great number of locusts. A cloud of locusts is regarded as one thing. See **Chikwikwi**.
- Ila**, *ku*, *v. i. rel.* **ku ya**, to go for, to go to; **bantu mbo ba ka ila koko**, the people that they went there for.
- Ila**, *ku*, *v. i.* to be tabooed; *e.g.* **chi la ila chechi, ta chi chitwa**, this thing is forbidden, it is not done.
- Ila**, *n.* 3. a large bowel.
- Ila** (**ila**), *n.* 3. a single grain; *pl.* **maila**, used of a lot of grain.
- Ilala**, *n.* 3. a large palm-leaf.
- Ilálo**, *n.* 3. a large bridge.
- Ilampi**, *n.* 3. *for.* (Eng.) a lamp.
- Ilána**, *ku* (*or*, **ku wilana**), *v. i.* of a person who goes on perseveringly in spite of illness.
- Ilánda**, *n.* 3. a leglet, ring of wire worn below the knee.
- Ilándo**, *n.* 3. a ford, landing-place.
- Ilandu**, *n.* 3. (? Tonga) a fault.
- Ilángalánga**, *n.* 3. a flower. Usually used in *pl.* **malangalanga**.
- Ile**, *perf.* of **ku ya**, to go.
- Ile**, *n.* 3. a large chile (q.v.).
- Ilembe** = **inembe**, *n.* 3. a peg, nail.
- Iletele**, *n.* 3. *for.* (Eng.) a letter of the alphabet.
- Ilombwána**, *n.* 3. a big man.
- Ilóndo**, *n.* 3. a drop.
- Ilóngo**, *n.* 3. a large quantity of clay.
- Ilumabanduwe**, *n.* 3. a centipede.
- Ilúmbu**, *n.* 3. a variety of maize.
- Ilumbu**, *n.* 3. a big person of the Lumbu tribe.
- Ilúnda**, *n.* 3. a kind of calabash.
- Ilúnda**, *n.* 3. a big heap.
- Ilundu**, *n.* 3. a mountain.
- Iluze**, *n.* 3. an overhanging roof, verandah. **Wa kala mwiluze**, he sits under the verandah. **Lubalo lwa iluze**, the wattle put round at the extremity of the roof-poles.
- Im**, *classifier cl.* 8. *sing.*, 8 and 9. *pl.*
- Ima**, *ku*, *v. t.* (**kwima**), to deprive.
- Imamba**, *n.* 9. *pl.* of **lumamba**, wars.

Imāmba, *n.* 8. a small button-like object worn in the hair, a charm.
Imambála, *n.* 3. the woman who accompanies a girl on her first visit to her husband's house.
Imáno, *n.* 9. *pl.* of *lumano*, pincers.
Imánza, *n.* 9. *pl.* of *lubanza*, threshing-floors.
Imánzho, *n.* 8. = *ingvhula*, a stone used to sharpen or roughen a grindstone.
Imba, *n.* 9. *pl.* of *luba*, fences, stockades.
Imba, *ku*, *v. t.* to sing.
Imbába, *n.* 8. an ox with one horn horizontal, the other vertical; *e. g.* *ing'ombe ezhi nimbaba*, this ox is of such a kind.
Imbabo, *subs. pro. indic. cl. 1. pl.* it is they.
Imbadimbadi, *n.* 8. the Kafue plain.
Imbaiki, *n.* 8. *for.* (*Suto*, *baki*; *Dutch*, *baatji*) a coat, jacket. See *Ibaiki*.
Imbākáni, *n.* 8. a flag, a banner.
Imbalo, *n.* 9. *pl.* of *lubalo*. Wattles used in building.
Imbáta, *n.* 8. a sweet potato.
Imbávu, *n.* 8. name of a fish, a kind of bream, very good eating.
Imbe, *n.* 8. the bulb of the water-lily.
Imbele, *n.* 3. presence; *e. g.* *ba la kala mumbele dia muoneki*, they sit in the presence of the king.
Imbele, *subs. pro. prep. 1 p. sing.* and *cl. 8. sing.* and *cl. 2. pl.* me (really, where I am), it, them; *e. g.* *kweza kwimbele*, come to me.
Imbele-mbele! forward!
Imbelekelo, *n.* 8. *for.* Saturday. This word is derived from the Zulu (through Tebele), *Umgqibelo*, the finishing. Owing to the impossibility of pronouncing the clicks the word has been changed so as to appear derived from *ku belekela*, to work for. (Or perhaps it is from the *Teb. impegelo*.)
Imbeléle, *n.* 8. a sheep.

Imbéta, *n.* 9. *pl.* of *lubeta*. Meetings for trying cases, laws.
Imbeteko, *n.* 9. *pl.* of *lubeteko*, sentences, judgements.
Imbézo, *imbézho*, *n.* 8. a tool for working wood; a plane, adze, chisel.
Imbidila, *n.* 8. the rough outside bark of trees, the rough exterior on some horns.
Imbila, *ku*, *v. t. rel. imba*. To sing to, to sing of or about.
Imbila, *ku*, *v. t.* to weep very much so that tears flow down on to the body. *Imbilwa*, *pass.* to be left alone in solitude with nobody to talk to.
Imbilo, *n.* 9. *pl.* of *lubilo*. In the sing. the word means swiftness, a fast pace; in the *pl.* it means great swiftness, a very fast pace.
Imbisha, *ku*, *v. i. int. imba*. To sing loudly, to sing well.
Imbizha, *ku*, *v. t. caus. imbila*, to desert one, to leave him alone in solitude.
Imbizhi, *n.* 8. a horse.
Imbo, *subs. pro. indic. cl. 4. sing.* and *cl. 1. pl.* it is not it, it is not they.
Imbōkóma, *n.* 8. a pipe made from a calabash.
Imbolézhi, *n.* 8. manure.
Imbombo, *n.* 8. the Machabel tree.
Imbongolo, *n.* 8. an ass, donkey, mule.
Imboni, *n.* 8. the pupil of the eye; the pupil is associated with the sight of the eye, thus *imboni* means also sight.
Imbono, *n.* 9. *pl.* of *lubono*, loads.
Imbotolo, *n.* 8. *for.* (*Eng.*) a bottle.
Imbósobózo, *n.* 8. Adam's apple.
Imbubo, *subs. pro. indic. cl. 4. sing.* it is it, it is so.
Imbuka, *n.* 8. *for.* (*Eng.*) a book.
Imbúla, *n.* 8. the fruit of the *ibula* tree.
Imbulúlu, *n.* 8. the last quarter of the moon.

Imbungáno, *n.* 8. a meeting, an assembly.

Imbúta, *n.* 8. a small white object worn in the ear, a button.

Imbúto, *n.* 8. seed.

Imbwa, *n.* 8. a short stick tied at the end of the *koze* in the *idiba* trap.

Imbwechéche, *n.* 8. the river pheasant.

Imbwengina, *n.* 8. tick of dog or fowl.

Imbwila, *n.* 8. a round edible bean.

Imfúdi, *n.* 8. gizzard of a bird.

Imfukúsi, *n.* 9. *pl.* of *lufukusi*, *q. v.*

Imfúmba, *n.* 9. *pl.* of *lufumba*, hoofs of animals.

Imfumfwe, *n.* 8. a fish that has been killed and partly eaten (*e. g.* by a crocodile) and found in the water.

Imfungushi, *n.* 8. a weaned calf; properly the adj. *-fungushi* in *cl.* 8.

Imfunke, *n.* 8. the so-called fourth stomach of cattle and sheep.

Imfunshi, *n.* 8. the fist. *Ku uma imfunshi*, to strike with the fist.

Imfunyungu, *n.* 8. = *imfudi*, gizzard.

Imimbi, *n.* 8. the black ash of burnt grass.

Imísha, *ku*, *v. t. caus.* *imita*, to cause to conceive, to become pregnant.

Imíta, *ku*, *v. i.* to become pregnant, to conceive.

Imo, *n.* 9. *pl.* of *lumo*, razors.

Imo, *n.* 3. a very tall person.

Imoka, *ku*, *v. i.* to delay, to be late.

Imokila, *ku*, *v. t. rel.* *imoka*, to wait for, to delay on account of; *we mokila nshi?* why did you delay?

Imomba, *n.* 8. the black genet.

Impaka, *n.* 8. something which is alike all through, as a suit of clothes.

Impáko, *n.* 8. a hole, crevice, in a tree. *Menzhi a mu mpako*, water in a tree-hole.

Impála, *n.* 8. the glans penis when circumcised. Circumcision is practised by *Mankoya* and some *Baila*: the prepuce is eaten by the one circumcised.

N.B.—This word is commonly used for the *Pallah* antelope, it being the *Sekololo* name for that animal: owing to the meaning of the word in *Ila* it should not be used among *Baila*.

Impánde, *n.* 8. a large shell used as an ornament and much esteemed by the *Baila*.

Impangáti, *n.* 8. a fork-stick used for tying up slaves, a neck fetter.

Impángo, *n.* 8. a line or verse of a hymn.

Impasela, *n.* 8. *for.* a present. This word has an interesting history: we trace it to the Dutch word *baas*; from this is derived the *Kaffir* word *uku basela*, to give a present, *i. e.* show me by a present that you are my *baas*, my master or lord; also the noun *ibaso*. In *Suto* the word appears as *pasela*, a present. Hence the form *impasela*.

Impáso, *n.* 8. a grasshopper.

Impáta, *n.* 3. a large enclosure, *kraal*.

Impatána, *n.* 8. a small bag, pouch, purse.

Impáto, *n.* 8. sandal, boot.

Impau, *n.* 8. a receptacle for fat, an oil-can.

Impaula, *ku*, *v. i.* of one who frowns and doesn't look upon another, *i. e.* he is angry with him or disgusted at his doings—*u la impaula bukadi*.

Impéla, *n.* 8. the extremity, end of anything; summit of a tree, tip of a knife, apex of a house; the conclusion of an affair, speech, discourse, or book.

Impélwe, *n.* 8. the top grinding-stone.

Impépe, *n.* 8. tail of a fish.

Impése, *n.* 8. a kind of plant with small thorns upon it which cause irritation if handled.

Impéta, *n.* 8. a horn of reed-buck,

- puku, or pallah, used as a trumpet; a bugle.
- Impéyo**, *n.* 8. a cold wind, cold.
Ku fwa impeyo, to be cold.
- Impezho**, *n.* 8. a broom, brush.
- Impi**, *n.* 8. an army.
- Impíla**, *n.* 8. a ball.
- Impíshi**, *n.* 8. a mine-shaft.
- Impo**, *n.* 8. the escape hole from an animal's burrow.
- Impóbe**, *n.* 8. a large biting fly.
- Impóko**, *n.* 8. a knife.
- Impóko**, *n.* 8. a plant used to give relish to food.
- Impólo**, *n.* 8. bran.
- Impologóso**, *n.* 8. earache.
- Impólwe**, *n.* 8. a kind of tall, rough grass.
- Impómbo**, *n.* 8. gum exuded from a tree.
- Impondo**, *n.* 8. *for.* (Eng.) a pound, a sovereign.
- Impóngo**, *n.* 8. a goat.
- Impongolwa**, *n.* 8. the sound produced by cracking the finger-joints.
Ka chita impongolwa, to crack the finger-joints.
- Impóso**, *n.* 8. *for.* (Eng.) post, mail.
- Impudílo**, *n.* 8. a shallow basket used as a plate.
- Impúla**, *n.* 8. a kind of spear, used among other things to dispatch a wounded animal.
- Impulúlwa**, *n.* 8. a kind of plant eaten as a relish with food.
- Impúma**, *n.* 8. honeycomb with honey in it.
- Impumba**, *n.* 8. a heart-shaped thing. **Ndi kwetě impumba ya mozo**, I am grieved, unhappy.
- Impúmbe**, *n.* 8. the chignon of the Baila when not fully grown.
- Impúmpa**, *n.* 8. a grass armlet.
- Impúmpwa**, *n.* 1 a. the cheetah.
- Impumpa**, *n.* 8. small ground-nut.
- Impungu**, *n.* 8. a variety of small pumpkin.
- Impunisho**, *n.* 8. *for.* (Eng.) a punishment.
- Impúshi**, *n.* 8. name of a kind of snake, non-poisonous; belts made from the skin.
- Impūte**, *n.* 8. a large fishing-hook.
- Impūte**, *n.* 8. a variety of ground-nut.
- Imputeo**, *n.* 8. *for.* (Suto, phutheho) a meeting, a class of catechumens.
- Imputi**, *n.* 8. a small band of iron put round the spear-shaft to hold in the blade.
- Impuwo**, *n.* 8. a thing known, spread abroad; famous thing. **Shianza shabo usunu nimpuwo**, to-day their customs are famous. **Insana shakwe shaya impuwo**, his strength is famous.
- Impwídi**, *n.* 8. the tall head-dress of the Baila when fully grown.
- Impwisho**, *n.* 8. a plaything used in the game of kupwa.
- Impwizhi**, *n.* 8. a cow.
- Imvúla**, *n.* 8. rain. (See note in *Eng.-Ila Vocabulary*.) **Ku wa invula**, to rain.
- Imwe**, *n.* 3. a mosquito.
- Imwe**, *n.* 8. = *chimwe* (*q. v.*).
- Imya**, *ku*, *v. t. caus. ima.* To deprive. **Bukata bwako bwa kwimya kudya**, thy laziness has deprived thee of food.
- In**, *classifier cl. 8. sing. and pl.*
- Ina**, *ku* (*kwina*), *v. i.* to be fat, to be fertile.
- Ina**, *ku* (*kwina*), *v. t.* to be not, to have not; *e. g.* **nina** (= **ndi ina**) **tudyo**, I have no food. **Ba ina ku mana**, they have not finished. **Ba ina uku mana**, they were not finishing. **Kwina muntu**, there is no person. **Ka kwina muntu**, there was no person.
- Inakwabo**, *poss. phr. cl. 8.* a thing belonging to their people.
- Inakwako**, *poss. phr. cl. 8.* a thing belonging to thee.
- Inakwakwe**, *poss. phr. cl. 8.* a thing belonging to him.
- Inakwangu**, *poss. phr. cl. 8.* a thing belonging to me.
- Inakwenu**, *poss. phr. cl. 8.* a thing belonging to your people, your place.
- Inakwesu**, *poss. phr. cl. 8.* a thing belonging to our place, our people.

Inángabachénde, *n.* 8. a heifer ready for the bull, old enough to calve for the first time.

Inangabadya, *n.* 8. the evening star, indicates, 'that which sees the eaters.'

Inángo, *n.* 3. a nose. The *pl.* **manango**, used of the nostrils.

Inchébuchébu, *n.* 3. a small beetle, supposed to give good luck.

Inchéla, *n.* 8. the spout of the blacksmith's bellows, that part which is in the fire.

Inchi, *n.* 8. *for* (Eng.) an inch.

Inchicho, *subs. pro. indic. cl. 7 sing.* it is it.

Incho, *subs. pro. indic. cl. 7 sing.* it is not it.

Inchóko, *n.* 8. armlet or leglet.

Inchósa, *n.* 8. a kind of wild duck.

Inchwa, *n.* 8. a dangerous disease, as small-pox, &c.

Inda ku, *v. t.* to try, to experiment.

Indáka, *n.* 9. *pl. of* lulaka, tongues.

Udi kwete indaka shobili, he has two tongues, *i.e.* he says one thing now and another afterwards.

Indandála, *n.* 8. a kind of musical instrument.

Indávu, *n.* 8. (? from Totela) a lion. **Kasokwe munza, mashi-ku ya ba ndavu**, a bit of grass in the day, in the night he becomes a lion. (Said of the lion.)

Indeléma, *n.* 8. a new, young leaf.

Indélo = *n.* 8. the space between the shoulders. **Wa mu yasa a ndelo**, he speared him between the shoulders.

Indi, *n.* 3. a large mwindi, shin-bone.

Indiasho, *n.* 8. sandal, shoe, boot.

Indidio, *subs. pro. indic. cl. 3. sing.* it is it.

Indime, *subs. pro. indic. 1 p. sing.* it is not I.

Indimi, *n.* 9. *pl. of* ludimi, tongues.

Indimwe, *subs. pro. 2 p. pl.* it is not you.

Indindima, *ku, v. i.* to thunder, of the sound of thunder; **wa indindima leza**, it thunders. If

you ask a native for an explanation of this word he will say it means, **Leza wa chita ndi-ndi-ndi-ndi . . .**

Indio, *subs. pro. indic. cl. 3. sing.* it is not it.

Indiodionga, *n.* 3. name of a tree growing by the river-bank.

Indiswe, *subs. pro. indic. 1 p. pl.* it is not we.

Indiwe, *subs. pro. 2 p. sing.* it is not thou.

Indo, *subs. pro. indic. cl. 9, 9 a. sing.* it is not it.

Indolo, *n.* 3. drowsiness, sleepiness.

Indónga, *n.* 8. a needle (Lumbu).

Indúba, *n.* 9. *pl. of* luluba, flowers.

Induba sha buchi, flowers from which bees take honey.

Induba, *n.* 8. a bird, the red feathers of which are used as a head-dress by warriors.

Indulo, *subs. pro. indic. cl. 9, 9 a. sing.* it is it.

Indúlwe, *n.* 8. bile, gall. **Nda fwa ndulwe**, I am bilious.

Indúmo, *n.* 8. fame.

Indúmba, *n.* 8. a woollen blanket; **indumba inkando**, a large, heavy woollen blanket.

Indwáshi, *n.* 8. a sick animal; of cattle, sheep, goats. Properly the *adj.* -lwashi, *in. cl. 8. sing. or pl.*

Indya, *n.* 8. gluttony, greed, greediness.

Inémbe, *n.* 8. a peg, nail.

Inénganénga, *n.* 8. middle, or half way; *e.g.* **twa shika anenga-nenga ebanda**, we have arrived half way across or in the middle of the plain.

Inevhwanévhwa, *n.* 8. the outside covering of a reed, or maize-stalk.

Infúko, *n.* 8. a pipe.

Infúla, *n.* 8. a pimple, especially on the face.

Infúmo, *n.* 8. name of a tree, fruit eaten.

Infwembilo, *n.* 8. that part of the abdomen which swells when one shouts or shrieks; in certain animals a gland.

Inga! *interj.* expressing surprise,

- reproof. Inga! We moka! well, you have delayed.
- Inga, ku, *v. t.* to bolt a door, to lock.
- Ingaína, ku, *v. i.* to be equal.
- ingaine, *adj.* equal; *e.g.* Shintu shingaine, equal things.
- Ingaínya, ku, *v. t. caus.* ingaína, to equalize, make equal.
- Ingala, *n.* 8. a crest, head ornament of feathers.
- Ing'anda, *n.* 8. *irregular pl.* manda, a house.
- Inganda, *n.* 3. a large man.
- Ing'anda, *n.* 8. a long, large forked stick.
- Ingando, *n.* 9. *pl.* of lwando, *q. v.*
- Inganyabo, *n.* 3. a very big thing.
- Ingao, *subs. pro. indic. cl. 3, 4, 5, 9a.* it is they.
- Ingashí, *n.* 8. a platform erected in a field, with a hut built upon it.
- Ingfu, *n.* 8. a thing dead, destroyed, rendered of no use.
- Ingfumpo, *n.* 8. anything which causes one to stumble, a stumbling-block.
- Inghuma, *n.* 8. fruit of palm-tree.
- Ingila, ku = ku injila, *q. v.*
- Ingo, *subs. pro. indic. cl. 3, 4, 5, 9a.* *pl.* it is not they.
- Ingo, *n.* 8. joint, especially of hand and foot. Ingo sha minwe, finger-joints.
- Ingoi! *interj.* used to express deep respect when speaking to a chief, especially to express assent to what he says.
- Ingolida, *n.* 8. *for.* (Eng.) gold.
- Ingolólo, *n.* 9. *pl.* of longolola, *q. v.*
- Ingólwa, *n.* 8. a kind of whistle.
- Ingóma, *n.* 8. a snuff-box.
- Ingomá, *n.* 8. a drum.
- Ingomantambwe, *n.* 8. a kind of musical instrument.
- Ing'ómba, *n.* 3. a chili.
- Ingómbani, *n.* 1a. the klipspringer.
- Ing'ombe, *n.* 8. a head of cattle; in the *pl.*, cattle.
- Ing'ombe-mũka, *n.* 8. a kind of beetle. This beetle is used by the Baila to tie into their hair to catch lice.
- Ingondo, *n.* 8. a heavy ring of metal worn by women.
- Ing'ongo, *n.* 9. *pl.* of longo, *q. v.*
- Ing'ongoki, *n.* 8. a kind of snake said to bring good fortune to those who see it. ? Fabulous.
- Ingónji, *n.* 8. a native bell, used to call people together.
- Ingoshi, *n.* 9. *pl.* of lozhi, bark string in quantity; applied also to other string, rope, cord.
- Ingubi, *n.* 8. a mist.
- Ingúbo, *n.* 8. a prepared skin for wearing; a blanket, clothes.
- Ingúla, ku, *v. t.* to answer. Ba la ingula, they answer. Ba la nyengula, they answer me.
- Ingulúla, ku, *v. t. rev.* inga, to unbolt, to unlock.
- Ing'unzunsu, *n.* 8. lawlessness.
- Inguo, *subs. pro. indic. cl. 2. sing.* it is it.
- Inguwe, *subs. pro. indic. cl. 1. sing.* it is he.
- Ingvhu, *n.* 3. a hornet, wasp.
- Ingvhula, *n.* 8. a stone used in connexion with the lower grind-stone = imansho.
- Ingvhúma, *n.* 8. a hornless beast, ox or cow.
- Ingvhumba, *n.* 8. the colour of a light-red ox, also an ox of that colour.
- Ingwe, *subs. pro. cl. 1 and 2. sing.* it is not he, it is not it.
- Ingwéshi, *n.* 8. a kind of fish? the tiger fish.
- ini, *adj.* expresses 'of itself, self'. Cha anguluka chini, it came untied of itself.
- ini-ini, *adj.* real, true; *e.g.* muntu mwinimwini, a true person; kambo kenikeni, a true saying.
- Iníka, ku, *v. t.* to put to soak, as mealies, &c.
- Iníska, ku, *v. i. int.* ina, to be very fat, corpulent.
- Injánjabizhi, *n.* 8. a kind of green substance found in stagnant water, green.
- Injánji, *n.* 8. railroad.
- Injélu, *n.* 8. a very hard thing

- such as the heart of the mwani tree.
- Injenjéma**, *n.* 3. a piece of flat iron or metal—such as a sheet of zinc.
- Injenji**, *n.* 8. name of a fruit.
- Inji**, *conj.* but. **Kale ba ka bia, inji usunu pe**, they were bad, but to-day, no.
- Injidi**, *n.* 9. *pl.* of **Lwidi**, *q. v.*
- Injila**, *ku* (= **njila**), *v. i.* to enter. The initial vowel coalesces with a preceding vowel; *e. g.* **ba le njila mu ohimpata (ba la injila)**, they enter the kraal. The prep. **mu** or **ku** must always follow the verb; the idiom is thus different from our own; we say, they enter the house; **Baila say**, they enter into the house.
- Injina**, *n.* 8. a louse, flea.
- Injio**, *subs. pro. indic. cl. 8. sing. and cl. 2. pl.* it is it, it is they.
- Injisha**, *ku* (**njisha**), *v. t. caus.* **injila**, to put into, to cause to enter.
- Injo**, *subs. pro. indic. cl. 8. sing. and cl. 2. pl.* it is not it.
- Injomo**, *n.* 8. prosperity, happiness.
- Injua**, *n.* 8. a kind of rattle carried by carriers and travellers.
- Inkabo**, *n.* 8. a fork-stick used for tying up slaves, fetter for the neck; also, a trap of meat set for a wild beast.
- Inkako**, *subs. pro. indic. cl. 6.* it is it.
- Inkala**, *n.* 8. a crab.
- Inkalépa**, *n.* 8. *for.* (Eng.) harp.
- Inkaliki**, *n.* 8. *for.* (Suto, **kariki**; Dutch, **karretje**) a cart.
- Inkama**, *n.* 8. a small bunch of grass, the size of one's arm; also a small bundle of spears.
- Inkambe**, *n.* 8. *for.* (Eng.) a camp, a government station.
- Inkambi**, *n.* 8. a present given to conclude a bargain.
- Inkamu**, *n.* 8. a small group of people, a class in school.
- Inkanda**, *n.* 8. black, hard ground; a piece of country with few trees, a scarcity of water and hard ground.
- Inkandele**, *n.* 8. *for.* (Eng.) a candle.
- Inkanga**, *n.* 8. a guinea-fowl.
- Inkanka**, *n.* 8. a short stick driven into the ground, a tent-peg.
- Inkanka**, *n.* 8. a big, wonderful thing, used as *adv.* **U ta ku enda inkanka**, you must not travel hard.
- Inkánsho**, *n.* 8. a tool used by the blacksmith for making barbs on spears.
- Inkânso**, *n.* 8. a place for dancing.
- Inkânso**, *n.* 8. meat left after all fat is boiled out, eaten only by elders.
- Inkashi**, *n.* 8. a paddle.
- Inkashi**, *n.* 9. *pl. of* **lunkashi**, a calabash.
- Inkasu**, *n.* 8. loud talking; quick, loud answering, it may be, disrespectfully. Applied to any one who is quick in answering when called. **Ul a amba inkasu**, he talks loudly and at length.
- Inkata**, *n.* 8. a pad used in carrying things on the head, also a coil.
- Inkatekisima**, *n.* 8. *for.* (Eng.) a catechism.
- Inkaya**, *n.* 8. an ivory bracelet.
- Inkeleke**, *n.* 8. *for.* (Suto, **kereke**; Dutch, **kerk**) a church.
- Inketani**, *n.* 8. *for.* (Suto, **ketane**; Dutch, **keten**) a chain.
- Inketele**, *n.* 8. *for.* (Eng.) a kettle.
- Inki**, *n.* 8. *for.* (Eng.) ink.
- Inkidi**, *n.* 8. a stamping-block; a mortar used for stamping grain.
- Inko**, *subs. pro. indic. cl. 5, 6. sing.* it is not it.
- Inkodi**, *n.* 8. a short stick with a large knob, a knob-kerrie.
- Inkōfu**, *n.* 8. a lean animal, cow, goat, or sheep. Properly the *adj.* **kōfu** in *cl. 8.*
- Inkōfu**, *n.* 8. a bug.
- Inkokola**, *n.* 9. *pl. of* **lukokola**, elbows.
- Inkólé**, *n.* 8. cruelty, malice.
- Inkólo**, *n.* 9. *pl. of* **lukolo**, breasts.
- Inkoloi**, *n.* 8. *for.* (Suto **koloi**) a waggon.
- Inkóma**, *n.* 9. *pl. of* **lukoma**, calabash dippers.

Inkōmba, *n.* 8. the last child a woman will have.
Inkōmba, *n.* 8. a large pot used for cooking meat.
Inkombázhi, *n.* 9. *pl. of* lukombazhi, palms of the hands.
Inkómbe, *n.* 8. a message. *Kutuma inkombe*, to send a message.
Inkombélo, *n.* 8. a manner of prayer, religion.
Inkómbo, *n.* 8. the bow or stern of a canoe.
Inkombóla, *n.* 8. a kind of snake, very poisonous.
Inkomiki, *n.* 8. *for.* (Suto, komiki; Dutch, kommetje) a cup.
Inkómo, *n.* 8. a bag, sack.
Inkomóna, *n.* 8. fruit of the palm-tree.
Inkomonkomo, *n.* 8. end of a narrative, case, tale. The idea is that at first a person may not tell the exact truth, but at the end he will out with it; this is the *makani a nkomonkomo*.
Inkómwe, *n.* 8. a steep bank, a precipice.
Inkona, *n.* 9. *pl. of* lukona, barbed fish-spears.
Inkonaulamasanga, the moon of June.
Inkónde, *n.* 8. a necklace of beads.
Inkóndo, *n.* 8. war.
Inkongólo, *n.* 8. a rainbow.
Inkongólo, *n.* 8. a butterfly.
Inkongolókwa, *n.* 8. a butterfly.
Inkósa, *n.* 8. a knot tied in grass by children.
Inkósha, *n.* 8. meat-hunger. *Nda fwa inkosha*, I want meat very badly.
Inkóshi, *n.* 8. a bare mealie cob.
Inkosóle, *n.* 8. colour of a red ox with a white stripe round the body, an ox of that colour.
Inkosole-kutwi, *n.* 8. an ox or cow with the ear notched, or partly cut off.
Inkóti, *n.* 8. the *vertebra prominens*.
Inkóto, *n.* 8. the state in which people are when they have been

fighting, they have no dealings with each other, a grudge.
Inkotólo, *n.* 8. an ox or cow without horns.
Inkówe, *n.* 8. the eyelash.
Inkóya, *n.* 8. a big individual of the Mankoya tribe.
Inkuane, *n.* 8. a hat, cap, bonnet.
Inkúdi, *n.* 3. a large calabash.
Inkuko, *subs. pro. indic. cl. 5. sing.* it is it.
Inkúku, *n.* 8. a domestic fowl.
Inkumbankumba, *n.* 8. a snail.
Inkumbu, *n.* 8. pity, compassion (= *Intenda*).
Inkumpani, *n.* 8. *for.* (Eng.) a company of people.
Inkúmu, *n.* 8. the forehead.
Inkúngo, *n.* 8. a stack of maize.
Inkúngwa, *n.* 8. a barbed arrow.
Inkúngwe, *n.* 8. a kind of small fish.
Inkúnka, *n.* 8. a house built in beehive shape, the roof touching the ground.
Inkúsa, *n.* 8. a wrinkle, furrow on the forehead.
Inkushíla, *n.* 8. a wave on a river or lake, wrinkle on face.
Inkúti, *n.* 8. an apron of skin, &c. worn by men in front. *Inkutl ya matakó*, apron worn behind.
Inkwa, *n.* 8. the axilla or armpit.
Inkwabílo, *n.* 8. a sandal, boot, shoe.
Inkwakwa, *n.* 8. a kind of small edible root.
Inkwáto, *n.* 8. a hole made in a grain-bin for taking out grain.
Inkwásho, *n.* 9. *pl. of* lukwasho, blacksmith's pincers.
Inkwáya, *n.* 8. dry, fallen leaves.
Inkwéla, *n.* 8. name of a custom. *Ba la chita inkwela*. It denotes a covenant made between a man and woman; a reminder of friendship, or a renewal of the same. The woman clears a piece of ground by the side of a road, the man plants a stick to represent a house. He then chops down some bushes around the place to represent clearing a field.

Inkwi, *n.* 9. *pl.* of **lukwi**, winnowing-baskets.
Inkwidimba, *n.* 8. a domestic pigeon.
Inkwino, *n.* 9. **ku luma inkwino**, to gnash the teeth.
Inkwishita, *n.* 8. wave on surface of river or lake, furrow on forehead.
Inóngo, *n.* 8. (? Tonga) a clay pot.
Insá, *n.* 8. a kidney.
Insáfu, *n.* 8. calf of the leg.
Insaha, *n.* 8. *for.* (Eng.) a saw.
Insáka, *n.* 8. smithy, forge, black-smith's shop.
Insákalála, *n.* 8. a kind of rattle carried by carriers and travellers.
Insako, *n.* 9. *pl.* of **lusako**, spear shafts.
Insáku, *n.* 8. a weed.
Insáma, *n.* 8. a burning brand, a torch, a firebrand.
Insána, *n.* 8. strength, power, ability. Used mostly in *pl.* **Ku pa insana**, to give strength.
Insángu, *n.* 8. seed of tobacco and hemp.
Insánse, *n.* 8. a spark.
Insapo, *n.* 8. a woman's girdle of beads.
Insazhi, *n.* 8. a calabash in which fat for anointing purposes is put. *Fig.* a stout, fat person; *e.g.* **u la nana mafuta a mu nsazhi**, he anoints himself with fat out of the insazhi.
Inseba, *n.* 9. *pl.* of **luseba**, bodies.
Insebensebe, *n.* 8. quick going with short strides. (See **ku sebe-nse**.)
Inséfu, *n.* 8. a wen.
Inséke, *n.* 8. a single grain.
Inséke, *n.* 8. a hen.
Insénda = **inkungwa**, *q.v.*
Insénda, *n.* 8. a dam, bank across a river.
Insénu, *n.* 8. the colour of a white ox with red spots on the back, an ox of that colour. **Elzhi ing'ombe ninseu**, this ox is of such a kind.
Inshi, *n.* 8. country, the earth. *Pl.* is also **mashi**, nations.

Inshikila, *n.* 8. hiccough. **Wesu muntu wa fwa nshikila**, this man hiccoughs.
Inshiliva, *n.* 8. *for.* (Eng.) silver.
Inshíma, *n.* 8. bread. Used as an *interj.* when doing easy work. **Inshima!** This isn't work, it's bread! **Ku dya nshima**, is an idiom for doing easy work. *Pl.* is also **Mashima**, of a quantity.
Inshimba, *n.* 8. a variety of wild cat.
Inshimbi, *n.* 8. an iron instrument, leg-iron for prisoners.
Inshindamwina, *n.* 8. the meal left in the bottom of the inkidi; not to be eaten by children, it being said that if they eat they will not grow.
Inshinga, *n.* 9. *pl.* of **lushinga**, *q.v.*
Inshingo, *n.* 8. the neck.
Inshínka, *n.* 8. the butt end of a spear.
Inshípi, *n.* 8. a brass bangle, metal bell.
Inshisho, *subs. pro. indic. cl.* 7, 8, 9. *pl.* it is they.
Insho, *subs. pro. indic. cl.* 7, 8, 9. *pl.* it is not they.
Inshónya, *n.* 8. the inside cartilages of the nose.
Insōki, *n.* 8. a grass seed.
Insólo, *n.* 8. a bullet.
Insomóni, *n.* 8. a cow that has calved once.
Insóngá, *n.* 8. the point of a spear or knife.
Insōngwa, *n.* 8. a long pointed stick, used as a spear by boys in playing.
Insóni, *n.* 8. shame.
Insúa, *n.* 8. a calabash for holding milk, a churn.
Insúa, *n.* 8. the 'show' in childbirth.
Insukele, *n.* 8. *for.* (Eng.) sugar.
Insúki, *n.* 8. a single hair of the head.
Insúku, *n.* 8. the head-dress, cone, of the Baila when still small.
Insúmpa, *n.* 8. the summit or top of a house.
Insúmu, *n.* 8. colour of an ox—a

- kind of claret, an ox or cow of that colour.
- Insunda**, *n.* 8. *for.* (Eng.) Sunday.
- Insúndi**, *n.* 8. a barren cow, goat or sheep.
- Inswá**, *n.* 8. a flying ant.
- Inswi**, *n.* 8. a fish.
- Inta**, *n.* 9. *pl. of* luta, cracks, crevices in wood, &c.
- Intafole**, *n.* 8. *for.* (Suto, tafole; Dutch, tafel) a table.
- Intalabánda**, *n.* 8. a bean.
- Intále**, *n.* 8. iron binding on spear shaft.
- Intáma**, *n.* 8. a bundle of spears.
- Intambo**, *n.* 9. *pl. of* lutambo, belts.
- Intambúko**, *n.* 8. a step, stride.
- Intámo**, *n.* 8. space between legs when stretched out.
- Intámo**, *n.* 8. false tales, excuses, denials. *Wezo muntu wa tama intamo*, said of a person who falsely denies his fault and lays it upon another, or who falsely accuses another of a crime he himself has done.
- Intánda**, *n.* 8. the morning star.
- Intānda**, *n.* 8. a falling, shooting star, a meteor.
- Intanga**, *n.* 9. *pl. of* lutanga, cattle outposts.
- Intangatanga**, *n.* 9. *pl. of* lutangatanga, cobwebs.
- Intángwa**, *n.* 8. feathers of arrow.
- Intapintapi**, *n.* 8. a remnant, anything left over.
- Intasa**, *n.* 8. an armlet put on the upper arm.
- Intébe**, *n.* 8. a bag made out of bark.
- Intéla!** *interj.* is it so!
- Intela**, *n.* 8. name of a game.
- Intélo**, *n.* 8. a mould for bullets.
- Intelongo**, *n.* 8. *for.* (Suto, teronko; Dutch, tronk) a prison. Some pronounce it intolongo.
- Intema**, *n.* 8. a new field, wherein trees are newly felled.
- Intempele**, *n.* 8. *for.* (Eng.) a temple.
- Inténda**, *n.* 8. pity, compassion. *Ku fwila muntu intenda*, to feel compassion for a person.
- Intento**, *n.* 9. *pl. of* lutento, plates.
- Intéshe**, *n.* 8. a unit. Used in counting; *e.g.* *Ikumi diomwi o mu ntesha yomwi*, eleven.
- Intésho**, *n.* 8. a calabash used for drawing water, a pitcher.
- Intestamente**, *n.* 8. a testament.
- Intímba**, *n.* 8. slough, marsh, mire.
- Intímbwa**, *n.* 8. a kind of musical instrument.
- Intipa**, *n.* 8. *for.* (Suto, thipa) a European knife.
- Intíte**, *n.* 3. name of a small bird.
- Into**, *subs. pro. indic. cl. 6. pl.* it is not they.
- Intóbo**, *n.* 8. a shield.
- Intobólo**, *n.* 8. a gun. *Chisomo cha ntobolo*, the wood support on back of a gun.
- Intola**, *n.* 8. *for.* (Eng.) a tower.
- Intombéla**, *n.* 8. a lizard.
- Intombóla**, *n.* 8. tail of a lion. *Intombola-kamine yaminuka, i dya muntu*, when a lion's tail wags he's going to eat somebody.
- Intómbwe**, *n.* 8. snuff.
- Intoméno**, *n.* 8. mustache.
- Intóngo**, *n.* 8. grumbling, grumble. *A mu leke intongo shenu*, stop your grumbling.
- Intongwéshi**, *n.* 8. a star.
- Intoni**, *n.* 8. the penis.
- Intopisho**, *n.* 8. a gun-cap.
- Intoto**, *n.* 8. *vagina feminae*.
- Intoya**, *n.* 8. whey (Lumbu).
- Intúdi**, *n.* 8. a small piece of meat, without bone.
- Intúmba**, *n.* 8. a basket.
- Intúmba**, the east. *Ku ya ku ntumba*, to go to the east.
- Intumbúlwa**, *n.* 8. name of a kind of fruit, dark in colour like a plum, eatable.
- Intúnda**, *n.* 8. a hump on the back, rounded shoulders, also a hump in wall of house, where the poles are not straight.
- Intúndu**, *n.* 8. a kind of basket.
- Intúngu**, *n.* 8. a kind of fish.
- Intúntwa**, *n.* 8. great astonishment, amazement. *Bantu ba la fwa ntuntwa*, the people are greatly amazed.

- Intúnsho, *n.* 8. a needle.
 Intuto, *subs. pro. indic. cl. 6. pl.* it is they.
 Intutu, *n.* 8. a man's possessions (Lumbu).
 Intútwa, *n.* 1 *a. pl.* bantutwa, a giraffe.
 -inu, *adj.* fat. Ing'ombe injinu, fat cattle. Muntu mwinu, a fat person.
 Inúma, *n.* 3. the back of anything, of a person particularly. Used adverbially, behind. U le sa munuma, he comes behind. As a *prep.* munuma ya. U le sa munuma yangu, he comes behind me.
 Inumbelo, *n.* 8. *for.* (Eng.) a number.
 Inúna, *ku, v. t.* to take anything such as a burden from another in order to give him relief and rest; to relieve.
 Inungo, *n.* 8. a joint, as the knuckles or knee; also of reed or bamboo.
 Inúngu, *n.* 8. a single bead.
 Inúngu, *n.* 8. seed of melon, cucumber, pumpkin.
 Invhi, *n.* 8. grey hair.
 Inwénwe, *n.* 8. a finger-ring.
 Inya, *ku, v. t. caus.* ina, to make fat, to fatten.
 Inyaba, *n.* 9. *pl.* of luyaba, nets.
 Inyabo, *n.* 8. a very big thing; *interj.* Nyabo! what a big thing!
 Inyama, *n.* 8. meat, flesh.
 Inyambaúla, *n.* 8. a kind of sharp three-edged grass.
 Inyánga, *n.* 8. an ivory bracelet; also tusk.
 Inyati, *n.* 3. a herd of buffaloes.
 Inyauwe, *n.* 8. lewdness, lewd conduct.
 Inyemo, *n.* 8. ground-nut. Used as *interj.* when doing easy work. Inyemo! Inyemo! This is not work, it is inyemo! Ku dya inyemo, to have easy work.
 Inyénda, *n.* 8. a needle.
 Inyenge, *n.* 9. *pl.* of lwenge, large rivers.
 Inyendo, *n.* 9. *pl.* of lwendo, journeys.
 Inyense, *n.* 8. a flying beetle which eats leaves off trees, flies with a buzzing noise.
 Inyenzo, *n.* 9. *pl.* of lwenzo, prayers.
 Inyika, *n.* 8. a large barren plain, a wilderness.
 Inyimbo, *n.* 9. *pl.* of lwimbo, songs, hymns.
 Inyimbididi, *n.* 9. *pl.* of lwimbididi, mane, cock's comb.
 Inyinga, *n.* 8. a woman's leglet.
 Inyínza, *n.* 8. dividing line between fields, border, boundary.
 Inyo, *n.* 8. the anus, corner of the eye.
 Inyótwa, *n.* 8. thirst.
 Inyúndo, *n.* 8. a hammer.
 Inza, *ku, v. i.* to be quiet, silent.
 Insála, *n.* 8. hunger, famine, starvation. Ku fwa insala, to be hungry.
 Inzhámo, *n.* 8. a scab.
 Inzhi, *n.* 8. the common house-fly.
 Inshí, *n.* 3. a large village, town, city.
 Inzhíba, *n.* 8. wild dove, pigeon.
 Inzhíbo, *n.* 8. stopper or plug of the churn calabash.
 Inzhíe, *n.* 8. a kind of locust.
 Inzhíla, *n.* 8. a path, road.
 Inzhimbwa, *n.* 8. cattle-fly.
 Inzhinge, *n.* 8. a quail. Said to be eaten as a medicine to secure one from being seen.
 Inzho, *conj. and adv.* now, then.
 Inzho-inzho, *adv.* at once, immediately.
 Inzika, *ku, v. t. caus.* inza, to silence, to quieten.
 Inzóbe, *n.* 8. the situtunga antelope (Lumbu).
 Inzóka, *n.* 8. a snake.
 Inzúki, *n.* 8. the honey-bee.
 Inzúshi, *n.* 8. the cerval cat.
 Inswáni, *n.* 8. a kind of pipe used for smoking hemp.
 Iovu, *n.* 3. froth, lather, scum.
 Ióshi, *n.* 3. a large string of bark, a rope.
 Ipai, *n.* 3. a coloured blanket.

- Ipango**, *n.* 3. breast-bone of a bird.
- Ipaokubósha**, name given to the Supreme Being. It signifies one who gives gifts which do not last; *e.g.* the rain dries up, the grain rots.
- Ipápa**, *n.* 3. shell, dried skin of animal, rind, prepuce, pod.
- Ipapelo**, *n.* 3. *for.* (Eng.) a paper, or paper generally.
- Ipelanka**, *n.* 3. *for.* (Eng.) a plank.
- Ipelete**, *n.* 3. *for.* (Eng.) a plate.
- Ipémpa**, *n.* 3. a newly-made, unbaked pot.
- Ipene**, *n.* 3. *for.* (Eng.) a pen.
- Ipeni**, *n.* 3. *for.* (Eng.) a penny.
- Ipensile**, *n.* 3. *for.* (Eng.) a pencil.
- Ipénshi**, *n.* 3. trouble, difficulty, anxiety.
- Ipepa**, *n.* 3. a light thing, a page of a book.
- Ipépe**, *n.* 3. a feather.
- Ipézhó**, *n.* 3. a large brush or broom.
- Ipiki**, *n.* 8. *for.* (Eng.) a pick, pickaxe.
- Ipínda**, *ku, v. t.* to stir food while cooking.
- Ipiní**, *n.* 3. *for.* (Eng.) a pin.
- Ipobwe**, *n.* 3. a feast.
- Ipómo**, *n.* 3. a pole for the roof, rafter. **Mapomo** are the smaller poles put in a roof.
- Ipöpa**, *n.* 3. a big drum, a cask, barrel.
- Ipopi**, *n.* 3. a low wall of earth, a wall.
- Ipopwe**, *n.* 3. a mealie; generally found in the *pl.* **mapopwe**.
- Ipubúbu**, *n.* 3. name of a weed plant, with yellow flowers, and adherent seeds.
- Ipumbulu**, *n.* 3. a maize cob without the sheath.
- Ipúpulúlwa**, *n.* 3. a very strong wind, a gale.
- Ipúshi**, *n.* 3. a pumpkin.
- Isába**, *n.* 3. a big marsh, swamp.
- Isaka**, *n.* 3. *for.* (Eng.) a sack.
- Isale**, *n.* 3. *for.* (Eng.) a saddle.
- Isále**, *n.* 3. grass growing on river bank.
- Isálo**, *n.* 3. a soft, fresh skin or hide.
- Isámbole**, *n.* 3. a good bargain, good fortune in selling or buying.
- Isámo**, *n.* 3. a tree.
- Isángu-sángu**, *n.* 3. a fruit shell used as a snuff-box.
- Isani**, *n.* 3. cloth, calico, print. **Isani i tuba**, calico. **Isani dia mabala**, coloured print.
- Isánsa**, *n.* 3. a bunch of wild grapes.
- Isánza**, *n.* 3. a big busanza.
- Isanzhi**, *n.* 3. twig, small branch.
- Isapo**, *n.* 3. small white beads.
- Isasa**, *n.* 3. a large mat made of **impolwe** grass; a mat of reeds.
- Isaso**, *n.* 3. a sinew used in sewing.
- Iséka**, *n.* 3. a leglet.
- Isenga**, *n.* 3. sand, a sandy place.
- Isenge**, *n.* 3. a grain stalk.
- Iséngo**, *n.* 3. a large **lusengo**, *q.v.*
- Iséngo**, *n.* 3. a hole in the bed of a river where fish live.
- Iséni**, *n.* 3. a maggot found in meat.
- Isenke**, *n.* 3. *for.* (Eng.) zinc, corrugated iron.
- Iséza**, *n.* 3. a large quantity of marrow.
- Isézhi**, *n.* 3. placenta of animal.
- Isha**, *ku, v. t. caus.* *ita*, to cause to pass, to miss a shot.
- Isha**, *ku, v. t. caus.* *ika*, to cause or help to cook.
- Ishanya**, *ku, v. t. rec. caus.* *ita*, to miss each other by taking different roads.
- Ishi**, *n.* 3. a quantity of smoke.
- Ishinga**, *n.* 3. blood in the urine, haematuria.
- Ishíni**, *n.* 3. a cold in the head, catarrh.
- Ishishi**, *n.* 3. dark-brown colour.
- Isho**, *n.* 3. a salt-pan or pool.
- Ishokóla**, *n.* 3. a venereal disease.
- Ishūdiangómbe**, *n.* 3. yellow colour; *lit.* cattle urine.
- Isikile**, *n.* 3. *for.* (Eng.) a sickle.
- Isikispense**, *n.* 3. *for.* (Eng.) a sixpence.

Isokisi, *n.* 3. *for.* (Eng.) sock, stocking.
Isókwe, *n.* 3. country, with tall grass; scattered country.
Isómpe, *n.* 3. name of a tree which grows upon the river bank; it bears berries.
Isóndo, *n.* 3. a pole for the roof.
Isu, *pass. pro. 1 p. pl.* our. Preceded by *gen. parts.*, and the *i* coalesces with *a* to form *e*; *e.g.* **manda esu**, our house (**manda a-isu**).
Isubilo, *n.* 3. the bladder; **isubilo dia ndulwe**, the gall-bladder.
Isukila, *ku, v. i.* to start a journey late in the day, to delay starting.
Isúku, *n.* 3. name of a tree; wood is good for poles; it bears a fruit.
Isule, *n.* 3. the back; **mwisule** (= **mu isule**) *dia, prep.* behind.
Isumo, *n.* 3. a spear.
Isumpila, *n.* 3. a bin made of grass for receiving grain just harvested.
Isuntu, *n.* 3. oxen or food consumed at a funeral feast.
Isuntula, *n.* 1 *a.* name of an animal.
Isuso, *n.* 3. a large calabash.
Isusu, *n.* 3. hair of the head, head-dress of the Baila when very tall.
Ita, *ku, v. t.* to pass; **ba la ita**, they pass; **ba la njita**, they pass me; **ku ita ansansa**, to pass at a distance.
Ita, *ku, (= kwita) v. t.* to call; **mwita**, call him; **ba le ta**, they are calling.
Itako, *n.* 3. the base of anything, anvil, stock of gun; *pl.* **matako**, the buttocks.
Itála, *n.* 3. side of river or valley; **mwitala modia**, on the other side.
Itala, *n.* 3. a big butala (*q.v.*).
Itáma, *n.* 3. the cheek.
Itánda, *n.* 3. a big shooting star, meteor.
Itánda, *n.* 3. a chief's shelter, where he rests or judges cases.
Itanda, *n.* 3. stock of a gun.
Itanga, *n.* 3. a melon.
Itangula, *n.* 3. a gun.
Itano (= **Ita ano**), the moon of March.

Itantála, *n.* 3. a big rubbish heap.
Itáshi, *n.* 3. an arm, hand.
Itélo, *n.* 3. a stick or tree placed across a road over which you must step.
Itambulabushu, *n.* 3. **ku amba i.**—to give an order indistinctly, so that the person does not do what you say.
Iténde, *n.* 3. a foot, fin of fish.
Itende dia nkoloi, a waggon-wheel.
Itente, *n.* 3. *for.* (Eng.) a tent.
Itíba, *n.* 3. a large basin, bowl; also that which holds the **misemu** in a house.
Itikiti, *n.* 3. *for.* (Eng.) a ticket, labour or census ticket.
Itómba, *n.* 3. dirt; *e.g.* **mung'anda mudi itomba**, the house is dirty inside.
Itóngo, *n.* 3. old deserted field and village, where there are no people; **mwitongo**, on the site of an old village.
Itongóla, *n.* 3. a fish-eating bird.
Itoshi, *n.* 3. a fabulous water-monster (called by the Marotsi **ingo-ngodi**) supposed to inhabit the rivers. It has been described to the writer as being as big as a large camel-thorn tree, but nobody, unless he possesses strong medicine to protect him, ever sees it. If anybody else sees it he will die. It is supposed that spirits of men pass into these monsters. There are several of them in the Nanzela river, in which now reside former chiefs of the locality. It is supposed to seize people. When this happens, a person who is duly protected by medicine goes along the bank, and sits there praying for the captive's release. After a time **itoshi**, annoyed by the man's importunity, releases its captive. The people seem to be very afraid of this monster, and will paddle very carefully past the place where it lives.
Itóvu, *n.* 3. a leaf of a tree.
Itú, *n.* 3. a variety of wild orange.

- Itúbe, n. 3.** a cataract in the eye.
Itubúshu, n. 3. green colour.
Itumpáta, n. 3. a clot of blood.
Itundíla, n. 3. a brackish incrustation in a valley.
Itungísho, n. 3. pole for a roof. The matungisho are the first poles put on a roof; they are generally prepared on the ground and taken up together.
Itutulúwe, n. 3. a cheetah.
Itúza, n. 3. a blister.
Itwé, n. 3. ash, cinders; *nditwé*, it is true. See *Eng.-Ila Vocab.*
Itwéntwe, n. 3. a country with trees and only short grass.
Itwi, n. 3. a big head.
Iubúbu, n. 3. impudence, disrespect.
Iúmba, n. 3. a worm found in men and dogs, maggot in bread.
Iúmbu, n. 3. a present of food given to a traveller.
Iumbúswa, n. 3. a kind of ant-heap.
Iúmpa, n. 3. a large chumpa (*q.v.*).
Iumpaíshi, n. 3. name of a star.
Iúnda, n. 3. a large field or garden.
Iundu, n. 3. the jigger insect.
Iúnga, n. 3. a large kind of thorn-tree, camel-thorn, kameeldorn.
Iúnze, n. 3. name given to the first product in making meal, the husk still in it, 'pollard' or 'seconds'; *pl. maunze*, of a large quantity.
Iúte, n. 3. an abscess, a boil.
Ivangele, n. 3. *for.* (Gr. *Evangelion*), the Gospel.
Ivhu, n. 3. soil, ground.
Ivhúmbi ikando, n. 3. the month of October.
Ivhúmbo, n. 3. a basket-work fish-trap.
Ivhwi, n. 3. the knee.
Iviki, n. 3. *for.* (Eng.) a week.
Ivini, n. 3. *for.* (Eng.) wine.
Iwe, n. 3. the east, generally used as an *adv.* in its locative forms, *ambo, kumbo*.
Iwezhi, n. 3. a large fish-hook.
Iwi, n. 3. a wild orange.
Iya, ku, v. t. to teach, instruct.
Iyanza, n. 3. a carving, moulding, such as that on a spear shaft and on a table leg; also the curve in a horn.
Iyeye, n. 3. a thing done purposely, out of spite.
Iyi, n. 3. *pl. mai*, an egg.
Iyóngá, n. 3. a large spear used in hunting elephants and buffalo.
Iyúla, ku, v. t. to take a pot off the fire.
Iyúndo, n. 3. a place where a village once stood, together with the old fields.
Izambula, n. 3. the odour, scent of a snake.
Izánzhi, n. 3. name of a kind of fish.
Izéngé, n. 3. a quantity of luzenge (*q.v.*).
Izeulu, n. 3. the space above, sky, heaven.
Izha, ku, v. t. to converse together after food.
Izhadílo, n. 3. a womb.
Izhiba, n. 3. a pool of water, a lake.
Izhilo, n. 3. pole planted upright in building wall of a house, generally heard in *pl. mazhilo*.
Izhina, n. 3. a name, inheritance. **Ku dya izhina**, to eat a name, to inherit. **Izhina diako ndiweni?** What is thy name?
Izhiwo, n. 3. the lower grinding-stone, millstone.
Izhíshi, n. 3. a fish-trap.
Izholaulé, n. 3. a kind of spear.
Izuba, n. 3. the sun, day.
Izuba, n. 3. a venereal disease in men and women.
Izudila, ku, v. t. to suffice for.
Izula, ku (kwizula), v. t. to be full. *Perf. izwile*; *e.g. intu-mba te zwile*, the basket is not full.
Izune, n. 3. a big bird.
Izwanga, n. 3. a great noise of talking, as at a drinking-bout.
Izwi, n. 3. word, voice.
K, pronounced as in English.
Ka (1) *Classifier, cl. 6. sing.*
(2) *Gen. part. cl. 6. sing.; also pers. and rel. pro. same cl.*

- (3) *Prefix to adverbs, kabotu, &c.*
 (4) *Imperative particle in sing. and pl.* In *sing.* its final *a* coalesces with the *pro.* to form *ko*; thus, *ko ya = ka u ya.*
 (5) Particle used in forming several tenses of the verb. See *chap. vii.*
- Kabába**, *n.* 6. poison on arrow, a small feather.
Kabangululu, *n.* 1 *a.* name of a forest tree, medicine made from it.
Kabánsi, *n.* 6. a scorpion.
Kabele, *subs. pro. prep. cl.* 6. it (where it is).
Kabía, *n.* 6. a small pot.
Kabiabe, *adv.* badly.
Kabiabe, *n.* 6. a pain in the chest. *Nda fwa kabiabe*, I am suffering with a pain in the chest.
Kabómbwe, *n.* 1 *a.* a frog; idiom *ba ku luma bakabombwe*, the frogs bite you, said of a child with a dirty nose.
Kabómbwe, *n.* 6. name of a tree, fruit used as fish poison.
Kabongvhwe, *adv.* easily, slowly.
Kabonshabembeshi, *adv.* the early afternoon, *i. e.* when the shepherds are beginning to get tired.
Kabotu, *adv.* well, nicely.
Kabotu-kabotu, *adv.* gently, slowly.
Kabu, *n.* 6. a small reed.
Kabuambua, *n.* 6. a mushroom.
Kabuko, *n.* 6 = *chibuko (q.v.)*.
Kabwá, *n.* 6. a small dog, a pup.
Kabwénga, *n.* 1 *a.* a hyaena.
Kabwéngwe, *n.* 6. snake medicine. (See *Eng.-Ila Voc.*, Medicine.)
Kabwínde, *n.* 1 *a.* a muircat.
Kachóbochóbo, *n.* 6. a continuous rainstorm.
Kadia, *dem. pro. cl.* 6. *sing.* yon, yonder.
-kadi, *adj.* sharp, fierce, angry, wild, bold.
Kadie? *interr. pro. cl.* 6. *sing.* which? *Kasundi kadie?* which needle?
Kadika, *ku, v. t. caus. kala*, to place, appoint, to install; *e. g.* *Ba mu kadika mu chuna oha bwami*, they put him in the seat of authority, install him as chief.
 Idiom, *ku kadika moso*, to be encouraged.
Kadikila, *ku, v. t. caus. rel. kala*, to place for somebody, &c.
Kadindishi, *n.* 1 *a.* a watcher, caretaker; *prov. kadindishi ta fwi nsala, bukata mbu bu mu yaya*, a caretaker doesn't die of hunger (*i. e.* he helps himself to what he can find), it is laziness that kills him.
Kadūnta, *n.* 1 *a.* a hair-louse.
Kadyo, *n.* 6. a small article of food.
Kafúsa, *n.* 6. a small bone.
Ka-fumba-bombe-bombe, *n.* 6. name of a game.
Kafumbafumba, *n.* 6. a plan, stratagem. *Udi kwete kafumbafumba*, said of a person who wants work but does not ask for it; he simply sets upon a job, so that you may ask him: Do you want work?
Kafumbafumba, *n.* 1 *a.* a kind of scavenger beetle.
Kafumbwi, *n.* 1 *a.* the sable antelope.
Kafumpe, *adv.* stealthily; *u le enda kafumpe*, he goes stealthily, *e. g.* like a lion.
Kai, an *interrogative particle* expressing: Is it not? Used especially in answer to questions; *e. g.* *Nguni owa leta inkuni? Kai uswe?* Who is it brought firewood? Is it not we?
Kaimba, *n.* 6. *pl.* *twimba*, a wrinkle on the forehead.
Kaimbo? *interr.* Is it not so?
Kaimbo, *n.* 6. a small, short song.
Kaindi, *n.* 6. a small space of time, a moment.
Kaini, *conj.* because.
Kaka (or Nkaka), *n.* 1 *a.* a grandparent.
Kaka, *dem. pro. cl.* 6. *sing.* this.
Kaka, *ku, v. t.* to refuse, disobey, object.
KakaIntu, *n.* 6. a small or weak woman.
Kakasha, *ku, v. t.* to prevent, stop.
Kakata, *ku, v. t.* said of a thief who

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Iyúndo, *n.* 3. a place where a village once stood, together with the old fields.
Izambula, *n.* 3. the odour, scent of a snake.
Izánzhi, *n.* 3. name of a kind of fish.
Izéngé, *n.* 3. a quantity of luzenge (*q.v.*).
Izeulu, *n.* 3. the space above, sky, heaven.
Izha, *ku, v. t.* to converse together after food.
Izhadflo, *n.* 3. a womb.
Izhiba, *n.* 3. a pool of water, a lake.
Izhilo, *n.* 3. pole planted upright in building wall of a house, generally heard in *pl.* *mashilo*.
Izhina, *n.* 3. a name, inheritance. *Ku dya izhina*, to eat a name, to inherit. *Izhina diako ndiweni?* What is thy name?
Izhiwo, *n.* 3. the lower grinding-stone, millstone.
Izhíshi, *n.* 3. a fish-trap.
Izholaulé, *n.* 3. a kind of spear.
Izuba, *n.* 3. the sun, day.
Izuba, *n.* 3. a venereal disease in men and women.
Izudila, *ku, v. t.* to suffice for.
Izula, *ku (kwizula), v. t.* to be full. *Perf.* *izwile*; *e.g.* *intumba te zwile*, the basket is not full.
Izune, *n.* 3. a big bird.
Izwanga, *n.* 3. a great noise of talking, as at a drinking-bout.
Izwi, *n.* 3. word, voice.
K, pronounced as in English.
Ka (1) *Classifier, cl. 6. sing.*
(2) *Gen. part. cl. 6. sing.; also pers. and rel. pro. same cl.*

- such as the heart of the mwani tree.
- Injenjéma**, *n.* 3. a piece of flat iron or metal—such as a sheet of zinc.
- Injenji**, *n.* 8. name of a fruit.
- Inji**, *conj.* but. **Kale ba ka bia**, **inji usunu pe**, they were bad, but to-day, no.
- Injidi**, *n.* 9. *pl.* of **Lwidi**, *q. v.*
- Injila**, **ku** (= **njila**), *v. i.* to enter. The initial vowel coalesces with a preceding vowel; *e. g.* **ba le njila mu ohimpata (ba la injila)**, they enter the kraal. The prep. **mu** or **ku** must always follow the verb; the idiom is thus different from our own; we say, they enter the house; **Baila say**, they enter into the house.
- Injina**, *n.* 8. a louse, flea.
- Injio**, *subs. pro. indic. cl. 8. sing. and cl. 2. pl.* it is it, it is they.
- Injizha**, **ku** (**njizha**), *v. t. caus.* **injila**, to put into, to cause to enter.
- Injo**, *subs. pro. indic. cl. 8. sing. and cl. 2. pl.* it is not it.
- Injomo**, *n.* 8. prosperity, happiness.
- Injua**, *n.* 8. a kind of rattle carried by carriers and travellers.
- Inkábo**, *n.* 8. a fork-stick used for tying up slaves, fetter for the neck; also, a trap of meat set for a wild beast.
- Inkako**, *subs. pro. indic. cl. 6.* it is it.
- Inkála**, *n.* 8. a crab.
- Inkalépa**, *n.* 8. *for.* (Eng.) harp.
- Inkaliki**, *n.* 8. *for.* (Suto, **kariki**; Dutch, **karretje**) a cart.
- Inkáma**, *n.* 8. a small bunch of grass, the size of one's arm; also a small bundle of spears.
- Inkámbe**, *n.* 8. *for.* (Eng.) a camp, a government station.
- Inkámbi**, *n.* 8. a present given to conclude a bargain.
- Inkámu**, *n.* 8. a small group of people, a class in school.
- Inkánda**, *n.* 8. black, hard ground; a piece of country with few trees, a scarcity of water and hard ground.
- Inkandele**, *n.* 8. *for.* (Eng.) a candle.
- Inkánga**, *n.* 8. a guinea-fowl.
- Inkanka**, *n.* 8. a short stick driven into the ground, a tent-peg.
- Inkanka**, *n.* 8. a big, wonderful thing, used as *adv.* **U ta ku enda inkanka**, you must not travel hard.
- Inkánsho**, *n.* 8. a tool used by the blacksmith for making barbs on spears.
- Inkánzo**, *n.* 8. a place for dancing.
- Inkánso**, *n.* 8. meat left after all fat is boiled out, eaten only by elders.
- Inkáshi**, *n.* 8. a paddle.
- Inkáshi**, *n.* 9. *pl.* of **lunkashi**, a calabash.
- Inkásu**, *n.* 8. loud talking; quick, loud answering, it may be, disrespectfully. Applied to any one who is quick in answering when called. **Ul a amba inkasu**, he talks loudly and at length.
- Inkata**, *n.* 8. a pad used in carrying things on the head, also a coil.
- Inkatekisima**, *n.* 8. *for.* (Eng.) a catechism.
- Inkaya**, *n.* 8. an ivory bracelet.
- Inkeleke**, *n.* 8. *for.* (Suto, **kereke**; Dutch, **kerk**) a church.
- Inketani**, *n.* 8. *for.* (Suto, **ketane**; Dutch, **keten**) a chain.
- Inketele**, *n.* 8. *for.* (Eng.) a kettle.
- Inki**, *n.* 8. *for.* (Eng.) ink.
- Inkidi**, *n.* 8. a stamping-block; a mortar used for stamping grain.
- Inko**, *subs. pro. indic. cl. 5, 6. sing.* it is not it.
- Inkodi**, *n.* 8. a short stick with a large knob, a knob-kerrie.
- Inkōfu**, *n.* 8. a lean animal, cow, goat, or sheep. Properly the *adj.* **kōfu** in *cl. 8.*
- Inkōfu**, *n.* 8. a bug.
- Inkokola**, *n.* 9. *pl.* of **lukokola**, elbows.
- Inkólé**, *n.* 8. cruelty, malice.
- Inkólo**, *n.* 9. *pl.* of **lukolo**, breasts.
- Inkoloi**, *n.* 8. *for.* (Suto **koloi**) a waggon.
- Inkóma**, *n.* 9. *pl.* of **lukoma**, calabash dippers.

takes off everything, leaving nothing; also of a carrier, who gathers up things which remain, leaving nothing behind.

Kakatŭla, *ku*, *v. t.* to cleave to, to adhere, to stick to; *e.g.* *ba la kakatila shianza sha bashikale*, they cleave to the customs of the ancients.

Kakato, *n.* 6. *dim.* of *ohakato*.

Kakase, *n.* 6. a small cat, kitten.

Kakila, *ku*, *v. t. rel.* *kaka*, to refuse for, on behalf of.

Kako, *dem. pro. cl. 6. sing.* that. Used to express reason; *e.g.* *nku kako nku nde sila*, it is for that reason I come. **Inko kako**, that is not the reason.

Kakóle, *num.* six. This is the Lumbu word.

Kakōma, *n.* 6. a small hammer.

Kakōma, *n.* 6. a small cup, a small calabash dipper.

Kakómwe, *n.* 6. a small clod or lump.

Kakóto, *n.* 6. a small knot, also tonsil (= *kapopo*).

Kakuane, *n.* 6. a small hat, cap.

Kakubúshi, *n.* 1 *a.* a young man.

Kakúmo, *n.* 6. a small toe.

Kakúmu, *n.* 6. a small forehead.

Kakúne, *n.* 1 *a.* a long green thin tree-snake, poisonous.

Kakúni, *n.* 6. a small piece of fire-wood.

Kakúsu, *n.* 6. a small morsel.

Kakutúla, *ku*, *v. t.* to scratch, to force a thing out of a man's closed hand.

Kakwangabalúmi, *n.* 6. a nettle.

Kakwíbwí, *n.* 1 *a.* a small kind of white beads.

Kala, *ku*, *v. i.* to sit, to settle, to abide.

Kála, *n.* 6. a tuft of feathers on a bird's head, crest.

Kalába, *ku*, *v. i.* to crawl.

Kalábi, *n.* 6. a riddle, fable, folk-tale.

Kalabísha, *ku*, *v. i. int.* *kalaba*, to crawl very carefully.

Kaladíla, *ku*, *v. t. rel.* *kalala*, to be angry with, to rebuke angrily.

Kaladísha, *ku*, *v. i. int.* *kalala*, to be very angry.

Kalai, *n.* 1 *a.* name given to the elephant.

Kalála, *ku*, *v. i.* to be angry, fierce; *e.g.* *Ohela cha kalala*, the iron is fierce—said when in working iron a fragment flies off and hits you. **Wa kalala leza**, it lightens and thunders.

Kalála, *n.* 6. a palm-tree.

Kalálo, *n.* 6. a small bridge.

Kalálu, *n.* 6. madness, insanity, lunacy.

Kalámbe, *n.* 6. a big, deep hole, a pit.

Kalángu, *n.* 6. a small bell.

Kaláni, *n.* 6. the flower of the maize.

Kaláta, *ku*, *v. i.* to gallop, of horses and cattle.

Kalauka, *ku*, *v. i.* to sound a long time (of drums), also of guns fired frequently. **Ingoma sha kalauka**, the drums sound a long time.

Kalaukila, *ku*, *v. t.* to praise, extol; *e.g.* *wa dikalaukila*, he praises himself for strength or swiftness.

Kalazha, *ku*, *v. t. caus.* *kalala*, to make angry, fierce.

Kále, *adv.* already, some time ago.

Kále-kále, *adv.* long ago.

Kalebabódi, *n.* 6. long running grass.

Kalénda, *n.* 6. an impediment in the speech.

Kalo, *subs. pro. simple cl. 6. sing.* it, itself.

Kalóbo, *n.* 6. fish-hook, fishing-rod.

Kalokananúndwe, *n.* 6. *pl.* *tulo-twa-nanundwe*, a nettle.

Kalombwána, *n.* 6. a boy.

Kalóngá, *n.* 6. a small river, a brook.

Kalóngá, *n.* 6. a chief's house, where cases are settled.

Kalóngó, *n.* 6. a small line of people in single file.

Kalóngwe, *n.* 1 *a.* name of a kind of fish.

Kaluba, *n.* 6. a small flower, especi-

- ally flower of pumpkin, melon, and such like.
- Kalúdi**, *n.* 6. a small roof, a small house erected in gardens, a sun-shade or umbrella.
- Kalukólwe**, *n.* 6. a large pink bead.
- Kalúla**, *ku, v. i.* to run hard, as in a race; to throw up the sand with one's feet in running.
- Kalulóme**, *n.* 6. a toe.
- Kalúmbu**, *n.* 6. a musical instrument.
- Kalunga**, *n.* 8. sugar reed.
- Kalungu**, *n.* 6. a small bead.
- Kalungunshiba**, *n.* 6. a wood-pigeon.
- Kama**, *ku, v. t.* to squeeze, to milk.
- Kanamuchipwichipwi**, *n.* 6. a kind of coloured beads.
- Kamankamála**, *n.* 6. a shrub, the leaves of which are used as a medicine for diarrhoea.
- Kamba**, *ku, v. i.* to clap.
- Kāmba**, *ku, v. t.* to scratch up the ground (of a cat, &c.).
- Kambáma**, *ku, v. i.* of one thing resting upon another. **Namushingididi waya ku kambama a makumbi**, N. went to rest upon the clouds.
- Kambámba**, *n.* 6. the lower end of the sternum.
- Kambauka**, *ku, v. i.* to speak at length, to discourse, to preach.
- Kambaukila**, *ku, v. t. rel. kambauka*, to preach to.
- Kambaula**, *ku, v. t.* to scratch up ground like a cat.
- Kambavhwe**, *adv.* sideways.
- Kambelele**, *n.* 6. a small sheep, a lamb.
- Kambidíla**, *ku, v. t. rel. kamba*, to salute by clapping.
- Kambidísha**, *ku, v. t. rel. caus. kamba*, to cause or help to salute, to bring a present as a salutation or to conciliate.
- Kambika**, *ku, v. t.* to carry one thing upon another, as two lots of firewood upon one shoulder, to carry a big load.
- Kambila**, *ku, v. t. rel. kamba*, to clap for another, as in clapping an accompaniment to another's song.
- Kambishi**, *n.* 6. a whirlwind.
- Kámbo**, *n.* 6. *pl.* twambo, affair, fault, saying, reason. **Kambo ka kuba**, a lying tale. **Kambo nshinku wachita bodia?** Why do you act thus?
- Kambo ka**, *prep.* because of, on account of.
- Kambúka**, *ku, v. i.* to be weary, sick of a thing.
- Kambúla**, *ku, v. t.* to tire, weary, sicken (of anything that wearies by its monotonousness). **Maila a la tu kambula**, grain sickens us, *i. e.* we are tired of eating grain only.
- Kamini**, *n.* 6. a small crooked thing.
- Kamikámi**, *n.* 6. impudence.
- Kampánde**, *n.* 6. a variety of pumpkin.
- Kampáta**, *n.* 6. a small enclosure.
- Kamuchamba**, *n.* 6. stabbing pain in the chest, pleurisy.
- Kamuména**, *n.* 6. a kind of coloured bead.
- Kamwále**, *n. i a.* a girl at and after puberty.
- Kamwáya**, *n. i a.* a kind of bush; people take this bush and wave it in the direction they wish the clouds to take.
- Kamwéshimwéshi**, *n.* 6. glow-worm, firefly.
- Kanakwabo**, *poss. phr. cl. 6. sing.* their, of their place.
- Kanakwabo**, *poss. phr. cl. 6. sing.* thy.
- Kanakwakwe**, *poss. phr. cl. 6. sing.* his.
- Kanakwangu**, *poss. phr. cl. 6. sing.* my, mine.
- Kanakwenu**, *poss. phr. cl. 6. sing.* your, of your place.
- Kanakwesu**, *poss. phr. cl. 6. sing.* our, of our place.
- Kanana**, *ku, v. t.* to narrate, to tell at length.
- Kanchele**, *n. i a.* a quail.
- Kanchélenchéle**, *n.* 6. a shrill

- crying. **Bakaintu ba la uma tunchelenchele**, the women salute by crying shrilly with a hand over their mouth.
- Kanchenchema**, *n.* 6. a small piece of iron or zinc.
- Kanchinya**, *n.* 1*a.* an evil spirit.
- Kanda**, *n.* 6. a small forked stick.
- Kānda**, *n.* 6. a small house, a room.
- Kānda**, *ku*, *v. t.* to knead, to trample or knead clay; to bathe a wound.
- Kandamika**, *ku*; **kandamisha**, *ku*, *v. t.* to give a woman medicine to make her bear a healthy child, when her previous children have all died in infancy.
- Kandila**, *ku*, *v. t.* to dip, sop. Of dipping bread into milk.
- Kandisha**, *ku*, *v. t.* **kanda**. To knead (clay) very much.
- kando**, *adj.* great, big, large.
- Kandolo**, *n.* 1*a.* a variety of sweet potato.
- Kanga-**, prefix to many words to indicate diminutives.
- Kanga-chibáwe**, *n.* 6. a small or young otter.
- Kanga-chilumbulumbu**, *n.* 6. a young or small roan.
- Kanga-chivhubwe**, *n.* 6. a small or young hippopotamus.
- Kanga-chiwena**, *n.* 6. a small or young crocodile.
- Kanga-dibwa**, *n.* 6. a small piece of a broken pot.
- Kanga-fulwe**, *n.* 6. a small or young tortoise.
- Kanga-kafumbwi**, *n.* 6. a small or young sable.
- Kanga-kaze**, *n.* 6. a kitten.
- Kanga-konze**, *n.* 6. a small or young hartebeest.
- Kanga-lukai**, *n.* 6. a small piece of a broken pot.
- Kanga-mukulo**, *n.* 6. a small or young water-buck.
- Kanga-munyati**, *n.* 6. a small or young buffalo.
- Kanga-munyumbwi**, *n.* 6. a small or young gnu.
- Kanga-musaka**, *n.* 6. a small or young wild dog.
- Kanga-musefu**, *n.* 6. a small or young eland.
- Kanga-mwaba**, *n.* 6. a small or young jackal.
- Kanga-nainja**, *n.* 6. a small or young Lechwe.
- Kanga-nakafwifwi**, *n.* 6. a small or young oribi.
- Kanga-nakasha**, *n.* 6. a small or young duiker.
- Kanga-naluvwi**, *n.* 6. a small or young reed-buck.
- Kanga-namutentaula**, *n.* 6. a small or young kudu.
- Kanga-nanundwe**, *n.* 6. a small or young chameleon.
- Kanga-nanzeli**, *n.* 6. a small or young pallah.
- Kanga-nzuzhi**, *n.* 6. a small or young wild cat.
- Kanga-pombo**, *n.* 6. a small or young baboon.
- Kanga-shankole**, *n.* 6. a small or young wart-hog.
- Kanga-shempela**, *n.* 6. a small or young rhinoceros.
- Kanga-shichiibabala**, *n.* 6. a small or young bush-buck.
- Kanga-shichinzobe**, *n.* 6. a small or young situtunga antelope.
- Kanga-shichisunu**, *n.* 6. a small or young puku.
- Kanga-shikalombwana**, *n.* 6. a youngster, a boy.
- Kanga-shikembeshi**, *n.* 6. a youngster, a boy.
- Kanga-shikoswe**, *n.* 6. a small rat, a mouse.
- Kanga-shiluwe**, *n.* 6. a small leopard.
- Kanga-sokwe**, *n.* 6. a small or young ape.
- Kanga-sulwe**, *n.* 6. a small or young hare.
- Kanghuma**, *n.* 6. a palm-tree.
- Kango**, *n.* 6. the thoracic cavity.
- Kangoti**, *n.* 1*a.* a small hawk.
- Kangvhule**, *n.* 6. a little shade.
- Kangvhungvwe**, *n.* 1*a.* a toad.
- Kani** ? *interr. pro.* whose ?
- Kanichi**, *n.* 6. a very small youth.
- Kanjenjema**, *n.* 6. a small piece of flat iron = **kanchenchema**.

- Kanji**, *adv.* frequently.
Kanji-kanji, *adv.* often.
Kanka, *ku, v. i.* to begin.
Kankabála, *ku, v. i.* to be stiff, thick (of porridge); to be hard, of uncooked food, unripe fruit; of a person, to be strong.
Kankabazha, *ku, v. t. caus.* **kan-kabala**, to make porridge stiff, thick.
Kankáma, *ku, v. i.* to shiver. tremble.
Kankamina, *ku, v. t.* to hammer.
Kankánga, *n. 6.* a kind of white and black bead.
Kankáta, *ku, v. t.* to throw violently on the ground.
Kankatika, *ku, v. i.* to walk with a stick, or to go haltingly, as a sick or infirm person.
Kankatla, *ku, v. t.* to raise a price, to put a high price on a thing.
Kankila, *ku, v. t. rel.* **kanka**. To begin with.
Kankobéle, *n. 6.* a small native piano.
Kankolenkole, *n. 6.* the pouch of the stork; also the fold of skin under an eland's neck.
Kankolomwéna, *n. 6.* cattle disease, rinderpest.
Kankólwa, *n. 6.* a small quantity of phlegm.
Kankontyonkontyo, *n. 6.* a kind of beetle, makes a loud singing noise in the rainy season.
Kankúngwa, *n. 6.* a child's grass bracelet.
Kano, *n. 6.* a riddle.
Kansáma, *n. 1 a.* a kind of honey.
Kansho, *n. 6.* a newly hatched chicken, a newly born baby.
Kantánta, *n. 1 a.* the sable.
Kantengéza, *n. 1 a.* name given by children to the little finger. Children say: **Kantengeza, kantengeza banako badi bongai?** K. K. how many are your children?
Kantu, *n. 6.* a small thing, derisive name for a small person. **Sa mwa bona kantu?** Have you seen aught?
- Kanonkélo**, *n. 6.* nipple of breast, teat, dug.
Kanundanunda, *n. 6.* name of a kind of beetle.
Kanuni, *n. 6.* the top, summit of a hill.
Kanwa, *n. 6.* the cavity of the mouth. **Ku mu njila mu kanwa**, to interrupt one in speaking.
Kanwino, *n. 6.* a drinking-utensil, cup.
Kanyangalakata, *n. 6.* name of a plant, roots of which are used as a fish poison.
Kanyáma, *n. 6.* a small animal.
Kanyimba, *n. 1 a.* the skunk.
Kánza, *n. 6.* a skull.
Kanzhi, *n. 6.* a small village.
Kanshi, *n. 6.* a small fly.
Kápa, *ku, v. t.* to eat as a dog, to catch.
Kapánzha, *n. 6.* a small fragment, a crumb.
Kapápa, *n. 6.* a fragment.
Kapémpa, *n. 6.* a small newly made unbaked pot.
Kapézho, *n. 6.* a small broom or brush.
Kapidi, *n. 6.* a small hill, hillock.
Kapidídi, *n. 6.* a scorpion.
Kapóngo, *n. 6.* a small goat, a kid.
Kapópo, *n. 6.* a tonsil. **Nda sata tupopo**, I am sick with quinsey.
Kapoteni, *n. 1 a. for.* (Eng.) a captain.
Kapudísha, *ku, v. t. int.* **kapula**, to seek or want much.
Kapukupuku, *n. 1 a.* the month of July, when there is much wind; also name of the wind that blows then.
Kapúla, *ku, v. t.* to seek, want.
Kapúmpu, *n. 1 a.* name given to the lion.
Kapwila, *ku, v. t. rel.* **kapula**, to seek or want for.
Kasáka, *n. 6.* a dense forest country.
Kasála, *ku, v. i.* to be warm.
Kasáma, *n. 6.* a small firebrand, torch.
Kasámo, *n. 6.* a stick, small tree.

Kasangabímbe, *n. 1 a.* the month of August, when the hawks come.
Kasapalaspala, *n. 6.* impudence.
Kasāzha, *ku, v. t.* to warm, to heat up.
-kasāzhi, *adj.* warm.
Kāsé, *n. 6.* fragments of grass floating on water.
Kaséka, *n. 6.* an ear-ring.
Kasése, *n. 6.* nausea, disgust.
Kasha, *ku, v. t.* to forbid, prevent, obstruct.
Kashámo; **Kashashámo**, *n. 6.* a splinter.
Káshi, *n. 6.* a small nation.
Kashímbi, *n. 6.* a small girl.
Kashimbo, *n. 6.* a kind of dance.
Kashimfulamvémvu, *n. 6.* a kind of coloured bead.
Kashímpi, *n. 6.* a proverb, wise saying.
Kashínga, *n. 6.* a blood-vessel.
Kashísa, *n. 6.* a sinew.
Kásho, *n. 6.* a salt-pan, salt-pool.
Kasólo, *n. 6.* the hip-joint.
Kasowe, *n. 6.* an abortion, still-born child.
Kasua, *n. 6.* a small calabash churn, paramour, partner in initiation dance.
Kasumo, *n. 6.* a small spear.
Kasundi, *n. 6.* a small barren thing.
Kasunse, *n. 6.* a nice smell, scent, perfume.
Kata, *n. 6.* a child's bow for shooting, a musical bow (= *kalumbu*).
Káta, *n. 6.* name of a game.
Kata, *n. 6.* a small crack.
Kata, *ku, v. i.* to act as sentry, to go on patrol.
Katála, *ku, v. i.* to be tired, weary.
Katāle, *n. 6.* a piece of rough native iron.
Katáma, *ku, v. i.* to deny a fault.
Katámbo, *n. 6.* a small thong, reim.
Katambulanshima, *n. 6.* the uvula.
Katamína, *ku, v. i.* to be sunk under water, submerged.
Katanda, *n. 6.* bachelorhood, celibacy.

Katázha, *ku, v. t. caus. katala*, to tire, annoy, bother. *Pass: katashiwa.* to be perplexed.
Katíba, *n. 6.* a small basin.
Katítí, *n. 6.* the breast of an animal (the part always sent to the chief).
Katómba, *n. 6.* a small dirty thing, a foetus. *Udi kwete katomba*, said of a woman in the early stages of pregnancy.
Katómbo, *n. 6.* An occasional action or way of doing things, generally of bad deeds.
Katongóla, *n. 6.* a dish of nuts crushed up, seasoned with salt, eaten raw or cooked.
Katu, the month of September, when the leaves fall and new ones shoot.
Katúla, *ku, v. t.* to lift up, elevate, raise.
Katulísha, *ku, v. t. int. katula.* To lift up high.
Katulúka, *ku, v. i. rev. stat. katala.* To be rested, refreshed.
Katulúla, *ku, v. t. rev. katala.* To refresh, rest.
-katulushi, *adj.* refreshed, rested.
Katwila, *ku, v. t. rel. katula.* To lift up for.
Kaulúngwe, *n. 1 a.* a poor person, vagabond.
Kaúnda, *n. 6.* a small field, garden.
Kaungakónzhi, *n. 6. pl. tunga-konzhi*, a small creek, used in fishing.
Kavhumbe, *n. 6.* grass used by natives for thatching.
Kavhumbi-kashónto, the month of October–November, when the rain begins.
Kayebela, *n. 1 a.* spirit, ghost.
Kayéngé, *n. 6.* a cup.
Kasáne, *n. 6.* a small piece of meat.
Kazapaúshi, *n. 6.* a rag.
Kaze, *n. 1 a.* a cat.
Kázha, *ku, v. t.* to deny, disown, contradict.
Kazhalakónse, the moon of July, when the pallah is born.
Kashilambádi, *n. 6.* a byway.

Kashísha, *ku, v. t. rel.* kasha, to deny for.
Kasune, *n. 6.* a small bird.
Kéle (or keele, for kaele), *n. 6.* a small pimple, rash, papule.
Kéle (or keele, for kaele), a small quantity of porridge.
Kámbe (or keembe, for kaembe), *n. 6.* an axe.
Kémbeshi (or keembeshi for kaembezi), a boy of 7 or 8 years.
Ko (1), *pass. pro. 2 p. sing.*, thy; also *3 p. cl. 5, 6.* it; *e. g.* Ohintu cha-ko, thy thing. Mwini wakó, the master of it. (2) *num. part. cl. 5, 6. sing.*; *e. g.* kambo komwi, one affair. (3) *voc. part. and adv. short form of kono*, &c.
Kobéla, *ku, v. t.* to shield, to parry.
Kobeléla, *ku, v. t. rel.* kobela, to defend another, to parry for another, to protect.
Kobéshe, *ku, v. t.* to imitate, to refuse to pay a debt because of another owing to you by your creditor.
Kobiki, *num. adv.* twice.
Kocháni? *adv.* how?
Kodia, *dem. pro. cl. 5.* yon, yonder. As *adv.* yonder.
-kofu, *adj.* lean, thin.
Kóka, *ku, v. i.* to be lean, thin, emaciated.
Kokéla, *ku, v. i.* to be lean, thin for. Nda kokela mwanangu, I am thin for my child, *i. e.* through grief for my dead child.
Koko, *dem. pro. cl. 5.* that. As *adv.* there, thither.
Kokola, *ku, v. i.* to prepare a trap, to prepare a stick by stripping off twigs and thorns; also to bring a wife home on day of wedding. Proverb: Wa bu kokola bukole, he has prepared a trap, *i. e.* of a person who has killed a lion or other dangerous beast, he has conferred a public benefit.
-kokole, *adj.* clean, stripped (of grass, &c.). Bwisu bukokole, clean grass.
Kokolóka, *ku, v. i.* to crow (of a cock). A native will explain this

by saying: munkombwe wa amba 'ti: ko-ko-lo-ko.
Koku, *dem. pro. cl. 5. sing.* this.
Kôla, *ku, v. i.* to cough.
Kôla, *ku, v. i.* to be strong, to bear anything courageously, to be tough, hard (of a person).
Koléla, *ku, v. t. rel.* kola, to be strong for, endure. Cha kolela mushinse chipami, a riddle: What old man endures the darkness?
Koloka, *ku, v. i.* to be hollowed out. -kolokele, *adj.* hollow.
Kolola, *ku, v. t.* to hollow out.
Kololókwa, *ku, v. i.* to be sober, to become sober.
Kololola, *ku, v. t.* to dig out, *e. g.* a fountain to make it deeper, to untie a load, to tell out everything of an affair hiding nothing.
Kololósha, *ku, v. t.* to make sober.
Kólwa, *ku, v. i.* to be drunk.
Kolwe, *n. 1 a. pl.* bakolwe or bankolwe, kaffir corn, red variety.
-kolwelwe, *adj.* hollow.
Kóma, *ku, v. i.* to clear one's throat by coughing.
Koma, *ku, v. t.* to be able. Nda koma ku saka, I am able to build. Nda koma ku yaya muntu pele nda tia, I am able to kill anybody, but I am afraid to.
Kómbe, *ku, v. t.* to pray to, to worship.
Kómbe, *ku, v. t.* to clear out a dish, to lick out a dish, eat food left over.
Kombaola, *ku, v. t. per. rep.* kombola, to pluck fruit.
Kombekáche, *n. 6.* a small ox, or cow. Proverb: Kombekache ka vhwa ikumi dia ing'ombe, a young ox (or cow) produces ten head of cattle,—used to justify charging interest on a loan.
Kombela, *ku, v. t. rel.* kombela, to pray for, or to.
Kombeléla, *ku, v. t. rel.* kombela, to pray on behalf of, to persuade.
Kombóka, *ku, v. i.* to decline, to set (of the sun).

Kombóka, *ku, v. i.* to snap, be broken.
Kombóla, *ku, v. t.* to snap, break off (as a pumpkin from its stalk), to lift up its head (of a snake).
Inzoka ya kombola, the snake rears its head.
Kombomána, *ku, v. i.* to be bent, crooked.
Komboméka, *ku, v. t. caus. kombomana.* To make crooked.
-kombomene, *adj.* bent, crooked.
-komboshi, *adj.* snapped, broken.
Kombya, *ku, v. t. caus. komba,* to give one food left over.
Koména, *ku, v. i.* to be large, to become large, to increase in size.
Komenésha, *ku, v. i. int. komena,* to be or become very large.
Koméza, *ku, v. t. caus. komena,* to make large, increase in size.
Komóka, *ku, v. i.* to fall in, as side of a pit.
Komóna, *ku, v. t.* to break off, as a piece of tobacco from a lump; to bite off a piece of bread.
Komonéka, *ku, v. i. cap. komona,* to be breakable, brittle.
-komoshi, *adj.* broken.
Komwi, *num. adv.* once.
Kona, *ku, v. t.* to receive the things of a dead person, also those of a man who returns home from work and shares the things he has brought; *e. g.* **Nda kona shintu sheshi sha mufu**, I have received these things of the dead person.
Konaola, *v. t. per. rep. konona,* to keep on breaking. **Bapombo bala konaola mapopwe onse**, the baboons go on breaking all the maize.
Konda, *ku, v. t.* to please, gratify.
Kone, *num. adv.* four times.
Konga, *ku, v. t.* to scare, frighten.
Kónka, *ku, v. t.* to cut off the ears of mabele, to reap.
Konka, *ku, v. t.* to gather people together in crowds.
Kónka, *ku, v. t.* to bite (of a snake).

Konkila, *ku, v. t. rel. konka,* to reap for somebody.
Konkolola, *ku, v. t. ? rep. konka,* to cut even the poles of a roof or the thatch.
Konkomána, *ku, v. i.* to be bent, crooked, warped.
Konkoméka, *ku, v. t. caus. konkomana,* to warp, make crooked.
-konkomene, *adj.* bent, crooked, warped.
Konkomóna, *ku, v. i.* to knock, as on a door, and as a woodpecker knocks on a tree.
Konkwela, *ku, v. t.* to hatch eggs.
Kono, *dem. pro. locative,* this. *As adv.* here, hither.
Konóka, *ku, v. i.* to be broken.
Konóna, *ku, v. t.* to break.
-konoshi, *adj.* broken.
Konse, *adv.* everywhere.
Konse-konse, *adv.* everywhere, wheresoever.
Konya, *ku, v. t. caus. kona,* to give one things that belonged to a person now dead; also of a person who gives his friends things on his return from working—**wa ba konya**.
Konze, *n. 1 a.* the hartebeest.
Kónzha, *ku, v. t.* to overcome, to be too much for, to be able. **Ku ta konzha**, to be unable.
Kónzhi, *n. 6.* an overhanging tree, or other thing.
Kópakópa, *ku, v. t.* to stir up water.
Kopaúla, *ku, v. t.* to wink the eyes when you are afraid anything may enter them.
Kopóka, *ku, v. i.* to be in want, hungry.
Kopóla, *ku, v. t.* to want, need (**ku kapula**).
Kopolo, *n. 1 a. for.* a corporal of police.
Kosanwe, *ord. num.* five times.
Kosaoka, *ku, v. i. per. rep. kosoka,* to be broken up.
Kosaozha, *ku, v. t. caus. kosaoka,* to cause to be broken up.
Kosaúla, *ku, v. t.* to cut up meat.

Ku kosaula shitudi, to cut up meat into small pieces.

Kosóka, ku, v. i. to be cut, to be dead, to be settled (of affairs). **Wa kosoka mushinze**, the darkness is breaking.

Kosóla, ku, v. t. to cut, to settle an affair; **ku kosola twambo**, to settle affairs. **Ka kosola impumbe**, to take off the chignon. **Leza u la kosola didi?** When will the rain stop? **Mukaintu wa kosola**, the woman conceives. **Wa kosola mukondo wa mufweshi**, he has found the smoker's spoor—said in case of a theft: people go to the place where the theft took place, but find the thief disappeared, then the first person that comes there they accuse of the theft. **Shina ka koswela**, I had not yet cut—an expression used by a person who is greatly astonished by something which he had never seen or heard before.

Kosumúka, ku, v. i. to go ahead leaving others behind.

Koswéla, ku, v. t. rel. kosola, to settle for, cut for. **Mwami wa tu koswela twambo**, the chief settled the affairs for us.

Kotáma, ku, v. i. to bend, to bow, to incline.

Kotamána, ku, v. t. rel. kotama, to bend down to, bow down before.

Kotamúka, ku, v. i. to lift the head, stand erect, be encouraged.

Kotamúna, ku, v. t. to cause to stand up erect, to encourage.

Kotátwe, num. adv. thrice, three times.

Kotátwe, num. adv. thrice.

Kotóka, ku, v. i. to leave work at rest-time or in the evening.

Kóze, n. 6. a string, cord.

Kózha, ku, v. t. to be like, to resemble.

Kózha, ku, v. t. to intoxicate.

Kozhána, ku, v. i. rec. kozha, to be like each other.

Kozhánya, ku, v. t. rec. caus.

kozha, to liken, compare. **Wa mu kozhanya o sokwe**, he compared him to an ape.

-koshene, adj. like, similar.

Kozhi, n. 6. a small bark-string, a line, string.

Ku (1) classifier cl. 5. sing. ; also pers. and rel. pro.

(2) *Sign of infinitive mood.*

(3) *Preposition and locative classifier, to &c.*

(4) *Pers. pro. 2 p. sing. acc. thee.*

(5) *Prep. by.*

Kua, ku, v. i. to bark, to scare birds from a field.

Kubele, subs. pro. prep. cl. 5. sing. it (where it is).

Kubóko, n. 5. fore-leg of animal, arm of person.

Kudidila, ku, v. i. dble. rel. kula, to grow up with; *e. g.* **Ohianza chakwe wa kudidila acho**, he has grown up with his custom, *i. e.* that way of doing things he had when young.

Kudie? interr. pro. cl. 5. which? **Kutwi kudie?** Which ear?

Kufungu, n. 1 a. a superstitious disease. Before a man has intercourse with his wife after weaning the child, he may send her to another man, thinking she has this disease and so get rid of it.

Kufwáfwi, adv. near.

Kufwafwi, ku, prep. near to.

Kúka, ku, v. i. to come out, as handle of axe.

Kukázhi, n. 1 a. the month of December.

Kukubúla, ku, v. t. to sweep.

Kukúbwe, n. 1 a. month of April.

Kukúla, ku, v. t. to take away everything from a person, leaving him nothing; to gather things up, sweep.

Kukumwina, ku, v. t. to gulp down.

-kukutu, adj. dry, very hard.

Kúla, ku, v. t. to extract a tooth; to take handle out of hoe or axe; to disjoint two mortised pieces of wood.

Kúla, ku, v. i. to grow

Kulákúla, *ku*, *v. t.* to clean beak (as a fowl) by rubbing it on the ground. **U la kulakula mulomo anshi**, he cleans his mouth on the ground—said of an ungrateful person.

Kulale, *adv.* far, distant.

Kulu, *n.* 5. the leg.

Kulubwila, *ku*, *v. t.* to give a person your old clothes.

-kulukulu, *adj.* very old, ancient.

Kulula, *ku*, *v. t.* to shave.

-kululu, *adj.* broad (of a road only).

Inshila inkululu, a broad road.

Kululúka, *ku*, *v. i.* to be old, ancient, useless; also of things falling off a man's load, **sha kululuka shintu**.

Kulúma, *ku*, *v. i.* to snore.

Kulúmi, *n.* 1 a. the month of January.

Kumani! *interj. for.* come on!

Kumanizha, *n.* 5. a desert, wilderness. (See note in *Eng.-Ila Vocab.*)

Kumba, *ku*, *v. t.* to brew; to sit upon eggs (of a hen).

Kumbadi, *adv.* at the side, aside, secretly.

Kumbadi ku, *prep.* beside.

Kumbata, *ku*, *v. t.* to caress, embrace. **Ku dikumbata**, to fold the arms.

Kumbele, *adv.* before, in front, forward.

Kumbele, *ku*, *prep.* to or in front of, before, ahead of.

Kumbíla, *ku*, *v. t.* to beg, entreat.

Kumbíla, *kú*, *v. t. rel.* kumba, to brew for.

Kumbo, *adv.* to or towards the west.

Kumbúka, *ku*, *v. i.* to be remembered.

Kumbúka, *ku*, *v. i.* to be chafed.

Kumbúla, *ku*, *v. t.* to rub or chafe.

Kumbúla, *ku*, *v. i.* to think or remember, to desire.

Kumbúzha, *ku*, *v. t.* to cause to desire, as when you offer a man a thing not intending to give it to him.

Kumpaúla, *ku*, *v. t.* to stop (of the

rain). **Wa bu kumpaula Leza**, the rain is finished.

Kumpaula, *ku*, *v. t.* to drink quickly.

Kumpuka, *ku*, *v. i.* to start, leave on a journey.

Kunakwabo, *poss. phr. cl. 5. sing.* their, of their place.

Kunakwako, *poss. phr. cl. 5. sing.* thy.

Kunakwakwe, *poss. phr. cl. 5. sing.* his.

Kunakwangu, *poss. phr. cl. 5. sing.* my.

Kunakwenu, *poss. phr. cl. 5. sing.* your, of your place.

Kunakwesu, *poss. phr. cl. 5. sing.* our, of our place.

Kunamina, *ku*, *v. i.* to stoop down so as to drink directly by the mouth.

Kunáka, *ku*, *v. i.* to lurch suddenly (of a canoe), to stagger (as a drunken man).

Kunda, *ku*, *v. t.* to copulate (of mankind).

Kundulula, *ku*, *v. t. rep.* kunda, to kunda over and over again.

Kunga-kunga, *ku*, *v. t.* to gather things together.

Kungósha, *ku*, *v. t.* to tax.

Kunji, *adv.* elsewhere.

Kúnka, *ku*, *v. i.* to flow, drift. **Buloa bwakwe bwa kunka anshi**, his blood flowed to, or was spilt upon the ground.

Kunkila, *ku*, *v. t. rel.* kunka, to be spilt upon, to flow upon.

Kunkosóko, *n.* 5. autumn.

Kunkudiko, *adv.* low, low lying.

Kunkula, *ku*, *v. t.* to hoe up a new field in dry season, *i. e.* when the ground is hard.

Kunkula, *ku*, *v. t.* to rub or scrape against, as a yoke against ox.

Kunkulúka, *ku*, *v. i.* to descend, to roll along (as a log).

Kunkulúsha, *ku*, *v. t.* to roll along (as a log).

Kunkumúka, *ku*, *v. i.* to fall (of leaves in autumn), to fade (of colours).

-kunkumushi, *adj.* faded, shed.

Kunkutúla, *ku*, *v. t.* to scrape.

Ku kunkutula buzane ku chifua, to scrape meat off a bone.

Kunsengwe, *adv.* outside, towards the outside.

Kunsengwe ku, *prep.* outside of.

Kunshi, *adv.* below, beneath.

Kunshi ku, *prep.* under, below.

Kunso, *adv.* secretly.

Kuntu, *n. loc.* place, locality, direction; a place whose name you forget or may not say. **Bonse ba swangana kuntu komwi**, they all gather at one place. **Kuntu yomwi**, or **komwi**, to another place, another direction.

Kuntula, *n. i a.* bush-pig.

Kununa, *ku*, *v. t.* to pour. **U la kununa mapopwe anshi**, he pours the maize upon the ground.

Kunse, *adv.* **Sa wa ya kunse usunu?** have you been to the bush to-day?

Kupa, *ku*, *v. t.* to bale.

Kupaila, *ku*, *v. t. ? per. rep.* **kupa**, to apply water to the face of one who is delirious.

Kupāna, *ku*, *v. i.* to overflow.

Kupānya, *ku*, *v. t.* to fill to overflowing.

Kupaula, *ku*, *v. t.* to take leaves off mealies.

Kupúka, *ku*, *v. i.* to have skin grazed off.

Kupúla, *pu*, *v. t.* to graze, wound. **Chisamo chechi cha nkupula**, this stick has wounded me.

Kupwila, *ku*, *v. t.* to put one's fault on another,

Kusa, *ku*, *v. i.* to wither, fade; of maize, &c., withering with heat.

Kusha, *ku*, *v. t.* to take away, remove, extract, to take off.

Kusha, for **ikusha**, *q. v.*; **tudyo twa nkusha**, the food satiates me.

Kuti, *conj.* that.

Kutula, = **kuntula**, bush-pig.

Kútwi, *n. 5.* an ear.

Kuwalla, *ku*, *v. i.* to cry a long time (of a child), to speak a long time.

Kuwaola, *ku*, *v. t.* to drive away flies.

Kuyoba, the moon of February.

Kúsha, *ku*, *v. t. caus.* **kula**, to cause to grow, to train up.

Kuzhísha ku, *v. t. caus. rel.* **kula**, to train up for.

Kwa, *ku*, *v. t.* to pay marriage dowry. **Nda ka kwa ing'ombe shobili**, I paid a dowry of two cattle.

Kwa (1) *prep. denoting agent; also*, to, from.

(2) *pers. pro. cl. 5. sing; also gen. part. cl. 5. sing.*

Kwabo, his home, his place, to them.

Kwadi = **ku a di**.

Kwale, *n. i a.* a pheasant.

Kwalo, *subs. pro. cl. 5. sing.* it, itself.

Kwalula, *ku*, *v. t.* to scratch.

Kwanga, *ku*, *v. t.* to sharpen knife, &c., on stone.

Kwanya, *ku*, *v. t.* to rub or scratch when you itch, to comb, to tear off a scab.

Kwasha, *ku*, *v. t.* to set a trap, to catch fish.

Kwata, *ku*, *v. t.* to hold, seize, to grasp, to arrest.

Kwatana, *ku*, *v. t. rec.* **kwata**, to seize each other, to strive, wrestle.

Kwatila, *ku*, *v. i. rel.* **kwata**, to be fast, firm, steadfast.

Kwatila, *ku*, *v. t.* to forgive. **Ku kwatila muntu luse**, to forgive a person in mercy.

-kwatile, *adj.* fixed, firm.

Kwatísha, *ku*, *v. t. int.* **kwata**, to hold fast.

Kwazáma, *ku*, *v. i.* to be broad, wide.

Kwazamíka, *ku*, *v. t. caus.* **kwa-zama**, to broaden, widen.

-kwazeme, *adj.* broad, wide.

Kwe, *poss. pro. 3 p. sing.* his; *pre-fixed by gen. parts.*

Kwela, *ku*, *v. t.* to draw, pull, drag.

Kwelela, *ku*, *v. t. rel.* **kwela**, to pull towards.

Kwelesha, *ku*, *v. t. int.* **kwela**, to pull hard.

Kwemba, *ku*, *v. i.* to grunt.
Kwempa, *ku*, *v. t.* to snatch (as a hawk snatches chickens).
Kwenu, thy place, thy home, to you.
Kwesu, our place, our home, to us.
Kweza = *ku eza*, to come.
Kwi? *adv.* where?
Kwiba = *ku iba*, to steal.
Kwika, *ku*, *v. t.* to put in a handle.
Kwika = *ku ika*, to cook.
Kwina = *ku ina*, to be not.
Kwiwe, *adv.* (*loc. of iwe*) to the east, eastward,
Kwizeulu, *loc.* of *izeulu* as *adv.* up, above.
Kwizeulu ku, *prep.* above.
Kwizhi = *ku izhi*; **kwizhishi** = *ku izhishi*, to know.

L, pronounced as in English. When *l* undergoes change it becomes *d*; under some circumstances it is omitted. See *chap. ii, sect. 2*.

La, *particle* used in forming several verbal tenses; see *chap. vii*.

Laba, *ku*, *v. t.* to open mouth widely, to put a finger down the throat to bring out a bone sticking there, or to cause vomiting: **Muntu u la laba**, said of a man who opens his mouth wide in eating, and eats fast. *Phr.* **Wa laba Leza**, it lightens.

Labika, *ku*, *v. t.* to ask riddles.

Labila, *ku*, *v. t.* to eat a little.

Labizha, *ku*, *v. t.* to call a person by beckoning with the hand; also to give a person a little food.

Labukulula, *ku*, *v. t.* to answer riddles correctly.

Ladila, *ku*, *v. t.* to eat the evening meal.

Laidila, *ku*, *v. t. rel. laga*, to order, command.

Lakama, *ku*, *v. i.* to open the mouth.

Lakamisha, *ku*, *v. i. int. lakama*, to open the mouth wide.

Lakamya, *ku*, *v. t. caus. lakama*, to open another's mouth.

Lakata, *ku*, *v. i.* to travel very hard, so as to do a long journey in one day.

Lakatika, *ku*, *v. i.* to fall from a height (of leaves and fruit), to arrive from a long journey.

-lakeme, *adj.* open (of the mouth).

Lakauka, *ku*, *v. i.* to move the lips without speaking, to keep on opening the mouth, without making a sound.

Lakuka, *ku*, *v. i.* to be open, of a gun; to gape, of a wound; *fig.* of a man who at last speaks after being silent a long time.

Lakula, *ku*, *v. t.* to open (a gun).

Lakumuka, *ku*, *v. i.* to be open (of a gun).

Lakumuna, *ku*, *v. t.* to open a gun for putting in cartridges, to open wide a split in anything.

Lakusha, *ku*, *v. t. caus. lakuka*, to open, to cause to gape.

-lakushi, *adj.* open, gaping.

Lala, *ku*, *v. i.* (? Tonga) to sleep. The *perf.* *lele* is commonly used. **Udi lele**, he is lying down, or asleep.

Lalela, *ku*, *v. t. rel. lala*, to sleep for, &c.; to be on guard as when a lion is about; to go and sleep near a village in order to seize the people there.

Laluka, *ku*, *v. i.* to be split.

Lalula, *ku*, *v. t.* to split.

Lama, *ku*, *v. t.* to smear, &c. — *ku mata*.

Lamwa, *ku*, *v. i.* to be satisfied (of affairs); *i. e.* that they are true.

Lamuka, *ku*, *v. i.* to be soft and sticky.

-lamaushi, *adj.* sticky.

Lamba, *ku*, *v. t.* to smear the body with clay in time of mourning; of animals rolling in the mud.

Lamba, *ku*, *v. i.* to prostrate oneself in saluting a superior.

Lambaisha, *ku*, *pers. rep. lamba*, to smear dirt upon; *fig.* to slander, besmirch one's character.

Lambila, *ku*, *v. t. rel. lamba*, to prostrate oneself before, to worship.

Lambisha, *ku*, *v. t. rel. caus. lamba*, to cause one to prostrate

himself before a superior, to cause to worship.

-lāmfu, *adj.* long, deep, tall, high.

Lamika, ku, *v. t.* to bring two things close together; to put on a patch; to put a stamp on a letter; *e.g.* nda lamika minkudi, I put two calabashes together, *i.e.* on one side of a load.

Lamikila, ku, *v. t. rel.* lamika, to put a patch on for somebody, to stamp a letter for somebody.

Lāmpa, ku, *v. i.* to be far, long, deep, tall.

Lāmpa, ku, *v. i.* to be sharp.

Lāmpisha, ku, *v. i.* to be very long, far, deep.

Lāmpisha, ku, *v. i.* to be very sharp.

Lampishisha, ku, *v. t. caus. rel.* lāmpa, to sharpen for another; *e.g.* nampishisha impoko, sharpen for me the knife.

Lāmpya, ku, *v. t. caus.* lāmpa, to sharpen, to make sharp.

Lamuka, ku, *v. i.* to be soft, free from grit and lumps (of meal especially).

Lamuna, *v. t.* to make meal soft and free from lumps.

Lamya, ku, *v. t. caus.* lama, to satisfy (of food or affairs). Chidyo chechi cha ndamya, this food satisfies me.

Landa, ku, *v. t.* to fine, to impose a fine upon, to make pay for one's fault, to confiscate.

Landabala, ku, *v. i.* to be stretched out. *Perf.* landabele; *e.g.* Udi landabele, he lies stretched out.

Landabasha, ku, *v. t. caus.* landabala, to stretch out, as a mat or cloth.

-landabele, *adj.* outstretched, prostrate.

Landala, ku, *v. i.* to be left incomplete, unfinished. Mudimo wa landala, the work is left incomplete.

Landila, ku, *v. t. rel.* landa, to impose a fine on somebody's behalf, to fine for; *e.g.* Nda

landila muntu mulanda wakwe, I fine (on behalf of another) the man for his fault.

Landisha, ku, *v. t. rel. caus.* landa, to cause or help to fine on behalf of another.

Landudika, ku, *v. i. cap.* landuka, to be crossable (of a river).

Landuka, ku, *v. i.* to cross a river, to land.

Landukila, ku, *v. t. rel.* landuka, to cross over to; *e.g.* a tu landukile mwitala modia, let us cross over to the other side.

Landula, ku, *v. t.* to take a piece of meat out of a pot, leaving the rest.

Landulula, ku, *v. t.* to take some meat out of a pot, putting it on a plate.

Landusha, ku, *v. t. caus.* landuka, to cause to cross over, to ferry over.

Landushisha, ku, *v. t. caus. rel.* landuka, to ferry over (things) on behalf of, for.

Landwila, ku, *v. t. rel.* landula, to take out for.

Lānga, ku, *v. t.* to behold, to look, to want, to look for; also, to be alive, to be well.

Langaula, ku, *v. t. fr.* ku langa, to look about for, to seek, search.

Langidila, ku, *v. t. rel.* langa, to look at, to look out, to expect.

Langidisha, ku, *v. t. rel. caus.* langa, to cause to look at, or look for; *e.g.* Banta bala ku langidisha midimo, the people cause you to look at their work, *i.e.* it is done so well.

Langila, ku, *v. t. rel.* langa, to look for, to look towards. Ku langila mu chishinshi, to look with shaded eyes. Ku dilangila, to look out for oneself; to beware.

Langisha, ku, *v. t. int.* langa, to look intently.

Lānsa, ku, *v. t. caus.* lāmpa, to lengthen, to make long.

Lanshisha, ku, *v. t. caus. rel.* lāmpa, to lengthen for.

Lánzha, ku, v. t. caus. langa, to show; *e. g.* Ba la nanzha midimo yabo, they show me their work.

Lanzhizha, ku, v. t. caus. rel. langa, to show on behalf of.

Lápa, ku, v. t. to take fire from one place to another; to take a person to go and show him anything. *Fig.* to anger (from this the following words are derived, lapuka, &c.).

Lapaíla, ku, v. t. to fill up a hole or grave.

Lapila, ku, v. t. rel. lapa, to convey fire for.

Lapúka, ku, v. i. to rush, charge in anger, as a man or lion.

Lapukila, ku, v. t. rel. lapuka, to rush upon one in anger; to be short, quick tempered.

Lapúla, ku, v. t. = ku lapusha.

Lapula, ku, v. t. to spit, to expectorate. *Phr.* ku lapula mate, to break one's fast; to eat early in morning.

Lapulúla, ku, v. t. to scoop earth out of a hole.

Lapulwíla, ku, v. t. rel. lapulula, to scoop out earth for another.

Lapúsha, ku, v. t. caus. lapuka, to anger, cause to charge (as when people disturb and annoy a lion).

Laya, ku, v. t. to order, advise, teach.

Lázha, ku, v. t. to order, command. Also to say adieu, good-bye.

Lazhizha, ku, v. t. rel. lazha, to say good-bye for somebody else.

Léa, ku, v. t. to jump aside to avoid a missile, to dodge a spear, to escape, to evade.

Léba, ku, v. i. to trip.

Lebúka, ku, v. i. of a person, to be footsore or lame after a long journey; of grain, dry at the time of harvest, or bending down to the ground; *e. g.* maila a lebuka, adi elele ku tebulwa, the grain is dry, it must be harvested.

Lebúla, ku, v. t. to cut off grain-stalks so that they fall to the

ground; to hit a man on the leg, or knee, so that he falls down; also of a maggot destroying grain-stalks, eating them through.

Ledi, dem. pro. cl. 3. sing. this.

Ledia, dem. pro. cl. 3. sing. yon, yonder.

Ledio, dem. pro. cl. 3. sing. that.

Léka, ku, v. t. to leave, to leave off, to cease, to stop; ku leka mukaintu, to leave or divorce a wife.

Lekela, ku, v. t. rel. leka, to leave for, cease for.

Lekézha, ku, v. t. to leave off, desist from a purpose; to refrain from acting.

Lela, ku, v. t. to feed, to nourish, to adopt a child.

Léla, ku, v. i. to fall short, to be short in the sense of unable to reach anything.

Lelána, ku, v. t. rec. lela, to feed each other.

Lele, perf. of ku lala, q. v.

Leléla, ku, v. t. rel. lela, to feed on behalf of.

Léma, ku, v. i. to be heavy; of a person, to be dignified; *e. g.* wa lema muntu, he is dignified, honourable, respected and feared by people.

Lemána, ku, v. i. to be angry.

Lemanína, ku, v. t. rel. lemana, to be angry with.

Lemázha, ku, v. t. caus. lemana, to anger, enrage, offend, provoke.

Lemba, ku, v. t. to write, engrave, to tatoo, to notch. Ku lemba mayanza, to carve or engrave beading as on table leg. Ku lemba inembo, to make incisions in the skin.

Lemba, ku, v. t. to teach, to show way of doing anything; *e. g.* nda mu lemba ati njidizhe, I teach him that he may imitate me.

Lembaila, ku, v. i. to travel or walk listlessly, as in returning disappointed and tired from hunting.

Leméka, ku, v. t. caus. lema, to honour, to esteem, to own

- allegiance; *e.g.* tu la lemeka mwami ku nsana shakwe, we honour the chief for his strength.
- Lemekeka**, ku, *v. i. caus. cap.* lema, to be honourable.
- Lemekesha**, ku, *v. t. caus. int.* lema, to honour greatly, to revere.
- Leména**, ku, *v. t. rel.* lema, to burden. *Pass.* lemenwa, to be burdened, to be overweighted; *e.g.* nda lemenwa, I am overburdened. Ku lemena also indicates the power of a chief over his people. Mwami wa tu lemena, the chief makes us afraid.
- Lémésha**, ku, *v. t. rel. caus.* lema, to cause another to be heavily burdened, to over-load a person.
- lemu**, *adj.* heavy, honoured. Mwami mulemu, a chief who has dignity, power.
- Lénda**, ku, *v. t.* to stamp hard maize, to hit a man hard on the head.
- Lendila**, ku, *v. t. rel.* lenda, to hit a man on the head on behalf of another.
- Lendúla**, ku, *v. i.* to stammer, to stutter, to have an impediment in the speech.
- Lénga**, ku, *v. t.* to introduce something hitherto unknown, to establish a new custom, to invent, discover; *e.g.* Leza ngu a shi lenga, it is God who did it, a rebuke to a man's presumption; it was not by *his* strength. Muluti ngu a ka lenga shitini kono, it is the missionary who first made bricks here.
- Lenga**, ku, *v. t.* to cut up cassava roots or sweet potatoes.
- Lengaila**, ku = ku lembaila.
- Lengála**, ku, *v. i.* to shirk, be unwilling, of a man who starts working but soon abandons it and goes away; or starts on a journey and turns back.
- Lengauka**, ku, *v. i. pers. rep.* lenga, 'to be cut up,' to be out of sorts; to have no heart for work, to be weak.
- Lengaukila**, ku, *v. t. rel.* lenga-uka, to be weak on account of; *e.g.* twa lengaukila nsala, we are weak because of famine.
- Lengaula**, ku, **Lengausha**, ku, *v. t.* to cause one to be weak, tottering. Bukoko bwa mu lengausha, beer makes him totter, to be weak on his legs.
- lengaushi**, *adj.* weak, languid, strengthless.
- Lengauzha**, ku, *v. t.* to lead astray, to seduce into wrong doing, to entice one astray; applied, *e.g.* to a ringleader in a strike, one who leads others to leave their work; *e.g.* twa ka lengauzhiwa, we were led astray.
- Lengawila**, ku, *v. t.* = ku lengauzha.
- Lengéla**, ku, *v. i.* to hang down, be suspended; *e.g.* isani di la lengela, the cloth hangs, *i.e.* as a curtain.
- Lengela**, ku, *v. t. rel.* lenga, to cut up for.
- Lengeléla**, ku, *v. i.* to be hung up, as of a man suspended from a tree with his feet dangling, as *v. t.* to accuse falsely or bear false witness against; *e.g.* wa nengelela kambo, he accuses me falsely.
- Lengelézha**, ku, *v. t.* to suspend.
- Lengúka**, ku, *v. i.* to be weak, very hungry, to be starving. Phr. ku lenguka o mavhwi, to be weak at the knees, *i.e.* weak and helpless with hunger.
- Lengúla** ku, *v. t.* to make a person weak, especially by beating.
- Lésha**, ku, *v. t. caus.* leka, to stop, to cause to leave off, to restrain; *e.g.* ba mu lesha ku amba, they stop him speaking. Ku dilesha, to abstain, to rest in quiet doing nothing.
- Leshizha**, ku, *v. t. caus. rel.* leka, to restrain on behalf of; *e.g.* ndeshizha muntu wezo ku amba, stop for me that man talking.
- Leta**, ku, *v. t.* to bring, fetch.
- Letéla**, ku, *v. t. rel.* leta, to bring

- for; *e.g.* ndetela menshi, bring me water.
- Letéssha, ku, *v. t. inf.* leta, to bring much.
- Leyaúka, ku, *v. i.* to rock about, of a canoe; of a man when he fears to go to the chief, when called, because of his fault, and avoids the chief's village.
- Leyúka, ku, *v. i.* to be dislocated.
- Leyúla, ku, *v. t. caus.* leyuka, to dislocate.
- Leza, *n. 1 a. prop.* God, rain. See note in *Eng.-Ila vocab.* under God.
- Lézha, ku, *v. t.* to show, to direct.
- Lo (1) *poss. prop. cl. 9 and 9 a. sing.* Prefixed by gen. parts. Mwini waló, the master of it. (2) *Num. part. cl. 9, 9 a. sing.*; *e.g.* Lupidi lo-mwi, one hill.
- Lóa, ku, *v. t.* to bewitch. Pass. lwewa.
- Lóba, ku, *v. t.* to catch fish with a hook.
- Lóba, ku, *v. i.* to capsize, upset.
- Lobóka, ku, *v. i. ? rev.* loba, to escape after being caught, to run away secretly.
- Lobóla, ku, *v. t.* to catch fish.
- Lobósha, ku, *v. t. caus.* loboka, to cause to run away secretly, or to help.
- loboshi, *adj.* fugitive.
- Lobyá, ku, *v. t. caus.* loba, to capsize.
- Loela, ku, *v. t. rel.* loa, to bewitch for, on behalf of.
- Lolela, ku, *v. i.* to be given anything freely.
- Lolezha ku, *v. t.* to give a person things freely, esp. to any one who has nothing.
- Lolóla ku, *v. t.* to repeat, to do anything again and again. Nda lolola makani a tanguna, I repeat the first affairs.
- Lóma, ku, *v. i.* to be given a thing just suited to you.
- Lomauka, ku, *v. i.* to be jagged, notched.
- Lomaúla, ku, *v. t.* to jag, to notch (as an axe edge).
- Lómba, ku, *v. t.* to ask, beg.
- Lóna, ku, *v. t.* to come to take anything, to fetch. Wa londa nzhi? What are you after?
- Londaúka, ku, *v. i.* to drip, to drop as medicine in drops, to drizzle; *e.g.* leza ula londauka, the rain falls in a drizzle.
- Londansha, ku, *v. t. caus.* londauka, to cause to drip, to drop medicine.
- Londoka, ku, *v. i. stat.* londola, to be done well, to be complete, perfect.
- londokele, *adj.* perfect.
- Londóla, ku, *v. t.* to work well, to make a good job of anything. Wezo muntu wa londola mudimo wakwe, wa bota, that person does his work well, it is good.
- Londolóla, ku, *v. t. rev.* londola, to speak at great length, so as to weary people.
- Londoloshizha, ku = ku londolola.
- Lóna, ku, *v. t.* to abandon a village.
- Longéla, ku, *v. t.* to put things into a box or bin.
- Longélwa, ku, *v. pass. of* longela, to be happy, to be made happy, to be blessed.
- Longésha, ku, *v. t. caus.* longela, to make happy, to bless.
- Lóngo, Longolólo, *n. 9. pl.* ingo, ingololo, dorsal fin of a fish.
- Lóngo, *n. 9. pl.* ingongo, a house, with gable ends.
- Longola, *n. 9.* the place round about a hot spring.
- Longolóla, ku, *v. t.* to unlade, to take things out of a box or waggon.
- Lontomoka, ku, *v. i.* to go ahead in haste, to come rushing in anger.
- Lopa, ku, *v. i.* to be very wet, drenched, soaked.
- Lota, ku, *v. t.* to dream.
- Lowo, *n. 1 a.* name of an animal.
- Lóyo, *n. 9.* quitch-grass.
- Lózha, ku, *v. t. caus.* loa, to bewitch by means of something. Nda mu lozha shumbwa, I

- caused him to be taken by a lion.
- Lozha**, *ku*, *v. t.* to be able, to overcome.
- Lozhi**, *n. g. pl.* ingozhi, bark string, any cord, string, rope.
- Lu** (*a*) *Classifier*, *cl. g* and *g a. sing.*, (*b*) *Pers. and rel. pro. cl. g* and *g a. sing.*
- Luambanyama**, *n. g.* the diaphragm.
- Luanganga**, *n. g.* continual tying and untying of loads—of people travelling. *Beenzu badi kwete luanganga.*
- Luano**, *n. g.* a folk-tale, part of which is sung.
- Luatele**, *n. g. for.* (Suto, leoatle) the sea, ocean.
- Lúba**, *n. g. pl.* imba, a fence, stockade.
- Luba**, *ku*, *v. t.* to forget, to err, to make a mistake.
- Lubála**, *n. g.* baldness (on top of head).
- Lubále**, *n. g.* string made of the palm leaf.
- Lubálo**, *n. g.* a wattle used in building.
- Lubámbo**, *n. g.* intercourse between a man and another's wife, permitted by the husband.
- Lubángo**, *n. g.* wild hemp used for smoking.
- Lubánza**, *n. g. pl.* imanza, a clean place in the midst of a kraal; a chief's court for hearing cases; threshing-floor.
- Lubánze**, *n. 1 a.* a kind of large hawk or falcon = *Mishika*.
- Lubapatizo**, *n. g. for.* (Eng.) baptism.
- Lubébo**, *n. g.* repentance.
- Lubele**, *n. g.* a kind of grain similar to but smaller than mansi; Polish millet.
- Lubele**, *subs. pro. prep. cl. g, g a. sing.* it (where it is).
- Lubéta**, *n. g.* judgement, a meeting for trying cases; a law. *Usunu kudi lubeta kwizeulu*, to-day there is a court above; said when a halo is seen around the moon.
- Lubeteko**, *n. g.* a judgement, sentence.
- Lubibi**, *n. g.* cream.
- Lubila**, *ku*, *v. t. rel.* luba, to forget about. *Nda ka mu lubila*, I forgot about him.
- Lubílo**, *n. g.* swiftness, speed, fast pace. *Ku leta lubilo*, to come quickly. *Ku tola lubilo*, to go quickly. *Pl. imbilo*, used of great swiftness.
- Lúbo**, *n. 1 a.* a lynx.
- Lubolekamasúko**, *n. prop.* name given to the Supreme Being. It signifies: he who rots the masuko, a fruit which goes rotten in the rainy season.
- Lubóndwe**, *n. 1 a. pl.* balubondwe, the pallah.
- Lubóno**, *n. g.* a load, possession. Double plural: imbono, loads; mabono, riches, wealth.
- Lubúlo**, *n. g a.* any iron or tool, such as knife, spear, &c.
- Lubulúza**, *ku*, *v. t.* to introduce, to make two people known to each other.
- Lubúmba**, *n. prop.* name given to the Supreme Being, signifying, the Creator.
- Lubya**, *ku*, *v. t. caus.* luba, to cause to err, forget.
- Lúchena**, *n. g.* the chief's village, capital.
- Luchende**, *n. 1 a.* squirrel (= shikonzo).
- Ludiabema**, *n. g.* roof of the mouth, palate.
- Ludianganga** = *luanganga*.
- Ludíka**, *ku*, *v. t.* to prepare, get ready.
- Ludikila**, *ku*, *v. t. rel.* ludika, to prepare for.
- Ludila**, *n. g.* the umbilical cord.
- Ludími**, *n. g.* tongue, tip of knife. *Udi kwete indimi shobili*, he has two tongues, *i. e.* he speaks one thing now and another later.
- Ludínzo** (*ludiínzo*) *n. g.* peace, quiet, calm.
- Ludio**, *n. g.* the right hand. Used adverbially, *ku ludio*, to the right, on the right.

Lúfu, *n. g.* death, *pl.* ingfu, severe mortal disease.
Lufúko, *n. g.* dust.
Lufukúsi, *n. g.* hot ash under a fire.
Lufúmba, *n. g.* a hoof.
Lufúno, *n. g.* love.
Lufutuko, *n. g.* salvation.
Lúka, *ku, v. i.* to vomit.
Luka, *ku, v. i.* to weave, to plait.
 Ku luka chitendele, to make a door of reeds.
Lúka, *n. g.* Tsetse fly (used of a number).
Lukai, *n. g.* a piece of a broken pot.
Lukánda, *n. g.* a skin (of man, also of mubondo fish), scale, of fish.
Lukánka, *ku, v. i.* to run.
Lukankila, *ku, v. t. rel.* lukanka, to run towards.
Lukankisha, *ku, v. i. int.* lukanka, to run fast.
Lukansha, *ku, v. t. caus.* lukanka, to cause to run.
Lukatasho, *n. g. a.* trouble, annoyance.
Lukázi, *n. i a.* a number of women; *pl.* balukazi, a large number of women.
Lukila, *ku, v. t. rel.* luka, to weave for.
Lukóbo, *n. g.* a flock of white birds.
Lukokóla, *n. g.* the elbow.
Lukólo, *n. g.* breast of male or female.
Lukólwe, *n. g.* large white beads.
Lukóma, *n. g.* a calabash dipper, cup.
Lukombáshi, *n. g.* the palm of the hand; **ku uma lukombashi**, to hit with the palm of the hand, to slap.
Lukómbo, *n. g.* the umbilicus or navel.
Lukóna, *n. g.* a barbed spear.
Lukono, *n. g.* possessions of a deceased person distributed to those who have the right to them.
Lukuba, *n. g.* a field where all the grain has been reaped, the stalks alone remaining.
Lukúmba, *n. i a.* a kind of hawk.
Lukúngu, *n. g.* cream.

Lukúni, *n. g.* a log or piece of firewood.
Lukúta, *ku, v. t.* to chew hard things, such as maize; to gnaw, as a dog at a bone.
Lukwákwa, *n. g.* a fence, stockade.
Lukwásho, *n. g.* the blacksmith's pincers.
Lúkwi, *n. g.* a winnowing-basket.
Lúla, *ku, v. i.* to be bitter, strong tasting.
Lulábo, *n. g. a.* lightning.
Lulaka, *n. g.* tongue. **U la ka dya kashonto, pele ku kusha lulaka**, you may eat just a little—only a taste, *lit.* to put out the tongue.
Luláma, *ku, v. i.* to be right, straight; used in a moral sense, to be honest, righteous, just. *Perf.* luleme; **Inzhila idi luleme**, the road is straight. **Muntu udi luleme**, the person is good, honest, just.
Lulamika, *ku, v. t. caus.* lulama, to make right, to rectify, to put in order.
Lulánga, *n. g.* an interval of drought in the rainy season.
-luléme, *adj.* straight, honest, righteous.
Lúlu, *n. g.* an ant-heap.
Lulúdi, *n. g. pl.* indudi, a roof.
Lulúka, *ku, v. i.* to lose savour, strength (of medicine, &c.).
Lulukwáti, *n. i a.* the mantis.
Lúma, *ku, v. t.* to bite, to sting (of a bee). **Ku luma inkwino**, to gnash the teeth.
Luma-luma, *ku, v. i. redupl.* luma, to be unfluent, slow and hesitating in speech.
Lumámba, *n. g. pl.* imamba, war, not of a single battle, but continuous fighting.
Lumáno, *n. g. pl.* imano, tongs, pincers for taking up fire.
Lumanya, *ku, v. t. rec. caus.* luma, to cause to bite each other; to join up, as wattles upon a fence.
Lumanyéndo, *n. i a.* a large tree-snake, said to be extremely poisonous.

- Lumanyo**, *n. g.* abolition.
- Lúmba**, *ku, v. t.* to thank, to praise, extol, be grateful.
- Lumbidila**, *ku, v. t. rel.* lumba, to thank on behalf of another.
- Lumbila**, *ku, v. t. rel.* lumba, to thank for, on account of. **Ku dilumbila**, to praise for oneself.
- Lumbísha**, *ku, v. t. int.* lumba, to thank very much.
- Lumbúla**, *ku, v. t.* to pay a tax.
- Lumbúzha**, *ku, v. t. caus.* lumbula, to impose, collect a tax; also, to kill by witchcraft. People used to forbid their sons going to Bulawayo to work, fearing that while away, or on their return, they would kill them by witchcraft: it is to this the word is applied.
- Lumína**, *ku, v. i.* to be dirty, in disorder, unclean.
- lumine**, *adj.* dangerous (of a road), *lit.* biting; *e.g.* inzhila idi lumine, the road is dangerous (*i.e.* there is a lion upon it).
- Luminísha**, *ku, v. t.* to eat dry meat with bread.
- Lúmo**, *n. g. pl.* imo, a razor, a knife for cutting off hair or shaving.
- Lumóma**, *n. g.* termite.
- Lumpála**, *ku, v. i.* to get old (of clothes, &c.).
- Lumpázha**, *ku, v. t. caus.* lumpala, to cause to get old.
- Lumpúka**, *ku, v. i.* to rush out, as out of a house, in anger.
- Lumpuke**, *n. 1 a.* name of a fish.
- Lumpukila**, *ku, v. t. rel.* lumpuka, to rush out after (in anger).
- Lumpute**, *n. g. pl.* impute, shaft of arrow; *pl.* is also mimpute.
- Lúmwi**, *n. g.* sunshine, heat of the sun; *phr.* lumwi lu badisha, the sun is very hot.
- Lunakwabo**, *poss. phr. cl. 9, 9 a. sing.* their, of their place.
- Lunakwako**, *poss. phr. cl. 9, 9 a. sing.* thy.
- Lunakwakwe**, *poss. phr. cl. 9, 9 a. sing.* his.
- Lunakwangu**, *poss. phr. cl. 9, 9 a.* my.
- Lunakwenu**, *poss. phr. cl. 9, 9 a.* your, of your place.
- Lunakwesu**, *poss. phr. cl. 9, 9 a.* our, of our place.
- Lunda**, *ku, v. i.* to be erected (of the penis).
- Lundána**, *ku, v. i. rec.* lunda, to be gathered together; *e.g.* bwizu bwa lundana, the grass is gathered up.
- Lundika**, *ku, v. t. caus.* lunda, to collect together, to pile up, as stones, &c., into a heap.
- Lundíkila**, *ku, v. t. caus. rel.* lunda, to pile up for.
- Lundila**, *ku, v. i.* to fold over, to hem.
- Lundúka**, *ku, v. i.* to be collected, to go all in a body at once. **Ba lunduka balombwana**, the men have all gone in a body.
- Lundumúka**, *ku, v. i.* to be brackish.
- Lundumuka**, *ku, v. i.* to go in crowds, nobody being left behind.
- Lúnga**, *ku, v. t.* to join up together, end to end, to unite; also, to season meat with salt.
- Lúnga**, *n. 1 a.* a kind of hawk.
- Lúnga**, *n. g.* a small quantity of grain.
- Lungúka**, *ku, v. i.* to be vexed. Of a man who loses something by the carelessness or malice of others, and is sorry and angry on account of it.
- Lungúla**, *ku, v. i.* to be burnt, of food; *e.g.* bwa lungula buzane, the meat is burnt up. **Chele cha lungula**, the porridge is burnt, scorched; *v. t.* to vex, disappoint.
- Lungúlu**, *n. g.* great heat; *e.g.* mudilo u la pia lungulu, the fire is very hot. **Muntu u la pia lungulu**, the person is in a burning fever.
- Lungulúla**, *ku, v. t.* to tell out a matter speaking the truth all the time, to be quick in learning.
- Lungulúla**, *ku, v. t. rev.* lunga, to disjoin, to disunite.
- Lungvwenúma**, *adv.* backwards.

- Lungwálo**, *n. g.* a letter, writing of any kind.
- Lunkáshi**, *n. g.* a small calabash used for drinking purposes.
- Lunkólo**, *n. g.* a fence.
- Lunkubwinkubwi**, *n. g.* tributary, or tributaries of a river. Proverb: **Mulonga u sula lunkubwinkubwi**, the river is filled by its tributaries, *i. e.* doesn't get full all at once. Applied to one in a hurry to learn, &c., he must not expect to know everything at first.
- Lunyánsho**, *n. g.* contempt; of one who despises counsel, refuses to listen and pursues his own way, **Udi kwete lunyansho**.
- Lunyaúnya**, *n. g.* desire for food. **Nda fwa lunyaunya**, when you see people sitting eating and they give you nothing, this is to ask for some.
- Lunzha**, *ku = ku lunda*.
- Lúpa**, *ku, v. t.* to please, to be nice for; *e. g.* **chianza chechi cha mu lupa**, this custom pleases him, *i. e.* he will not break away from it, *or*, **chianza chidi mu lupile**.
- Lupamba**, *n. g.* thirst. **Ku fwa lupamba**, to be thirsty.
- Lupángo**, *n. g.* a kind of platform in a house where firewood is stored.
- Lupídi**, *n. g. a.* a hill.
- Lupisha**, *ku, v. t. int.* **lupa**, to please very much.
- Lúpo**, *n. g.* generosity; a slanting wall.
- Lupukila**, *ku, v. t.* to be angry.
- Lúpwe**, *n. g.* moisture in the eyes, continually overflowing.
- Lusaka**, *n. g.* dense bush.
- Lusáko**, *n. g.* a spear-shaft.
- Lusákwe**, *n. g.* the rough outside of horns, also of a tree.
- Lusángo**, *n. g.* a kind of thin tough grass, very good for thatching.
- Lúse**, *n. g.* mercy, grace.
- Luséba**, *n. g.* a body.
- Luséle**, *num.* eight.
- Lusenge**, *n. g.* grain-stalks cut down in a field.
- Luséngo**, *n. g.* a horn containing charm-medicine, a charm.
- Lusensa**, *n. g.* place with short grass.
- Lúsha**, *ku, v. t. caus.* **luka**, to cause to vomit. **Musamo wa kulusha**, an emetic.
- Lushíko**, *n. g.* a basket-work fish-trap.
- Lushímo**, *n. g.* a thing known and spoken about and kept in memory. **Obudisunu ndushimo, ta lu mana**, even to-day it is a thing spoken of, it does not come to an end.
- Lushínga**, *n. g.* toothache. **Nda fwa lushinga**, I have toothache.
- Lusongwa**, *n. g.* a very full thing, as a basket or grain-bin.
- Lusotoko**, *n. g.* a transgression.
- Lusúlo**, *n. g.* hate.
- Lusúnsu**, *n. g.* harshness.
- Lúta**, *n. g.* a crack, a long ditch dug for the purpose of trapping game or keeping locusts out of a field.
- Lutámbo**, *n. g.* a band, girdle, belt, rein.
- Lutánga**, *n. g.* a cattle outpost.
- Lutángatánga**, *n. g.* web of the **shilutangatanga** spider.
- Lutánzhi**, *n. g.* a previous time, a first time; used adverbially, before, at first.
- Lutéle**, *n. g.* fishing-net, the pouch of a stork or pelican.
- Lutembaula**, *n. 1a.* one who praises or extols.
- Luténde**, *n. g.* a kind of plant from which basket string is made.
- Luténte**, *n. g.* a place where the grass has been burnt off; a grass fire.
- Luténto**, *n. g.* a piece of a broken pot, used as a plate; a plate.
- Lutíla**, *ku, v. i.* to be angry, hate.
- Lutílana**, *ku, v. i. rec.* **lutíla**, to hate each other, to be angry with each other.
- Lutízha**, *ku, v. t. caus.* **lutíla**, to make angry, to anger.
- Lutuluka**, *ku, v. i.* to be stripped of its thatch (of a hut).
- Lutulúla**, *ku, v. t.* to take the grass off a hut.

Lutúshi, *n. g.* passionateness, impatient temper, spite.
Lutwalo, *n. g.* marriage.
Luvhúna, *n. g.* numbers of bushes (chivhuna).
Luvwabófi, *n. g.* a rib.
Luwésu, *n. g.* space between the shoulder-blades.
Lúwo, *n. g.* a light breeze.
Luyába, *n. g.* a net, mesh of fat around the stomach; bill of pelican and stork.
Lusando, *n. g.* will, desire.
Luzenge, *n. g.* spittle, especially tough spittle of a sick person.
Luzha, *ku, v. t.* to forget or break a promise.
Luzhalo, *n. g.* birth.
Luzubo, *n. g.* a hiding-place.
Lwa (1) *gen. part. cl. 9 and 9 a. sing.*
 (2) *pers. pro. cl. 9 and 9 a.*
Lwa, *ku, v. t.* to fight.
Lwála, *n. g a.* a claw, finger-nail.
Lwála, *n. g.* comb of cock.
Lwalo, *subs. pro. simple cl. 9, 9 a. sing.* it, itself.
Lwámpa, *n. g a.* a house not yet roofed.
Lwána, *ku, v. t. rec.* lwa, to fight together.
Lwándo, *n. g. pl.* ingando, a reed stockade put across the river in catching fish.
Lwánga, *n. g.* drought.
Lwānga, *n. g.* a stick with many forks inside a village, or out, upon which things are hung, spears rested, &c.
Lwata, *n. g.* a slope. **Mulambwe weso udi kwete lwata**, this game-pit slopes down to a point.
-lwashi, *adj.* sick, afflicted. **Muntu mulwashi**, a sick person. **Ing'ombe indwashi**, a sick cow.
Lwēla, *ku, v. i.* to be nice, sweet.
Lwéndo, *n. g. pl.* inyendo, a journey.
Lwénge, *n. g. pl.* inyenge, a large river.
Lwéngu, *n. g.* a notorious thing, a thing known to all, notoriety.

Lwénzo, *n. g. pl.* inyenzo, a prayer.
Lwewa, *pass.* ku loa, to be bewitched.
Lwéza, *ku, v. t.* to astonish, to amaze. **U la ndweza**, you astonish me.
Lweswa, *ku, pass.* lweza, to be astonished, to be amazed, to marvel.
Lwídi, *n. g. pl.* injidi, a kind of mollusc.
Lwíki, *n. g.* persistency, perseverance, patience.
Lwíla, *ku, v. t. rel.* lwa, to fight for.
Lwimbididi, *n. g. pl.* inyimbididi, cock's comb; mane, hair on an animal's back which can be erected; also, of a man who cuts his hair, leaving one portion like a cock's comb, **udi kwete lwimbididi**.
Lwímbo, *n. g. pl.* inyimbo, a song, hymn.
Lwisha, *ku, v. t. caus.* lwa, to fight against.
Lwiya, *n. g.* side, quarter, direction. **Ku lwiya kono**, to this side.
Lwiya, *n. g a. pl.* meya, horn.
Lwizhi, *n. g.* a very large river, a flooded river.
Lwizu, *n. g.* severe hunger. **Nda fwa lwizu**, I am very hungry.

M. Pronounced as in English.

M, *cop. part. cl. 4. sing.*, e.g. **Mbuzane**, it is meat.

Ma (1), *classifier, cl. 3, 4, 5, and 9 a. pl.*

(2) *pers. pro. 2 p. pl. acc.* you.

Ma, *ku* for *ku uma*, to hit.

Mabála, *n. 3. pl.* colours. Name given to a black and white speckled ox; e.g. **Ezhi ing'ombe nja mabala**, this ox is black and white, speckled.

Mabánga, *n. 3.* baldness on the side-front of the head.

Mabángo, *n. g a. pl.* a quantity of hemp for smoking.

Mabía, *n. 3. no sing.* a hot spring.

Mabíshi, *n. 3. no sing.* sour milk.
Mabóno, *n. 9a. pl.* riches.
Mabúmbu, *n. 3.* name of a kind of fruit.
Mabúngo, *n. 3.* name of a kind of fruit.
Mabúzo, *n. 3.* pods of the baobab.
Mabwábwa, *n. 3. pl.* a grove of trees planted around a grave. The sing. *ibwabwa* is used of a single tree of the grove.
Mabwántu, *n. 3. pl. of* *ibwantu*, a quantity of beer.
Machaka, *n. 3.* name of a plant eaten as a vegetable.
Macheme, *n. 3. no sing.* Kaffir corn.
Madi, *n. 3. no sing. for.* money.
Mādi, *n. 3. no sing.* two or more jobs carried on at once, work for more than one master; polygamy.
Madidila, *n. 3. no sing.* a funeral feast.
Madílwe, *n. 3. no sing.* cries, crying, esp. at funeral. *Madilwe* a *ng'ombe*, noise of the cattle.
Mafúa, *n. 3. no sing.* place for fire, stove, oven.
Mafúmba, *n. 4. pl. of* *bufumba*, dung.
Mafúnzi, *n. 3. no sing.* wickedness, vice.
Mafúta, *n. 3.* fat.
Maí, *n. 3. pl. of* *ii*, eggs.
Maíla, *n. 3. pl. of* *ila*, grain.
Maímbo, *n. 9a. pl.* many songs.
Mainza, *n. 3. no sing.* summer time, the rainy season.
Makachídilo, **Makachilo**, *n. 3. no sing.* a pretence, sham, lie.
Makádi, *n. 3. no sing.* thunder.
Makakata, *n. 3.* the divining-bones.
Makala, *n. 3. pl.* live coals, embers.
Makálambía, *n. 3.* leavings, as in a pot.
Makámo, *n. 3.* a large number of people.
Makánko, *n. 3.* seed already sown.
Makankilo, *n. 3. no sing.* beginning, commencement of anything.

Makáta, *n. 3.* bundles, coils. *Inzoka ya dishinga makata*, the snake coils up.
Makatálo, *n. 3. no sing.* weariness, fatigue.
Makóba, *n. 3. pl. of* *ikoba*, caves.
Makobo, *n. 3. pl.* overhanging brows. *Prov. Bapombo ba ka diseka u makobo*, the baboons laughed at each other about their makobo, *i. e.* people don't see their own defects.
Makóko, *n. 3. no sing.* self-sown grain.
Makúa, *n. 1. alt. pl. of* *mukua*, Europeans.
Makúba, *n. 3.* fields in which the grain has been harvested.
Makwashányi, *n. 3. pl.* sweepings.
Makwati, *n. 3. pl. of* *ikwati*, boxes, cases.
Makwati, *n. 1a.* a white cotton blanket.
Makwatilo, *n. 3. pl. of* *ikwatilo*, handles, of tools, &c.
Mála, *n. 4. pl. of* *bula*, intestines.
Māla, *n. 9a. pl. of* *lwala*, claws, nails.
Maláma, *n. 1a. pl. sbamalama*, a cheetah.
Malángalánga, *n. 3. pl. of* *ilangalanga*, flowers.
Malékaléka, *n. 3.* leaves of reeds or grain.
Malelo, *n. 4.* provender, provision.
Maloa, *n. 4. pl. of* *buloa*, blood. Often used in this pl. form.
Malúkwa, *n. 1a.* an ugly person.
Malúmbu, *n. 3. pl.* a variety of maize.
Malungashiku, *n. 3. pl.* middle of the night.
Malungu, *n. 4. pl. of* *Bulungu*, a large quantity of beads.
Malwéza, *n. 3. pl.* a wonderful thing.
Mama, *interj.* express sorrow, distress.
Mamambe, *n. 1. no sing.* adultery (used of repeated acts).
Mamantísha, *ku, v. i.* to be niggardly, to stammer; to be careful of one's possessions,—as of one

- who keeps what he has, even although they are old; also of one who carefully mends his clothes although old.
- Māmba**, *n. 3. pl. of Iamba*, hoes.
- Mambónyambónya**, *n. 3. no sing.* self-satisfaction of a rich person who despises the poor.
- Mambumbu**, *n. 3. pl. U la dya mambumbu*, he eats very slowly.
- Mambwámbwadíshi**, *n. 3.* bubbles.
- Mamína**, *n. 3. no sing.* mucus of the nose.
- Mampa**, *n. 9a. pl. of Lwampa*, q.v.
- Mampánda**, *n. 3. no sing.* a dividing-place. **Mampanda** a *nzhila*, bifurcation of roads.
- Mampombwe**, *n. 3. pl.* continual begging, giving nothing in return. **Wa chita mampombwe**, said to a person who always does so (*ku pombola*).
- Mampúba**, *n. 3. no sing.* dread, fear.
- Mána**, *ku, v. t.* to finish, complete, to end, exterminate; *v. i.* to be finished, &c.
- Manakwábo**, *poss. phr. cl. 3, 4, 5, 9a. pl.* their, of their place.
- Manakwako**, *poss. phr. cl. 3, 4, 5, 9a. pl.* they.
- Manakwakwe**, *poss. phr. cl. 3, 4, 5, 9a. pl.* his.
- Manakwangu**, *poss. phr. cl. 3, 4, 5, 9a. pl.* my.
- Manakwenu**, *poss. phr. cl. 3, 4, 5, 9a. pl.* your, of your place.
- Manakwesu**, *poss. phr. cl. 3, 4, 5, 9a. pl.* our, of our place.
- Manále**, *n. 1a.* a large white heavy blanket.
- Manále mushonto**, *n. 1a.* a white blanket with red stripe.
- Manánsa**, *n. 3. no sing.* syphilis.
- Máncha**, *ku*; **Manchéla**, *ku, v. i.* to dawn (of the day).
- Manchenga**, *n. 3. no sing.* cross-eyedness.
- Manda**, *n. 3. pl. of ing'anda*, houses.
- Mānda**, *n. 3. pl. of ianda*, a big pole with a fork at the end.
- Mānda**, *n. 3. pl.* balls of earth, wrapped in grass, tied to the **Lwando**, to keep it sunk.
- Māndu**, *n. 3. no sing.* coarsely ground meal.
- Mandyadi**, *n. 3.* idle tales, affairs of no consequence.
- Mānga**, *n. 3. no sing.* twins.
- Mwana wa mānga**, a twin.
- Mānga**, *n. 4. pl. of bwanga*, kindness.
- Mang'a**, *n. 3. no sing.* cracks, fissures.
- Mangilo**, *n. 3. pl.* tags, ends for tying.
- Mangolézha**, *n. 3. no sing.* late afternoon.
- Mang'omba**, *n. 3.* chilies.
- Mangwe**, *n. prop.* name given to the Supreme Being; signifies, the sender of so much rain that there is no dry place left.
- Mani**, *conj.* then, until; *e.g.* **Ke enda chinichini, mani wa zshima**, he travelled hard, then he stopped. **U la dima mani nku leshe**, you will hoe until I stop you.
- Maníka**, *ku, v. t.* to hang up.
- Manína**, *ku, v. t. rel. mana*, to finish for. **Ku mu manina midimo**, to serve him, *lit.* to finish work for him.
- Maninína**, *ku, v. i. rel. mana*, to be complete, perfect.
- Manízha**, *ku, v. t.* to finish, to end.
- Manjenji**, *n. 3. pl.* red biting ants.
- Mankálwe**, *n. 3. no sing.* a kind of potato.
- Mankánza**, *n. 3. no sing.* honeycomb.
- Mankisi**, *n. 3. no sing. for.* (Eng.) matches.
- Mankolongwa**, *n. 3.* name of an edible root.
- Mankonga**, *n. 3. no sing.* a shelter made of tree branches.
- Mankonti**, *n. 3. pl.* things given to a paramour.
- Mankushita**, *n. 3. pl. of inkushita*, waves on a river, wrinkles on forehead.
- Mankwashinkwashi**, *n. 3. pl.* things or affairs of no importance or use, rubbish.

- Mang'ongwe**, *n.* 3. *no sing.* a kind of grass used for making mats.
- Mano**, *n.* 3. *no sing.* cunning, cleverness.
- Mansanse**, *n.* 3. *pl.* sparks.
- Mansénda**, *n.* 3. *pl.* lands prepared at the close of the rainy season.
- Mānsha**, *ku, v. t.* to lick with the tongue, to taste.
- Manshonya**, *n.* 3. *pl. of inshonya*, the inside cartilages of the nose.
- Mansi**, *n.* 3. *no sing.* inyauti grain.
- Mansúka**, *ku, v. t.* to die suddenly without apparent cause.
- Mantimbwa**, *n.* 3. *pl. of Intimbwa*, *q. v.*
- Mantóngwe**, *n.* 3. *pl.* dry discharge of the eyes (*i. e.* that which is washed away in the morning).
- Mántu-mántu**, *n.* 3. *no sing.* little bits of rubbish.
- Mantúmbwámbwa**, *n.* 3. *no sing.* false boasting.
- Manukwábo**, *n.* 3. *no sing.* their mothers, *i. e.* mother and maternal aunts.
- Manuna**, *ku, v. t.* to take down a thing, such as anything from a shelf.
- Manwína**, *ku, v. t. rel.* manuna, to take down for.
- Manya**, *ku, v. t. caus.* mana, to abolish, bring to an end.
- Manyansha**, *n.* 3. *no sing.* a kind of grass used for making mats.
- Manyinyézhí**, *n.* 3. *no sing.* particles of fat swimming on a liquid.
- Mapépa**, *n.* 3. *no sing.* mealie bran; *pl.* of ipepa, pages.
- Mapápo**, *n.* 3. *no sing.* the outside bark of trees.
- Mapópwe**, *n.* 3. *pl.* maize.
- Mapumbúlu**, *n.* 3. *pl.* maize cobs without the sheath.
- Maséke**, *n.* 3. *no sing.* refuse left after stamping grain.
- Masekeseki**, *n.* 3. *no sing.* cooked maseke.
- Masékwe**, *n.* 3. *no sing.* the colour of a white and black ox; *e. g.* ing'ombe *ezhi nje masekwe*, this ox is black and white.
- Masésho**, *n.* 3. *no sing.* jest, joke.
- Maséu**, *n.* 3. *no sing.* contradiction.
- Masha**, *ku, v. t. caus.* mata, to cause or help smear, daub.
- Mashiku**, *n.* 4. *pl. of bushiku*, night.
- Mashimbi**, *n.* 3. *no sing.* charcoal.
- Mashino**, *n.* 3. *no sing.* labia majora.
- Mashánsha**, *n.* 3. *pl.* tufts of grass, such as are left when the long grass is burnt off.
- Masosho**, *n.* 3. *no sing.* consolation, comfort.
- Masuke**, *n.* 3. *no sing.* butter milk.
- Masúki**, *n.* 3. *pl. of insuki*, many hairs.
- Masúnka**, *n.* 3. name of a kind of fruit.
- Masúnsúnya**, *n.* 3. *pl.* roughness. Kudi masunsunya, to be rough.
- Mata**, *ku, v. t.* to daub, smear: of filling the interstices between the wall-poles of a house.
- Matáko**, *n.* 3. *pl. of itako*, the buttocks.
- Matánga**, *n.* 4. *pl. of butanga*, herds; *n.* 3. *pl. of itanga*, melons.
- Máte**, *n.* 3. *no sing.* spittle.
- Matelaishi**, *n.* 3. *no sing.* thoughts.
- Matila**, *ku, v. t. rel.* mata, to smear, daub, for.
- Matílo**, *n.* 3. *no sing.* a refuge.
- Matóbo**, *n.* 3. name of a kind of fruit.
- Matómpo**, *n.* 3. — Namutompé, *q. v.*
- Matúba**, *n.* 3. white variety of Kaffir corn.
- Matúla**, *ku, v. t. rev.* mata, to open (as a grain-bin). *Perf.* matudile. Shumbwa shidi matudilwe, the grain-bins are open.
- Matúshi**, *n.* 3. *no sing.* revilings, curses, imprecations.
- Matwila**, *ku, v. t. rel.* matula, to open for.
- Maumba**, *n.* 3. *no sing.* butter.
- Maumba**, *n.* 3. *pl. of iumba*, worms, maggots.
- Maunda**, *n.* 3. *pl. of iunda*, large fields: used of a forest whither

people go to gather fruit in famine time.

Mavhuba, *n.* 3. *pl.* bellows.

Mawé! *interj.* Dear me! expresses sorrow or distress.

Mawé budío! *interj.* Oh dear me! expresses distress.

Mayánza, *n.* 3. *pl.* carvings, mouldings.

Mazéla, *n.* 3. *pl.* mind, thoughts, desires.

Másha, *n.* 3. *no sing.* hair on the pubes.

Máshi, *n.* 3. *no sing.* faeces.

Mashilo, *n.* 3. *pl.* of *ishilo*, wall-poles of a house.

Mashingashila, *n.* 3. *no sing.* recollection, memory, mind.

Mashokelo, *n.* 3. *pl.* the place to which one returns.

Mba, *gen. part. cl.* 1. *pl.* they are of.

Mbabo, *subs. pro.* 3 *p. pl. cl.* 1. them.

Mbala, *phr.* *ku mbala*, northwards; *i.e.* towards the Mbala country.

Mbi, particle used with *ku shia*; *e.g.* *U la shia mbi*, he is very black. How black is he!

Mbia, *gen. part. cl.* 7. *pl.* they are of.

Mbisa, *n.* 1 *a. pl.* *bambisa*, a dog.

Mbo, (1) *cop. part. cl.* 1. *pl.* they are; (2) *rel. pro. cl.* 1. *pl.* which.

Mbú, (1) *cop. part. cl.* 4. *sing.* it is; (2) *rel. pro. cl.* 4. *sing.* which.

Mbubo, *subs. pro. cl.* 4. *sing.* it. *As adv.* it is so, it is all right.

Mbwa, *gen. part. cl.* 4. *sing.* it is of.

Méle, *pl. form alt. of ohele*, porridge.

Ména, *ku, v. i.* to grow (of plants, &c.).

Ména, *n.* 4. *pl.* of *bwina*, burrows.

Menéka, *ku, v. t. caus. mena*, to cause to grow. *Bintu bionse wa bi meneka Lena*, God makes all things grow.

Menekéla, *ku, v. t. caus. rel. mena*, to make grow for.

Menéna, *ku, v. t. rel. mena*, to grow for.

Méno, *n.* 3. *pl.* of *dino*, teeth.

Ménsa, *ku, v. t.* to draw out hair from the pubes (*ku mesa*).

Menso, *n.* 3. *pl.* of *dinso*, eyes. *A shia a menso*, it is dark about the eyes, *i.e.* he is blind.

Menya, *ku, v. t. caus. mena*, to cause, make to grow.

Ménze, *n.* 3. *no sing.* whey.

Ménzhi, *n.* 3. *no sing.* water, sap of tree, juice of fruit. A newly born child is called *Menzhi budio*.

Menzo, *n.* 3. *pl.* place where one visits, hostel.

Méya, *n.* 4. *pl.* of *bwiya*, thorns.

Méya, *n.* 9 *a. pl.* of *lwiya*, horns.

Mi, classifier of *cl.* 2. *pl.*

Miepo, *n.* 2. *pl.* straight hair, as that of Europeans.

Mina, *ku, v. t.* to swallow. *Ku mina mate*, lit. to swallow spittle, to desire.

Minakwabo, *poss. phr. cl.* 2. *pl.* their, of their place.

Minakwako, *poss. phr. cl.* 2. *pl.* thy.

Minakwakwe, *poss. phr. cl.* 2. *pl.* his.

Minakwangu, *poss. phr. cl.* 2. *pl.* my.

Minakwenu, *poss. phr. cl.* 2. *pl.* your, of your place.

Minakwesu, *poss. phr. cl.* 2. *pl.* our, of our place.

Minama, *ku, v. i.* to be crooked, dishonest. *Prov. Shimwanda umineme, ase wa minama*, he who goes with a dishonest person becomes dishonest himself. Evil communications corrupt good manners.

Míni, *n.* 2. *pl.* of *mwini*, hoe handles.

Minika, *ku, v. i. cap. mina*. To be swallowable.

Minténgwe, *n.* 1 *a.* name of a black bird.

Minúka, *ku, v. i.* to wag, to be erect (of a tail).

Minuna, *ku, v. t.* to erect (a tail).

Minya, *ku*, *v. t. caus.* *mina*, to cause to swallow. **Bantu ba minya**, the people annoy, vex me.
Mishika, *n. 1 a.* a kind of large hawk.
Mishika, *n. 2. pl.* birth pangs. **Mukaintu wa sata mishika**, the woman is in travail.
Mishinko, *n. 2. pl.* poles placed to close a gateway.
Misukwe, *n. 2. pl.* mane of lion. **Ushumbwa wa zhimika misukwe**, the lion erects his mane.
Míta, *ku* [= *ku imita*], *v. i.* to be pregnant.
Mo, *loc. part. and adv.* short form of *momo*, there.
Moa, *n. 1.* a coward.
Mōdi, *n. 1. pl.* *bodi*, a lady, wife of a chief.
Modia, *loc. dem. used as adv.* in yonder, out from yonder.
Mōfu, *n. 1. pl.* *bofu*, a blind person.
Mofu [= *muofu*], *n. 2.* a storm.
Mōla, *n. 1 a.* a gun-spring.
Mōma-balumbu, *n. 2.* an ox with black head and rump and white body.
Mōmba, *n. 1.* a kind of snake-eating bird.
Mōmbankúku, *n. 1.* a barren cock.
Mombe, *n. 2.* a dividing-wall in a house.
Mōmbe, *n. 1. pl.* *bombe*, a calf.
Mómbo, *n. 1.* an impotent man or bull.
Mōmbombo-wenángo, *n. 2.* bridge of the nose.
Momo, *loc. dem. used as adv.* in there, out from there.
Mōndo, *n. 2. pl.* *miondo*, fore-legs of skin used by women as a cloak.
Mōngo, *n. 2.* spine, backbone ; blunt edge of a knife.
Mōngo, *n. 1. pl.* *bongo*, a male goat.
Mono, *n. 2.* a fishing-trap.
Mono, *loc. dem. used as adv.* in here, out from here.
Monse, *loc.* everywhere in here or there.

Moza, *n. 2.* air, breath ; spirit, soul ; **Moza u sweisha**, the Holy Spirit.
Móze, *n. 1 a.* name of a bird.
Mózo, *n. 2. pl.* *miozo*, heart, core of tree.
Mpemúna, *n. 1 a.* a kind of strong tobacco.
Mpile, *n. 1 a.* spring-hare.
Mu, (1) *classifier, cl. 1 and 2. sing.* (2) *locative prefix and prep.* denoting position within, motion into or out from. (3) *pers. pro.* 3 *p. sing. cl. 1.* him, it ; also 2 *p. pl. nom. and acc.* you.
Mubálo, *n. 2.* a curved or bent stick, a hoop ; the clavicle.
Mubambala, *n. 2.* a kick. **Wezo munyama wa sansa mibambala**, that animal kicks.
Mubámbi, *n. 1.* a keeper, preserver.
Mubánga, *n. 2.* name of a forest tree ; very hard timber, not eaten by borers.
Mubángo, *n. 2.* a piece of wood used in a game, a bat.
Mubánzhi, *n. 1.* one who takes food out of a bin ; one who feeds people ; a trusty servant ; one who knows where things are kept ; *e.g.* **mu tume wezo, ngu mubanshi**, send him, he knows where things are kept.
Mubapatizhi, *n. 1.* one who baptizes.
Mubáso, *n. 2.* colour, paint.
Mubele, *subs. pro. prep. 2 p. pl.* you.
Mubeleki, *n. 1.* worker, labourer.
Mubeleko, *n. 2.* work, labour.
Mubénzhi, *n. 2.* the spleen.
Mubeshi, *n. 1.* a liar.
Mubeteshi, *n. 1.* a judge.
Mubezhi, *n. 1.* a worker in wood, carpenter, joiner.
Mubi, *n. 1.* a sinner.
Mubiabe, *n. 1.* a bad person.
Mubídi, *n. 2.* a body.
Mubínda, *n. 2.* a loin-cloth.
Mubíshi, *n. 1.* a destroyer.
Mubómbo, *n. 2.* name of a tree, it has good bark which is used by

the Mankoya for clothing and for making intebe.

Mubómbó, *n. 2.* trunk of an elephant.

Mubóndo, *n. 1.* name of a large fish, the barbel.

Mubóndo, *n. 2.* muscle of the calf of the leg.

Mubúdi, *n. 1.* a councillor, teacher; name given to the women who instruct girls previous to marriage.

Mubúmbi, *n. 1.* a maker, creator.

Mubúmbu, *n. 2.* name of a tree, bark used as a medicine in diarrhoea and dysentery.

Mubútu, *n. 1.* a newly born calf.

Múbwa, *n. 1.* a dog.

Muchánka, *n. 2.* a nice thing.

Muchanku, *n. 2.* noisy chewing; *ku tafuna muchanku*, to chew noisily.

Muchanza, *n. 1.* an ox with widely spreading horns.

Muchéche, *n. 1.* an infant.

Muchéchélezhi, *n. 1.* a tale-bearer, especially of lying tales.

Muchéka, *n. 1 a. pl.* bamucheka, a kind of python.

Muchélo, *n. 2.* a fruit.

Muchembéle, *n. 1.* an old person.

Muchénde, *n. 1.* a bull.

Muchéngi, *n. 1.* a deceiver.

Muchenje, *n. 2.* name of a tree from which medicine is made for burns; fruit eaten.

Mucheteshi, *n. 1.* a tax-gatherer.

Muchéshi, *n. 1.* one who gathers fruit.

Muchéshi, *n. 1.* a turner, maker of ivory bracelets.

Muchikwatabakofu, the wrist.

Muchíla, *n. 2.* a tail.

Muchinchi, *n. 2.* sound of footsteps.

Muchitashibi, *n. 1.* a sinner.

Muchiti, *n. 1.* a doer, maker.

Muchitidi, *n. 1.* one who does on behalf of another, an agent.

Muchizhi, *n. 1.* sister, brother. Used by a man speaking to or of his sister; by a woman in speaking to or of her brother.

Múdi, *n. 1.* a buyer, purchaser.

Mudi = **muudi**.

Mudíango, *n. 2.* a doorway, gateway.

Mudíanswi, *n. 2.* name of a forest tree; hard, borer-proof timber: walking-sticks made of it.

Mudibézhi, *n. 1.* a liar, deceiver; one who promises and does not do.

Mudidíma, *n. 2.* stem of the water-lily, made into snuff.

Mudiezhi, *n. 1.* an heir, inheritor.

Mudímakubúshu, *n. 2.* small-pox.

Mudimbulúdi, *n. 1.* a disbeliever, sceptic.

Mudimbúshi, *n. 1.* a fool.

Mudími, *n. 1.* one who cultivates, hoer, gardener.

Mudímo, *n. 2.* work.

Mudindishi, *n. 1.* a watcher, caretaker, steward.

Mudingudi, *n. 1.* an examiner, overseer.

Mudinunishi, *n. 1.* a proud person.

Mudisakamino = **musakamino**, *n. 1.* a head-rest, pillow.

Mudíshi, *n. 1.* a big eater.

Mudíwo, *n. 1.* a bad worker; also a bad person.

Mudíyi, *n. 1.* a learner.

Mudízhi, *n. 1.* a mourner.

Mudúfu, *n. 1.* a person in danger of death (or, *mulufu*.)

Mudyadya, *n. 2.* a shrub, the root of which is cooked in beer or porridge and is said to stimulate the appetite.

Mudyo, *n. 2.* an eatable.

Muevangele, *n. 1. for.* a writer of one of the Gospels, or, **Mwivangele**.)

Muézhi, *n. 2.* a jaw-bone.

Muězhi, *n. 2.* a waterfall.

Múfu, *n. 1.* a dead person.

Mufubafuba, *n. 1.* a fool.

Mufubiu, *n. 1.* a very short person, a dwarf.

Mufúfu, *n. 2.* a drizzling rain.

Mufufúma, *n. 2.* name of a tree, bearing violet-like flowers. The root is made into a medicine, of which children are made to drink, and in which they are washed, it

being thought it will make them grow.

Mufúko, *n.* 2. a charm, consisting of a small bag, or a hollow bracelet made of snake skin, and filled with 'medicine'.

Mufúmba, *n.* 1. a pregnant woman.

Mufúmpi, *n.* 1. a raider, kidnapper.

Mufúndi, *n.* 2. name of a forest tree.

Mufúndi, *n.* 1. one who skins and cuts up an animal, a butcher.

Mufúndufúndu, *n.* 2. trail of a snake.

Mufundululu, *n.* 2. a line, mark.

Mufungúshi, *n.* 1. a weaned child.

Mufúni, *n.* 1. one who loves, a lover.

Mufúnka, *n.* 1. one who misses in shooting.

Mufúnwa, *n.* 1. one who is loved, a beloved.

Mufunzi, *n.* 2. a herd of game, a multitude of people, throng.

Mufutúdi, *n.* 1. a deliverer, saviour, rescuer.

Mufutúshi, *n.* 1. one who is saved, delivered.

Mufúzhi, *n.* 1. a blacksmith.

Mufuzhíma, *n.* 1. my fellow blacksmith; **mufuzhinoko**, thy fellow blacksmith, &c.

Mufwafwi, *n.* 1. a short person, dwarf.

Mufwafwi mu, *prep.* near to, in the vicinity of.

Mufwebabachási, *n.* 2. name of a tree. See *Eng.-Ila Vocab.*

Mufwebi, *n.* 1. a smoker.

Mugabushi = **mukabushi**, *n.* 1. a madman, lunatic.

Muhedene, *n.* 1. *for.* (Suto, **mo-hedene**; Dutch, **heiden**), a heathen.

Muhubu, *n.* 2. a kind of willow.

Muhulúlu, *n.* 2. a long stretch of cloth.

Muhumbáne, *n.* 2. a plant which is supposed to keep off mosquitoes; natives gather it and put it in their huts at night.

Muka-, prefix to many words and

proper names; indicates, the one of, the wife of.

Mukaba, *n.* 2. waist-belt, band.

Mukabushi, *n.* 1. a madman.

Mukadi, *n.* 1. a brave, fierce, angry person.

Mukáka, *n.* 2. name of a forest tree.

Mukaka, *n.* 2. fresh milk.

Mukálo, *n.* 2. a waterhole.

Mukambaúshi, *n.* 1. one who discourses, a preacher.

Mukámu, *n.* 2. loaf, bread.

Mukamúfu, *n.* 1. a widow, widower.

Mukamufwi, *n.* 1. wife of a jealous person.

Mukamutwádi, *n.* 1. a wife.

Mukamwenzhínoko, *n.* 1. the wife of thy neighbour. **Mukamwenzhina**, his neighbour's wife, &c.

Mukamwézhi, *n.* 1. name given to a star which is seen very near the moon, hence 'the moon's wife'.

Mukamwíni, *n.* 1. an owner.

Mukándo, *n.* 1. a big or important person, an elder brother, adult.

Mukándu, *n.* 1. a coward.

Mukangabíshi, *n.* 2. uncooked pap, porridge.

Mukáta, *n.* 1. a lazy, idle person.

Mukatí, *n.* 1. a sentry, watchman.

Mukati, *loc. form of the obsol. kati*, *adv.* within, in the midst, inside, in the centre.

Mukati ka, or **mu**, *prep.* inside, within.

Mukáshi, *n.* 1. woman, wife.

Mukazhima, *n.* 1. my fellow wife.

Mukazhina, *n.* 1. her fellow wife.

Mukazhinoko, *n.* 1. thy fellow wife.

Mukazhinokwabo, *n.* 1. their fellow wife.

Mukazhinokwenu, *n.* 1. your fellow wife.

Mukazhinokwesu, *n.* 1. our fellow wife.

Mukoa, *n.* 2. clan, family, generation.

Mukobelanzóka, *n.* 1. the secretary bird.

Mukófu, *n.* 1. a lean person.

Mukófu, *n.* 2. a scar, wale.

Mukoka, *n.* 2. trace of animal dragged through bushes by lion, &c.
Mukoko, *n.* 1. a delayer.
Mukolo, *n.* 1. a person of the Kolo tribe.
Mukololo, *n.* 2. name of a tree, used as firewood for chiefs; it is said that this tree indicates good soil.
Mukolotila, *n.* 2. small-pox.
Mukólwi, *n.* 1. a drunkard.
Mukómba, *n.* 2. a forest tree.
Mukombo, *n.* 2. kind, species.
Mukómbwe, *n.* 1. a cock.
Mukómi, *n.* 1. one who troubles, annoys people.
Mukómpi, *n.* 2. the stalk of a melon, &c.
Mukóndo, *n.* 2. a footprint, spoor.
Mukóngo, *n.* 2. the clitoris feminae.
Mukónki, *n.* 1. a reaper.
Mukóno, *n.* 2. the forearm; trunk of elephant.
Mukóshi, *n.* 2. the back of the neck.
Mukosolekútwi, *n.* 1. a person with part of his ear cut off.
Mukóswe, *n.* 1. a water-rat.
Mukristi, *n.* 1 *for.* a Christian.
Mukúá, *n.* 1. a white person, European.
Mukúba, *n.* 2. copper.
Mukuku, *n.* 2. strong beer.
Mukukutu, *n.* 1. a hard man, *e.g.* in bargaining.
Mukúla, *n.* 2. a game-path.
Mukulá, *n.* 2. a short stretch of cloth.
Mukúlo, *n.* 1 *a.* the waterbuck.
Mukumbíshi, *n.* 1. one who is always begging, a beggar.
Mukúmo, *n.* 2. a kind, species.
Mukúnga, *n.* 2. an alarm; *ku uma mukunga*, to sound an alarm.
Mukúngu, *n.* 2. name of a tree.
Mukúpa, *n.* 2. fresh milk.
Mukúsa, *n.* 2. a plant from which string is made (= Lukusa).
Mukúshi, *n.* 2. name of a tree, stamping-blocks made of it.
Mukúsu, *n.* 2. a morsel of bread.
Mukúta, *n.* 2. a piece of cloth just long enough to go round the waist.

Mukutabulongo, *n.* 2. name of a tree.
Mukwabo (= mukwa sbo), *n.* 1. their father-in-law.
Mukwako, *n.* 1. thy father-in-law.
Mukwakwa, *n.* 1. a wide road, highway.
Mukwakwe, *n.* 1. his father-in-law.
Mukwangu, *n.* 1. my father-in-law.
Mukwashi, *n.* 2. a family.
Mukwashi, *n.* 2. a big fire in a kraal, around which the cattle gather on cold nights.
Mukwasu, *n.* 2. a stabbing-spear.
Mukwe, *n.* 1. son-in-law; *mukwe wangu*, my son-in-law.
Mukweka, *n.* 1 *a.* tobacco.
Mukwēnu (= mukwa enu), your father-in-law.
Mukwēsu (= mukwa esu), our father-in-law.
Mukwesu, *n.* 1. our brother, our sister—when brother speaks to or of brother, or sister to or of sister. *Tudi o mukwesu*, we are brethren.
Mukwetúnga, *n.* 1. one who has married a chief's daughter.
Muladilo, *n.* 2. a supper. *Muladilo wa mwami*, the Lord's Supper.
Muláka, *n.* 2. tongue.
Mulakumúne, *n.* 1. a person with a big mouth; name given to a lazy person according to the proverb, *Mulakumune ku kudya kwalo udi kwete insana*, In eating is his strength.
Mulála, *n.* 1 *a.* *p/l.* bamulala, a large tree-snake, said to be very deadly.
Mulala, *n.* 2. name given to a white and red ox.
Mulalabungu, *n.* 2. hair on the chest and abdomen; name given to a white ox with a black back; the Milky Way.
Mulámbo, *n.* 2. a whitish clay used for smearing bodies when mourning.
Mulámbwe, *n.* 2. a game-pit.
Mulámu, *n.* 2. a brother-in-law.

- Mulamwabo**, *n.* 1. their brother-in-law.
Mulamwako, *n.* 1. thy brother-in-law.
Mulamwákwe, *n.* 1. his brother-in-law.
Mulamwangu, *n.* 1. my brother-in-law.
Mulamwenu, *n.* 1. your brother-in-law.
Mulamwesu, *n.* 1. our brother-in-law.
Mulándu, *n.* 2. a fault, debt, law-suit.
Mulandushi, *n.* 1. a ferryman.
Mulangu, *n.* 2. a bell.
Mulanzhi, *n.* 2. termite.
Mulapi, *n.* 2. woman's apron, worn in front.
Mulazho, *n.* 2. an order, command.
Mule, *n.* 2. a large bundle of grass or sticks.
Muleambezo, *n.* 2. name of a forest tree, good timber.
Mulelabántu, *n.* 1. a mild, gentle, kind person.
Mulélwe, *n.* 2. recompense paid by parents to people who have taken charge of their children for a time.
Muléma, *n.* 1. a repellent person.
Mulémbwe, *n.* 2. something added to food to make it palatable.
Mulému, *n.* 1. an honoured, dignified, respected person.
Mulénda, *n.* 2. a grave.
Mulénga, *n.* 1. a lazy person.
Mulénga, *n.* 2. a line stretched across a house on which blankets are hung, a game-path.
Mulengaúzhi, *n.* 1. one who leads astray, enticer.
Mulénzha, *n.* 2. a kick; *ku diata mulenzha*, to kick.
Mulénzhi, *n.* 2. a kick; *ku sansa mulenzhi*, to kick.
Muleu, *n.* 2. a milking-pail.
Mulevu, *n.* 2. a beard.
Mulezhi, *n.* 1. a feeder of people.
Muloboshi, *n.* 1. one who runs away, absconds.
Mulola, *n.* 2. *for.* (Suto, mulora, ash), soap.
Mulombe, *n.* 2. name of a tree, with light, open timber, dark heart, very good for joinery purposes. Natives make canoes and dishes of it.
Mulombwana, *n.* 1. a man.
Mulomo, *n.* 2. the orifice of the mouth, beak of a bird. **Milomo**, lips.
Mulóndo, *n.* 1. one who is a good worker.
Mulondo, *n.* 1. a provident person.
Mulondó, *n.* 2. a swamp, marsh.
Mulónga, *n.* 2. a river.
Mulóngo, *n.* 2. a covenant of friendship, *n.* 1. a friend.
Mulongwabo, *n.* 1. their friend.
Mulongwako, *n.* 1. thy friend.
Mulongwakwe, *n.* 1. his friend.
Mulongwangu, *n.* 1. my friend.
Mulongwenu, *n.* 1. your friend.
Mulongwesu, *n.* 1. our friend.
Mulópwe, *n.* 1 *a. pl.* bamulopwe, name of a fish.
Mulóta, *n.* 2. name of a tree something like the mupupu, used as medicine.
Mulozhi, *n.* 1. a witch, wizard.
Mulozhi, *n.* 2. a whistle.
Mūlu, *n.* 1. a deaf person.
Mulubululwa, *n.* 2. name of a tree.
Mulúdi, *n.* 2. barrel of a gun.
Mulúko, *n.* 2. a seam, hem.
Mulúlu, *n.* 2. name of a tree.
Mululwé, *n.* 2. name of a tree, root used as a medicine for leprosy and syphilis.
Mulúlwe, *n.* 2. gall; *isubilo dia mulúlwe*, the gall bladder.
Mulúmbi, *n.* 1. a thankful person.
Mulúmbu, *n.* 1. a person of the Balumbu tribe.
Mulumbu, *n.* 1 *a. pl.* bamulumbu, name of a kind of fish.
Mulumbulumbu, *n.* 1 *a.* the roan antelope.
Mulumbúzhi, *n.* 1. a tax-gatherer.
Mulúme, *n.* 1. one who is bitten.
Mulúmi, *n.* 1. a husband.
Mulúmi, *n.* 1. a biter.
Mulumikumí, *n.* 2. name of a tree, light foliage. It is said that the smell of its burning wood scares away snakes.

- Mulúnga**, *n.* 1. one who throws a spear at a mark and hits.
- Mulúsu**, *n.* 2. a stick used for beating any one. *Riddle*, *nka ko leta mulusu u ta umya ngombe*; *ans.* a snake.
- Muluti**, *n.* 1 *for.* (Suto, moruti), a teacher, missionary.
- Mulutima**, *n.* 1. my fellow missionary, my colleague; *mulutinoko*, thy colleague, &c.
- Mulwáshi**, *n.* 1. a sick person.
- Mulwi**, *n.* 2. a heap of grass, clay, or sticks.
- Muma**, *n.* 2. bank, edge, of a river.
- Múma**, *ku*, *v. t.* to shut the mouth.
- Mumáma**, *n.* 1. a person who looks after his belongings, carefully mends his clothes, &c.
- Mũmba**, *n.* 2. *pl.* miumba, a fish spear.
- Mumbadi**, *loc. form of* imbadi, roundabout.
- Mumbadi mu**, *prep.* round, around; *ba la kala mumbadi mwakwe*, they are sitting around him.
- Mumbele dia**, *prep.* in the presence of.
- Mumbó**, *loc. of* imbo, in the west.
- Mumbonina**, *n.* 1. his family; *e.g.* *uswe tonse awa mumbonina*, we are all children of his family.
- Mumbonyokwábo**, *n.* 1. their family; *sa ba bantu mumbonyokwabo?* are they of one family?
- Mumbonyokwenu**, *n.* 1. your family.
- Mumbonyokwesu**, *n.* 1. our family.
- Mumé**, *n.* 2. dew.
- Múmi**, *n.* 1. a living person.
- Mumíno**, *n.* 2. throat, gullet.
- Mumóna**, *adv.* just in there.
- Mumóni**, *n.* 2. light.
- Mumúna**, *ku*, *v. t.* to suck.
- Múmwe**, *n.* 2. the body-smell of people.
- Muna-**, prefix, the one of.
- Munaisha**, *n.* 1. a person of my place, my home.
- Munakwabo**, *poss. phr. cl. 1 and 2.* their person or thing.
- Munakwako**, *poss. phr. cl. 1 and 2.* thy person or thing.
- Munakwakwe**, *poss. phr. cl. 1 and 2.* his person or thing.
- Munakwangu**, *poss. phr. cl. 1 and 2.* my person or thing, my relation, friend.
- Munakwenu**, *poss. phr. cl. 1 and 2.* your person or thing.
- Munakwesu**, *poss. phr. cl. 1 and 2.* our person or thing.
- Munamazuba**, *n. prop.* name given to the Supreme Being.
- Munamuzenu**, *n.* 1. your neighbour, a person of your place.
- Munamuzesu**, *n.* 1. a person of our place, our neighbour.
- Munamuzhabo**, *n.* 1. a person of your place, your neighbour.
- Munda**, *n.* 2. a field, garden.
- Mundámbi**, *n.* 2. name of a bush.
- Mundéke**, *n.* 2. a ramrod.
- Mundíndi**, *n.* 2. a large herd.
- Mũnga**, *n.* 2. name of a tree.
- Mung'anga**, *n.* 1. a doctor.
- Mungó**, *n.* 2. a small pumpkin, a spoon.
- Mungwadi**, *n.* 1. a writer, scribe.
- Mungwala**, *n.* 1. a giant.
- Mungwimba**, *n.* 2. liquid fat, oil.
- Muni**, *n.* 2. the liver.
- Munika**, *ku*, *v. t.* to hold a light, to give light, to illumine.
- Munikila**, *ku*, *v. t. rel.* munika, to give light to or for.
- Munimba**, *n.* 2. long tail-feather of a bird.
- Munina**, *n.* 1. his younger brother.
- Munínde**, *n. pro.* name given to the Supreme Being; indicates one who gives thunder and much rain.
- Munínga**, *n.* 2. a variety of groundnut.
- Muníni**, what's-its-name? Used when you are speaking of anything of *cl. 2* sing. and you don't know or you forget its name.
- Munisha**, *ku*, *v. t. caus.* munika, to show with.
- Munji**, *adv.* elsewhere.
- Munkalankánga**, *n.* 2. a kind of thorn-tree.
- Munkanga**, *n.* 2. the dying groan of

an animal; **munyama wa boba munkánga**, the animal groans its last: *n.* 1 *a.* a kind of snake.
Múngo, *n.* 2. stink, odour, stench.
Munkolwe, *n.* 2. a long deep trench dug to keep spring-hares and locusts out of a field.
Munkombwela, *n.* 2. the stem of a calabash, *i. e.* the tapering end.
Munkonóno, *n.* 2. name of a tree, dark heart.
Munkónya, *n.* 2. gather made in cloth.
Munkónse, *n.* 2. the marabout stork.
Munkóshi, *n.* 1. petty chief, induna.
Munkóyo, *n.* 2. name of a bush, the root is added to porridge to make it palatable.
Munkúdi, *n.* 2. a calabash.
Munkúmbia, *n.* 2. the leaven plant.
Munonkelo, *n.* 2. the so-called third stomach, the omasum of cattle and sheep.
Munsenda, *n.* 2. large arrow-head without barbs.
Munshá, *n.* 2. pestle, stick used for stamping corn in the inkidi; ray of the sun as seen at sunrise or sunset.
Munshambwa, *n.* 2. a necklace of beads.
Munshi, *loc. of inshi, as adv.* afterwards, behind.
Munshi dia, *prep.* after, behind.
Munshu, *n.* 2. urine.
Muntámba, *n.* 2. name of a fruit.
Muntanángo, *n.* 2. pot clay.
Muntémba, *n.* 2. small calabash, used as a sheath for arrows; name given to a paraffin tin.
Muntémbwe, *n.* 2. name of a forest tree.
Munténde, *n.* 2. thick thatching-grass.
Muntó, *n.* 2. a tree with a white, sticky sap, sap used as a glue; leaves are placed on the head as a cure for headache.
Muntokoshia, *n.* 2. name of a tree, fruit eaten.
Muntu, *n.* 1. a person. Often used in an emphatic sense of a person

distinguished by some good quality, just as we say, 'He's a man.'
Muntuma, my fellow man; **mntunoko**, thy fellow man, &c.
Muntu susu, a good person.
Muntüntúmba, *n.* 2. name of a tree.
Munuma ya, *prep.* after, behind.
Munúngwe, *n.* 2. porcupine quill.
Mununuzhi, *n.* 1. one who ransoms, redeems.
Munwe, *n.* 2. a finger.
Munwishi, *n.* 1. one who gives to drink, a butler, &c.
Munyama, *n.* 1. a head of game.
Munyati, *n.* 1 *a.* a buffalo. Idiom, **Wa yasa munyati!** You have speared the buffalo = you have hit the nail on the head.
Munyóko, *n.* 1. thy younger brother.
Munyokwabo, *n.* 1. their younger brother.
Munyokwénu, *n.* 1. your younger brother.
Munyokwésu, *n.* 1. our younger brother.
Munyu, *n.* 1. a greedy, selfish person.
Munyúmbwi, *n.* 1 *a.* the gnu.
Munza, *n.* 2. daytime. **Munza mwinimwini**, noon.
Munzhi, *n.* 2. a village.
Muokéshi, *n.* 1. a spy.
Muonéki, *n.* 1. a king.
Muongozhú, *n.* 1. a very old person.
Muovhulwa, *n.* 1. a destitute person, pauper.
Mupámi, *n.* 1. an old person, infirm, helpless.
Mupazopazo, *n.* 2. name of a tree, hard, like mwani.
Mupenzhi, *n.* 1. one in trouble.
Mupenzhima, my fellow sufferer; **mupenzhinoko**, thy fellow sufferer, &c.
Mupolisa, *n.* 1. *for.* (Eng.) a policeman.
Mupompóshi, *n.* 1. one who is continually travelling.
Muprofita, *n.* 1. *for.* a prophet.
Mupuka, *n.* 1. an insect, beetle, &c.

- Ku sata mupuka**, to have a throbbing pain.
- Mupúpu**, *n.* 2. a tree with thick leaves, has a milky sap, which causes great irritation if it reaches the eyes.
- Mupushi**, *n.* 1. a poor person.
- Mupusho**, *n.* 2. name of a tree.
- Musá**, *n.* 2. a thing half full; *intumba idi musá*, the basket is half full.
- Musáka**, *n.* 1 *a. pl.* *bamusaka*, wild dog.
- Musáko**, *n.* 2. a walking-stick.
- Musakamíno**, *n.* 2. a head-rest, pillow (*mudisakamino*).
- Musála**, *n.* 2. a meeting of men or women for playing, singing, or talking.
- Musála**, *n.* 1. one possessed with a spirit of divination, a prophet. *Musala wa shinshima*, the prophet prophesies.
- Musáma**, *n.* 1. my fellow initiate. Men who were initiated at the same time afterwards form a kind of league; one member addresses another as *musama*.
- Musámba**, *n.* 2. name of a kind of tree.
- Musambáshi**, *n.* 1. a pedlar, merchant, trader.
- Musambílo**, *n.* 2. a place for washing and bathing.
- Musamo**, *n.* 2. medicine.
- Musampaushi**, *n.* 1. a scornful person, mocker, one who despises.
- Musana**, *n.* 2. the spine (? Tonga).
- Musangúle**, *n.* 1. a very foolish person.
- Musanína**, *n.* 1. his fellow initiate.
- Musanoko**, *n.* 1. thy fellow initiate.
- Musanokwabo**, *n.* 1. their fellow initiate.
- Musanokwesu**, *n.* 1. our fellow initiate.
- Musanokwenu**, *n.* 1. your fellow initiate.
- Musansa**, *n.* 2. wild grapes.
- Musánza**, *n.* 2. a forest.
- Musashima**, *n.* 1. my friend, relation.
- Musashina**, *n.* 1. his friend, relation.
- Musashinoko**, *n.* 1. thy friend, relation.
- Musashinokwabo**, *n.* 1. their friend, relation.
- Musashinokwenu**, *n.* 1. your friend, relation.
- Musashinokwesu**, *n.* 1. our friend, relation.
- Musé**, *n.* 2. name of a tree, used for making walking-sticks and spear shafts.
- Musedia-**, *prefix* to many words, as follow. It indicates 'namesake'; a person is not allowed to speak his own name, hence, if speaking to or of a person bearing the same name with himself, he will say, *musediangu*, my namesake. So with the names of one's father, &c.
- Musediabaina**, *n.* 1. her mother's namesake, *i. e.* she has the same name as her mother.
- Musediachisha**, *n.* 1. my uncle's namesake.
- Musediama**, *n.* 1. my mother's namesake.
- Musediangu**, *n.* 1. my namesake.
- Musediata**, *n.* 1. my father's namesake.
- Musediaushe**, *n.* 1. her or his father's namesake.
- Musefu**, *n.* 1 *a.* an eland.
- Muséke**, *n.* 2. kernel of nut, the glans penis.
- Musekese**, *n.* 2. name of a tree.
- Muséla**, *n.* 2. a generation.
- Muséme**, *n.* 2. long grass used for making mats, also mats made of it.
- Musempúshi**, *n.* 1. a porter, carrier.
- Musému**, *n.* 2. a pole for supporting the roof of a house.
- Musena**, *n.* 2. a hole, gap, in a fence, &c.
- Musendo**, *n.* 2. a hammock.
- Musenga**, *n.* 2. a sandy place.
- Musenzhi**, *n.* 1. name of a small animal.
- Musése**, *n.* 1. a fool.
- Musese**, *n.* 2. name of a tree, good charcoal and stamping-blocks made of it.
- Musesésho**, *n.* 2. a ramrod.

Muséza, *n.* 2. a kind of potato, edible tuber.
Mushala, *n.* 1. an orphan.
Mushangi, *n.* 1. a sower.
Mushibi, *n.* 2. name of a tree.
Mushidi, *n.* 2. a powder.
Mushidishi, *n.* 2. a physician.
Mushietóngo, *n.* 1. a blackened stump, a very black person.
Mushika, *n.* 2. something added to food to make it nice.
Mushika, *n.* 2. a salty encrustation.
Mushikídi, *n.* 2. name of a tree.
Mushílo, *n.* 2. the end, completion of a thing.
Mushimbi, *n.* 1. a young girl, *i. e.* before puberty.
Mushimbuluko, *n.* 2. *for.* (Zulu, umsombuluko, the unfolding) Monday.
Mushínda, *n.* 2. yolk of egg, pith of reed, &c.
Mushíngo, *n.* 2. the front of the neck.
Mushingombe, *n.* 2. a herd.
Mushini, *n.* 2. a circlet of beads put around the head, crown.
Mushinkemátwi, *n.* 1. a deaf person.
Mushínko, *n.* 2. a pole for closing a gateway.
Mushínshi, *n.* 2. a children's plaything, made of grass.
Mushinshi, *n.* 2. a dress, petticoat.
Mushínza, *n.* 2. gravy, broth, soup.
Mushinze, *n.* 2. darkness. **Mushinze wo ombuluka**, the darkness is breaking.
Mushínzo, *n.* 2. a journey.
Mushísa, *n.* 2. the tendo Achillis.
Mushíshi, *n.* 2. the round shank of a spear head.
Mushiwe, *n.* 2. name of a tree, bark good for string, also = mushu.
Mushizhi, *n.* 2. wind broken downwards.
Mushóbo, *n.* 2. a tribe. (Seems to have also a reference to the dialect of a tribe.)
Mushóngo, *n.* 2. a cartridge.
Mushósho, *n.* 2. a cartridge.
Mushu, *n.* 2. moistness. **Inshi idi**

kwete mushu, the ground is moist, *i. e.* after rain.
Musimuna, *n.* 2. the moon of January.
Musolozhi, *n.* 1. a leader, fore-runner, predecessor.
Musoleshi, *n.* 1. one who tries.
Musompe, *n.* 2. name of a fruit.
Musondi, *n.* 2. a seer, diviner.
Musondoshi, *n.* 1. a madman.
Musonge, *n.* 1. a young adult.
Musongo, *n.* 1. a wise person.
Musongozho, *n.* 2. a sharp stick for digging a hole; also the point of such a stick.
Musonta, *n.* 2. obstinacy, self-will.
Musonzhi, *n.* 1. seer, diviner.
Musotoshi, *n.* 1. a transgressor.
Musozha, *n.* 2. cooked maize, *i. e.* not previously stamped.
Musózhi, *n.* 2. a tear of the eye.
Musózhi, *n.* 1. a comforter, consoler.
Musù, *n.* 1. a sad, sorrowful person.
Musuba, *n.* 2 = mutiba, a bowl, basin.
Musuke, *n.* 1. one's first husband, or wife.
Musúku, *n.* 2. a horn used in cupping.
Musúkwe, *n.* 2. a mane.
Musundi, *n.* 1. a barren woman.
Musúndu, *n.* 2. a leech.
Musúne, *n.* 1. an ox.
Musungudi, *n.* 1. a leader, commandant.
Musunte, *n.* 2. a big bundle of grass.
Musutelo, *n.* 2. dry cattle-dung.
Muswazhi, *n.* 1. a visitor.
Muswema, *n.* 1 *a. pl.* bamuswema, a long light-coloured snake.
Musweya, *n.* 1. a country with trees and only very short grass.
Muta, *n.* 2. a loan.
Mutaba, *n.* 2. name of a tree, juice used for birdlime.
Mutabi, *n.* 2. a branch, bough.
Mutaka, *n.* 1. a squanderer, waster, prodigal.
Mutaka, *n.* 2. a small kind of hoe used only by chief's wife or child.
Mutala, *n.* 2. spoor, footprint, game-path.

Mutalabala, *n. prop.* name given to the Supreme Being ; signifies the One who can do what none other can.

Mutamfu, *n. 2.* a moist place.

Mutandachilashi, *n. 1.* a wild dog. Name given to a person who is very persevering, persistent in doing something, or in pursuing some object.

Mutangalashi, *n. 3. no sing.* self-righteousness. Udi kwete mutangalashi, said of one who boasts of his own goodness and despises other people as being bad.

Mutanti, *n. 2.* a cross-beam, a pole fixed between two uprights.

Mutantwa, *n. 2.* name of a tree.

Mutanzhi, *n. 1.* a first person, first arrival, firstborn.

Mutatula, *n. 2.* a whip, sjambok.

Mutavhu, *n. 1.* a stingy, niggardly, ungenerous person.

Mutelo, *n. 2. for.* (Suto, Mothelo), hut tax.

Mutembo, *n. 2.* name of a forest tree.

Muteme, *n. 2.* name of a tree, bears a large peach-like fruit.

Mutendu, *n. 2.* a long strip of meat cut for drying.

Mutengázuba, *n. 2.* the fierce shining of the sun at midday.

Mutepaudi, *n. 1.* a tempter.

Mutepaushi, *n. 1.* one who is tempted, seduced.

Mutéte, *n. 2.* a kind of pipe.

Muteu, *n. 1.* a thief.

Muteshi, *n. 1.* one who sets traps, trapper.

Mutiba, *n. 2.* a bowl, basin.

Mutindi, *n. 2.* a kind of creeper, the root of which is used to suffocate bees.

Mutobo, *n. 2.* name of a tree, fruit eaten.

Mutōlo, *n. 1.* a lazy person.

Mutombio, *n. 2.* a stick used for taking fat out of a pot.

Mutondo, *n. 2.* name of a tree ; wood used for making axe shafts ; the flowering of this tree is taken as a sign that it is time to search for honey.

Mutondo, *n. 2.* a tabooed thing.

Mutonga, *n. 1.* an individual of the Tonga (or Toka) tribe.

Mutonga, *n. 2.* tobacco.

Mutongabofu, *n. 2.* a shrub, the root of which is used as a medicine to produce fertility in women.

Mutubiakalómo, *n. 1 a.* the roan antelope.

Mutukuta, *n. 2.* perspiration.

Mutúmbe, *n. 1.* a female animal.

Mutúmbu, *n. 1.* a woman carrying a child.

Mutúmwa, *n. 1.* one sent, a messenger.

Mutúndu, *n. 1.* a hairy person, one who grows quickly.

Mutúni, *n. 1.* a selfish person.

Mutúnta, *n. 2.* a corpse, carcase.

Mutúya, *n. 1.* Lumbu name for the mushiwe tree.

Mutwádi, *n. 1.* one who marries or is married.

Mutwanga, *n. 1.* a servant.

Mutwashima, *n. 1.* my fellow child-in-law. When two men, e.g. marry sisters, and so become one man's sons-in-law they call each other or refer to each other by this name.

Mutwashinipa, *n. 1.* his fellow child-in-law.

Mutwashinoko, *n. 1.* thy fellow child-in-law.

Mutwashinokwabo, *n. 1.* their fellow child-in-law.

Mutwashinokwenu, *n. 1.* your fellow child-in-law.

Mutwashinokwesu, *n. 1.* our fellow child-in-law.

Mutwi, *n. 2.* a head.

Muvhúbi, *n. 1.* a rich person.

Muvhúni, *n. 1.* a helper, deliverer.

Muvhwi, *n. 2.* an arrow.

Muvumini, *n. 1.* a believer.

Muvwimi, *n. 1.* a hunter.

Muvwizhi, *n. 1.* a backbiter, slanderer.

Muwezhi, *n. 1.* a hunter. **Muwezhima**, my fellow hunter, &c.

Muwo, *n. 2.* wind.

Muyayi, *n. 1.* a murderer.

Múye, *n. 2.* soot.

- Muyé**, *n.* 2. a thing done purposely.
Wa chita muye, he does on purpose.
- Muyemba**, *n.* 2. a cloth big enough to cover the whole body.
- Muyeye**, *n.* 2. tail of a fish.
- Muyi**, *n.* 2. nit, egg of louse.
- Muyóba**, *n.* 2. a continuous rain.
Pl. used of a set-in rain of two or three days.
- Muyóbo**, *n.* 2. a kind of reed.
- Muyoka**, *n.* 1. a snake. (Name given to a snake in songs only.)
- Múyu**, *n.* 2. name of a tree and fruit.
- Muza**, *n.* 1. an expert, one who knows his business.
- Muzála**, *n.* 2. name of a tree.
- Muzánda**, *n.* 2. a root, fang of a tooth.
- Muzandi**, *n.* 1. one who likes, desires.
- Muzangadishi**, *n.* 1. an outcast, exile.
- Muzangi**, *n.* 1. a witness.
- Muzashi**, *n.* 1. a builder.
- Muzembi**, *n.* 1. a sentry.
- Muzemuzhi**, *n.* 1. a carrier.
- Muzenge**, *n.* 2. a bundle of dung wrapped up in grass; burnt in the burrow of an animal to scare it out.
- Muzénza**, *n.* 2. a tassel.
- Muzézhi**, *n.* 1. a fisherman.
- Muzézo**, *n.* 2. thought, desire.
- Muzhále**, *n.* 1. a child; a man's own child, as distinct from *bana*, which may include his people generally, dependants and slaves.
- Muzházhi**, *n.* 1. parent.
- Muzhazhima**, *n.* 1. my fellow parent. This is applied by a man or woman to another man or woman, whose children are inter-married.
- Muzhazhina**, *n.* 1. his fellow parent.
- Muzhazhinoko**, *n.* 1. thy fellow parent.
- Muzhazhinokwabo**, *n.* 1. their fellow parent.
- Muzhazhinokwenu**, *n.* 1. your fellow parent.
- Muzhazhinokwesu**, *n.* 1. our fellow parent.
- Mushichema**, *n.* 1. my fellow slave.
Mushichenoko, thy fellow slave, &c.
- Mushidishi**, *n.* 1. a person who has wandered, a wanderer.
- Mushike**, *n.* 1. a slave.
- Mushile**, *n.* 1. a sister-in-law. Generally used in the *pl.*
- Mushimbila-ba-mwika**, *n.* 2. name given to beans on account of their constipating qualities.
- Mushimo**, *n.* 1. ancestral spirit.
- Mushinga**, *n.* 2. noise of a falling person or object.
- Mushínzhi**, *n.* 2. pith of sweet reed spewed out after being chewed.
- Muzhíu**, *n.* 2. a load carried on a stick upon the shoulder.
- Muzhula**, *n.* 2. name of a tree.
- Muzkushabo**, *n.* 1. their grand-child.
- Muzkushako**, *n.* 1. thy grand-child.
- Muzkushakwe**, *n.* 1. his grand-child.
- Muzkushangu**, *n.* 1. my grand-child.
- Muzkushenu**, *n.* 1. your grand-child.
- Muzkuzhesu**, *n.* 1. our grand-child.
- Muzobodi**, *n.* 1. a keeper, preserver.
- Muzoka**, *n.* 1. a snake.
- Muzonzwe**, *n.* 1 *a. pl.* *bamuzonswe*, name of a fish.
- Muzovu**, *n.* 1 *a. pl.* *bamuzovu*, an elephant.
- Muzulumátwi**, *n.* 1 *a.* the Kudu.
- Muzumo**, *n.* 2. a dry place.
- Muzumu-aménso**, *n.* 1. a joyful, cheerful person.
- Muzumumózo**, *n.* 1. an ungodly person, hard-hearted person.
- Muzúnde**, *n.* 1. a defeated person.
- Muzundi**, *n.* 1. a conqueror, victor.
- Muzúne**, *n.* 1. a bird.
- Mwa**, *pers. pro.* 2 *p. pl.* you.
- Mwa**, *part.* used with *ku zula*.
Ibandadie zula mwenzhi mwa, the valley is quite full of water.
- Mwāba**, *n.* 1 *a. pl.* *bamwaba*, a jackal.
- Mwadi** = *mu a di*.

Mwāfu, *n.* 2. inside corner of square house.

Mwaika, *ku*, *v. i.* to clear away (of the clouds or mist).

Mwālla, *ku*, *v. t.* to rub a stone on a skin in order to prepare it.

Mwaisha, *ku*, *v. t.* to dismiss an assembly.

Mwaka, *n.* 2. a year.

Mwakadi, *n.* 2. last year.

Mwako, *n.* 2. a kloof, a corner.

Mwāla, *n.* 2. a big stone, rock.

Applied to a person who never tires or gets sick; a hardy person.

Mwāla, *n.* 2. a mane.

Mwalala, *n.* 2. name of a tree.

Mwalangane, *n. i.* a kind of small animal.

Mwalu, *n.* 1. an elder.

Mwambidizhi, *n.* 1. an advocate, a mediator.

Mwāambo, *n.* 2. a language.

Mwāambo, *n.* 2. a band, belt, girdle.

Mwami, *n.* 1. a chief, lord.

Mwamu, *n.* 1. fornicator, harlot.

Mwamwatika, *ku*, *v. t.* to fill a basket to overflowing.

Mwana, *n.* 1. a child. **Mwana oma-**

huna, *n.* 1. a bastard. **Mwana**

kasuanina, his lover, paramour.

Mwana mufunenoko, thy close

friend, beloved. **Mwana mufune-**

nina, his close friend, beloved.

Mwana-mulanda, *n.* 1. name given to a musonshi.

Mwanankuku, *n.* 1. a chicken.

Mwanda, *n.* 2. a hundred.

Mwandabanyama, *n.* 1. name given to a lion.

Mwandu, *n.* 2. a kind of drum.

Mwangampande, *n.* 2. name of a tree.

Mwangu, in my place, my home.

Mwangula, *n.* 2. name of a tree; hard heart, resembles Muse.

Mwani, *n.* 2. the mopani-tree.

Mwanichāngu, *n.* 1. my younger brother. **Mwanichāko**, *n.* 1. thy younger brother.

Mwaniche, *n.* 1. a youth, youngster.

Mwanza, *n.* 2. ague, headache. **Ku zhangama mwanza**, to have ague.

Mwanza, ? name of a person.

Prov. **Mwanz' adi unkile ku shia milandu kubi**, Mwanza left leaving a bad fault behind him; used to rebuke people; one must not commit a fault in passing through a village, or must not leave a place having acted badly.

Mwānzhi, *n.* 1. a disagreeable, quarrelsome person.

Mwānzho, *n.* 2. a large spear used for killing elephants, &c.

Mwānzwa, *n.* 2. name of a tree; timber hard and useful.

Mwao, *n.* 2. a yawn. **Muntu wa dya mwao**, or **wa ya mwao**, the person yawns.

Mwāta, *n.* 2. a heap of firewood.

Mwatuzho, *n.* 2. entrance to an enclosure, gateway.

Mwaya, *ku*, *v. t.* to scatter, demolish. **Ku mwaya ng'anda**, to demolish a house.

Mwazhi, *n.* 2. the ordeal medicine.

Mwēka, *ku*, *v. i.* to shine (of a light).

Mwela, *n.* 2. a heap, division of grain.

Mwēle, *n.* 2. an apron worn by women.

Mwelenze, *n.* 1. a homeless person, a vagabond.

Mwembézh, *n.* 1. a shepherd, herdsman; young man of about sixteen or seventeen.

Mwemvu, *n.* 2. short, new, rich grass.

Mwēna, *ku*, *v. i.* to smile.

Mwendezhi, *n.* 1. a governor, ruler.

Mwēndo, *n.* 2. a leg; hind-leg of animal.

Mwēndo, *n.* 1. a person who goes about trading.

Mwenje, *n.* 2. the moon of November.

Mwenuka, *ku*, *v. i.* to be slightly opened.

Mwenuna, *ku*, *v. t.* to open slightly.

Mwenzha, *n.* 2. anything taken by a guest to those he goes to see.

Mwenzhenzhi, *n.* 1. a vagabond.

Mwenzhi, *n.* 1. a guide, driver.

Mwenzhina, *n.* 1. his companion, neighbour.
Mwenzhinoko, *n.* 1. thy companion, neighbour.
Mwenzhinokwabo, *n.* 1. their companion, neighbour.
Mwenzhinokwenu, *n.* 1. your companion, neighbour.
Mwenzhinokwesu, *n.* 1. our companion, neighbour.
Mwenzu, *n.* 1. a traveller, guest, stranger.
Mwenzuma, *n.* 1. my fellow traveller, my companion, neighbour.
Mweto, *n.* 2. the winter.
Mweto, *n.* 2. part of a bird-trap, the stick planted as a spring.
Mwezhi, *n.* 2. a moon, month.
Mwezhi wa zhuka, the moon is full. **Mwezhi mwituba**, the moon in the first quarter.
Mwi, *num.* one; *indef. adj.* one, other.
Mwidishi, *n.* 1. an imitator.
Mwiko, *n.* 2. tail of an animal prepared as a fly-whisk.
Mwimbi, *n.* 1. a singer.
Mwimbi, *n.* 2. a trench.
Mwimbididi, *n.* 2. a rut, such as that made by a wagon wheel.
Mwina = **mu ina**, there is none.
Mwinako, *n.* 1. thy wife.
Mwinakwe, *n.* 1. his wife.
-mwinana, *num.* one only.
Mwinangu, *n.* 1. my wife.
Mwindi, *n.* 1. the shin, wheel of wagon.
Mwindi = **mu ndi di**.
Mwini, *n.* 1. a master, a true one. **Ndiwe o mwini**, you are your own master, it's your affair.
Mwini, *n.* 2. handle of hoe or axe.
Mwino, *n.* 2. salt.
Mwinzho, *n.* 2. a door-fastening.
Mwinzo, *n.* 1. a spring of water.
Mwishi, *n.* 1. a cook.
Mwiwa, *n.* 1. a nephew.
Mwiwabo, *n.* 1. their nephew.
Mwiwako, *n.* 1. thy nephew.
Mwiwakwe, *n.* 1. his nephew.
Mwiwenu, *n.* 1. your nephew.
Mwiwesu, *n.* 1. our nephew.
Mwiyi, *n.* 1. a teacher.

Mwiyiwa, *n.* 1. *pl.* **baiwa**, a pupil, disciple.

Mwizeulu, *adv.* above, in the air.

Myonga, *ku, v. i.* to have colicky pains. **Mala a myonga**, the bowels pain.

N. Pronounced as in English.

N (1) *cop. part. cl. 8. sing.*; *e.g.* **Nimpongo**, it is a goat. *Also cop. part. cl. 9 and 9a.* The **n** coming before the **l** changes it into **d**; *e.g.* **Ndumo**, it is a razor.

(2) *pers. pro. 1 p. sing.* **I**, me, prefixed to verbs. See *chap. v, sect. 1.*

Na (1) *imperative part.*; *e.g.* **Na mu bebe**, repent ye.

(2) *prefix to female proper names*, 'the mother of.'

(3) *interrogative part.*; *e.g.* **Na u le nta?** Do you call me?

(4) *conj.* when; either, or.

Nabukándo, *n.* 1 *a.* principal wife. This is the name given to the first wife of a polygamist; the second is called **Nabukando mushonto**; the third **Nabushonto**.

Nabunga, *n.* 1 *a.* name given to the eland.

Nabushónto, *n.* 1 *a.* the newest wife of a polygamist.

Nabutéma, *n.* 1 *a.* unmarried person, old maid, widow.

Nabwaníche, *n.* 1 *a.* inferior wife = **Nabushonto**.

Nabwínga, *n.* 1 *a.* a bride.

Nachibínde, *n.* 1 *a.* bridegroom.

Nachíndwe, *n.* 1 *a.* the Oribi.

Nachinkwa, *n.* 1 *a.* small-pox.

Nachisandula, *n.* 1 *a.* a concubine.

Nachisékwe, *n.* 1 *a.* spur-winged goose.

Nadinkwánza, *n.* 1 *a.* a very large canoe, a ship.

Nainja, *n.* 1 *a.* the Lechwe.

Nakadíndo, *n.* 1 *a.* a young unmarried woman; virgin.

Nakafwífwí, *n.* 1 *a.* the Oribi.

Nakakódio, *n.* 1 *a.* a stork.

Nakansákwe, *n.* 1 *a.* the secretary bird.

Nakásha, *n.* 1 *a.* the Duiker.

- Nakufúnwa**, *n. i a.* a favourite wife or child.
- Naluángo**, *n. i a.* a kind of white bird = **Shiluntuba**. Much esteemed by the **Balumbu**.
- Nalubótu**, *n. i a.* a variety of tobacco or snuff.
- Nalunkalámba**, *n. i a.* trigger of gun.
- Naluntámbwe**, *n. i a.* a chameleon.
- Nalúvwi**, *n. i a.* a reedbuck.
- Naluwáwa**, *n. i a.* name given to the zebra.
- Namakáti**, *n. i a.* tobacco.
- Namakunkwe**, *n. prop.* name given to the Supreme Being.
- Namantézi**, *n. i a.* a woman (or cow) who bears children which all die, regarded as a useless creature.
- Namashísha**, *n. i a.* a very heavy rain.
- Namatúdi**, *n. i a.* name of a tree, sap used as medicine for **bwele**.
- Namatwangabo**, *n. i a.* their mistress.
- Namatwangako**, *n. i a.* thy mistress.
- Namatwangakwe**, *n. i a.* his mistress.
- Namatwangangu**, *n. i a.* my mistress.
- Namatwangenu**, *n. i a.* your mistress.
- Namatwangesu**, *n. i a.* our mistress.
- Nambatalala**, *n. i a.* name of a bird (= **Lukumba**).
- Nambuti** ? *interr.* is it not so ? Or how is it ?
- Nambwénga**, *n. i a.* the zebra.
- Naménzi**, *n. i a.* strong beer.
- Namése**, *n. i a.* a name given to the Supreme Being—'the rain giver.'
- Namifúnda**, *n. i a.* a name given to an axe the shaft of which is covered with copper; carried by the **bakwetunga**.
- Namuchechádi**, *n. i a.* name of a game.
- Namuchipwichipwi**, *n. i a.* a kind of scarlet and black seed, very hard, used by children in a game called **kushanga**.
- Namudilakushobwa**, *n. i a.* name of a beetle; it is rubbed on the gums of children to facilitate the cutting of the teeth.
- Namuka'akanyemo**, *n. i a.* a plant used as a relish with food.
- Namukukwe**, *n. i a.* the domestic fowl.
- Namula**, *n. i a.* ? earth-worm.
- Namundelele**, *n. i a.* a white spider's nest, eggs are hatched in it.
- Namundilo**, *n. i a.* a kind of red bead.
- Namunkulungu**, *n. i a.* a plant eaten as a relish with food.
- Namunkwize**, *n. i a.* a spring-hare.
- Namunwemunwe**, *n. i a.* name given by children to the fourth finger.
- Namusholoma**, *n. i a.* a person, animal, or thing which cannot travel fast; applied to the launches and ponts on the **Kafue**.
- Namutekaménzhi**, *n. i a.* the mantis.
- Namutendele**, *n. i a.* a bicycle.
- Namutentaula**, *n. i a.* the **Kudu**.
- Namutómpo**, *n. i a.* maize planted late and eaten green after the ordinary harvest.
- Namuwáne**, *n. i a.* the crested crane.
- Namuzhingidídi**, *n. i a.* the mason wasp.
- Namuzhiwe**, *n. i a.* a fool.
- Namuzungula**, *n. i a.* the 'lily tree'; a tree with very large seed pods.
- Nána**, *ku, v. t.* to anoint oneself, rub fat on one's body.
- Nanaíla**, *ku, v. i.* to walk stealthily, on tiptoe.
- Nanamba**, *ku, v. i.* to go stealthily, as a cat.
- Nanambísha**, *ku, v. i. int.* **nan-amba**, to go very stealthily.
- Nanamína**, *ku, v. i.* to reach up as high as possible.
- Nanana**, *ku, v. i.* to be stuck, as an axe in a tree.

Nánga, ku, v. t. to take away from somebody, with or without consent.
Nangandamuleza, n. 1a. name given by children to the first finger.
Nangila, ku, v. t. to take away on behalf of another, to relieve by carrying another's load.
Nanika, ku, v. t. caus. nana, to anoint, smear fat on, somebody.
Nanikila, ku, v. t. caus. rel. nana, to anoint another for somebody.
Nanshizha, n. 1a. a very heavy rain.
Nanundwe, n. 1a. the chameleon.
Nanzeli, n. 1a. the Pallah.
Nanzha, ku, v. t. caus. nanga, to cause or help take away.
Ncha, gen. part. cl. 7. sing. it is of.
Nchi (1) cop. part. cl. 7. sing. it is.
 (2) *rel. pro. cl. 7. sing.* which.
 (3) *contr.* = ndi ohi, I am still.
Nchicho, subs. pro. ind. it. See *chap. v, sect. 2b.*
Nchichona, subs. pro. indic. emph. cl. 7. sing. it is just it.
Nda, pers. pro. 1p. sing. I.
Ndi (1) pers. pro. 1p. sing. I.
 (2) *cop. part. cl. 3. sing.* it is.
 (3) *rel. pro. cl. 3. sing.* which.
 (4) *adv.* when (= ni).
Ndia, gen. part. cl. 3. sing. it is of.
Ndidie? interr. pro. 3. cl. sing. which is it?
Ndidio, subs. pro. ind. it. See *chap. v, sect. 2b.*
Ndidiona, subs. pro. ind. emph. 3. cl. it is just it. As an *adv.* just then, immediately.
Ndime, subs. pro. indic. 1p. sing. it is I.
Ndimena, subs. pro. indic. emph. it is I (particularly).
Ndimeni? interr. pro. who am I?
Ndimwe, subs. pro. indic. 2p. pl. it is you.
Ndimwena, subs. pro. indic. emph. 2p. pl. it is you (particularly).
Ndimweni? interr. pro. who are you?
Ndiwe, subs. pro. indic. 2p. sing. it is thou.
Ndiwena, subs. pro. indic. emph. 2p. sing. it is thou (particularly).
Ndiweni? interr. pro. 2p. sing. who art thou?

Ndu (1) cop. part. cl. 9, 9a. sing. it is.
 (2) *rel. pro. cl. 9, 9a. sing.* which.
Ndulo, subs. pro. ind. cl. 9 and 9a. sing. it is just it. See *chap. v, sect. 2b.*
Ndulona, subs. pro. ind. emph. cl. 9 and 9a. it is just it.
Ndumbana, n. 1a. a young man.
Ndwa, gen. part. cl. 9, 9a. sing. it is of.
Né, particle used with **ku tontola** and **ku dinza**; *e.g.* **menzhi a la tontola né**, the water is quite, very, cold. **A mu dinze né**, be ye very quiet.
-ne, num. four. **Bantu bo-ne**, four people.
Nemba, ku; Nembula, ku, v. t. to take a little porridge, &c., out of a pot.
Nenga, ku, v. t. to cut, gash.
Nengesa, ku; Nengesela, ku, v. i. to be cut almost through; of anything bulging at either end and constricted in between (as a wasp); *e.g.* **isamo dia nengesela**, the tree is cut almost through, and likely to fall.
Nengulula, ku, v. t. rep. nenga, to cut round, as a hide in making reims, or as grass when finished thatching.
Nengulwila, ku, v. t. rep. rel. nenga, to cut round for.
Nenzha, ku, v. t. caus. nenga, to cause or help to cut.
Netuka, ku, v. i. to be leavened. **Inshima ya netuka bumena**, the bread is leavened.
Netusha, ku, v. t. caus. netuka, to leaven.
-netushi, adj. leavened.
Ng. Pronounced as in finger.
Ng'. Pronounced as in singer.
Ngá, particle used with **mubotu**; *e.g.* **munzhi mubotu ngá**, the village is very good.
Nga, gen. part. cl. 3, 4, 5, 9a. pl. they are of.
Ngadi = ng (= a) a di.
Ngadie? interr. pro. cl. 3, 4, 5, 9a. pl. which are they?

-ngai? *interr. pro.* how many?
Bantu bo-ngai? how many people?

Ngao, *subs. pro. ind. cl. 3, 4, 5. 9 a. pl.* them. See *chap. v, sect. 2 b.*

Ngodi = nga u di.

Ngoka, ku, *v. i.* to buzz, as bees; to chatter, of a number of people.

Ngombi, *n. 1 a.* a plant, the root of which is used as an emetic.

Ngomena, ku, *v. t.* to button, fasten up.

Ngonā, *subs. pro. indic. emph. cl. 3, 4, 5, 9 a. pl.* it is just they; also locative, just here, &c.

Ngonao, *subs. pro. loc.* just there. As *adv.* just then, immediately.

Ngongwa, *n. 1 a.* a kind of insect very destructive to the maize.

Ngu (1) *cop. part. cl. 1 and 2. sing.; cl. 3, 4, 5, 9 a. pl.*

(2) *poss. pro. 1 p. sing.* my, mine. Prefixed by gen. parts, munzhi wa-ngu, my village.

(3) *rel. pro. cl. 1 and 2. sing. and 3, 4, 5, 9 a. pl.* which.

Ngudie? *interr. pro. cl. 1 and 2. sing.* which is it, or he?

Ngukēla, a *phrase*, here it is finished (of an affair).

Ngulube, *n. 1 a.* wild pig.

Ngumbi, *n. 1 a.* name of a black kind of bird.

Ngungumwina, ku, *v. t.* to swallow at a gulp, to gulp down.

Ngunguta, ku, *v. t.* to hum a tune.

Nguni? *interr. pro.* who is it? who is he?

Ngunika, ku, *v. i.* to travel alone.

Nguni-nguni, *pro.* whosoever.

Nguo, *subs. pro. ind. 2. cl. sing.* it. See *chap. v, sect. 2 b.*

Nguwena, *subs. pro. indic. cl. 1 and 2. sing.* it is just he, it is just it.

Ngwa, *gen. part. cl. 1 and 2. sing.* it is of.

Ngwala, ku, *v. t.* to write.

Ngwidi = Ngu i di.

-Ni? *interr. pro.* who? whom? Nguni? who is it? Mbo bani? who are they? Kwa chitwa kwani? by whom was it done?

Wa ke enda oni? with whom did you go?

Ni, *conj.* although, though, when.

Ni- . . . ba, *conj.* either, or; neither, nor. Pers. pros. are inserted between ni and ba. See *chap. x, sect. 3.*

Niaba, or naba, *conj.* nor he (*cl. 1*).

Niba, *conj.* nor it, nor they (*cl. 8. sing. 2 pl.*).

Nibuba, *conj.* nor it (*cl. 4. sing.*).

Nichiba, *conj.* nor it (*cl. 7. sing.*).

Nidiba, *conj.* nor it (*cl. 3. sing.*).

Nidipasa, *adv.* at sunrise.

Nikaba, *conj.* nor it (*cl. 6. sing.*).

Nikuba, *conj.* nor it (*cl. 5. sing.*).

Nikubabobo, *conj.* nevertheless.

Niluba, *conj.* nor it (*cl. 9, 9 a. sing.*).

Nimba, *conj.* nor I (*1 p. sing.*).

Nimuba, *conj.* nor ye (*2 p. pl.*).

Nina, *suffix forming enclitic possessive, 3 p. sing.* his fellow. Musanina, his fellow initiate.

Nini, so-and-so (*pl. banini*).

Mwan'a nini, the child of so-and-so.

Nishiba, *conj.* nor they (*cl. 7, 8, 9. pl.*).

Nituba, *conj.* nor we, nor they (*1 p. pl. and cl. 6. pl.*).

Niuba (or nuba), *conj.* nor thou (*2 p. sing.*).

Nja, *gen. part. cl. 8. sing.* it is of; *cl. 2. pl.* they are of.

Nji (1) *cop. part. 2. cl. pl.* it is, they are. Nji minzhi, they are villages.

(2) *rel. pro. cl. 8. sing. and cl. 2. pl.* which.

-nji, *indef. adj.* other, different. Bantu ba chishi chinji, people of another nation.

Njila, ku = ku injila, to enter.

-nji-nji, *adj.* much, many.

Njiona, *subs. pro. subs. indic. cl. 8. sing. and cl. 2. pl.* it is just it.

Njoloma, ku, *v. i.* to be clear, pure, especially of water, but also used of people in a moral sense.

Njolomishisha, ku, *v. t. caus. rel.* njoloma, to purify for another.

Njolomya, ku, *v. t. caus. njoloma*, to purify.

Nka (1) *gen. part. cl. 6. sing.* it is of.

(2) *contr.* = ndi ka.

- Nkako**, *subs. pro. indic. cl. 6. sing.* it. See *chap. v, sect. 2b*.
- Nkakona**, *subs. pro. indic. emph. cl. 6. sing.* it is just it.
- Nkambo**, *n. 1a.* grandparent.
- Nkombwe**, *n. 1a.* name of the baboon clan.
- Nku** (1) *cop. part. cl. 5, 6. sing.* it is. (2) *rel. pro. cl. 5, 6. sing.* which.
- Nkuko**, *subs. pro. indic. cl. 5. sing.* it. See *chap. v, sect. 2b*.
- Nkukona**, *subs. pro. indic. emph. cl. 5. sing.* it is just it.
- Nkwa**, *gen. part. cl. 5. sing.* it is of.
- Nokola**, *ku, v. i.* to bleed from the nose.
- Nomona**, *ku, v. t.* to select, choose. **Ku nomona dino**, to knock out a tooth as is the custom of the Banduwe.
- Nomozha**, *ku, v. t. caus. nomona*, to cause or help to choose.
- Nongotezha**, *ku, v. t.* to say in a low voice, to whisper.
- Nonka**, *ku, v. i.* to suck (of children, calves, &c.).
- Nonozha**, *ku, v. t.* to arrange, put straight.
- Nonsha**, *ku, v. t. caus. nonka*, to suckle.
- Notela**, *ku, v. t. for.* (Suto, notlela), to lock.
- Nsha**, *gen. part. cl. 7, 8, 9. pl.* they are of.
- Nshi**, *cop. part. cl. 7, 8, 9. pl.* they are.
- Nshisho**, *subs. pro. indic. cl. 7, 8, 9. pl.* them. See *chap. v, sect. 2b*.
- Nshishona**, *subs. pro. indic. emph. cl. 7, 8, 9. pl.* it is just they.
- Nswá**, *part.* used with **ku zuma**; *e.g.* **menzhi a zuma-nswá**, the water is quite dried up. **Zuma** may be omitted from the sentence; *e.g.* **nda ka ya ku langa menzhi. Nswá!** I went to look for water. Quite dry!
- Ntá!** *part.* used with **ku zuma**; *e.g.* **I zuma-ntá!** it is very hard!
- Nta**, *contr.* = **ndi ta**.
- Nti** = **ndi ti**, I was about; *e.g.* **nti mu me**, I was about to hit him.
- Ntu** (1) *cop. part. cl. 6. pl.* they are. (2) *rel. pro. cl. 6. pl.* which.
- Ntuto**, *subs. pro. indic. cl. 6. pl.* them. See *chap. v, sect. 2b*.
- Ntutona**, *subs. pro. indic. emph. cl. 6. pl.* it is just they.
- Ntwa**, *gen. part. cl. 6. pl.* they are of.
- Nufuzha**, *ku, v. t.* to smell, to sniff.
- Nunfaizha**, *ku, v. i.* to repent very much. **Nda nunfwaizha = nda beba ohinichini**, I repent very much.
- Nunka**, *ku, v. i.* to stink, to smell.
- Nunkika**, *ku, v. i.* to be odorous, capable of being smelt.
- Nunuka**, *ku, v. i.* to be redeemed, ransomed.
- Nunúna**, *ku, v. t.* to redeem, ransom, emancipate, release.
- Nunuzha**, *ku, v. t. caus. nununa*, to ransom, &c., with.
- Nwa**, *ku, v. t.* to drink.
- Nwína**, *ku, v. t. rel. nwa*, to drink in, absorb; drink of, from; **Ivhu di la nwina menzhi**, the soil absorbs the water.
- Nwísha**, *ku, v. t. caus. nwa*, to give or cause to drink.
- Nya**, *ku, v. i.* to defaecate.
- Nyabo!** *interj.* to express surprise at the greatness of a thing. Used also as a *noun*, a surprisingly big thing. **Wedia muntu ngu nyabo**, that person is wonderfully big. As an *adv.*, so much, so greatly. **Nda zanda muntu wezo nyabo!** how much I like that person!
- Nyamanzhi?** *interr. pro.* what is it? **Chi nyamanzhi?** what is it?
- Nyambaula**, *n. 1a.* a sharp, three-edged grass.
- Nyánsha**, *ku, v. t.* to treat an older person or superior with disrespect; to hold in contempt.
- Nyáta**, *ku, v. i.* to wither with the heat (of grain, plants, &c.).
- Nyo** = **inyo**, *q.v.*
- Nyóna**, *ku*; **Nyonónona**, *ku, v. t.* to wring out (as clothes).
- Nyonauka**, *ku, v. i.* to be grudging, unwilling.
- Nyonaukila**, *ku, v. i. rel. nyona-uka*, to be grudging towards.
- Nyonaula**, *ku, v. t.* to hurry over work.

Nyonausha, ku, v.t. to cause to be grudging or unwilling, as when you make a person work against his will.

Nyongolola, ku, v.t. to twist the neck of a fowl; to break anything off by twisting it round.

Nyonkaoka, ku, v.i. to fall out, as feathers.

Nyonkaola, ku, v.t. pers. rep. **nyonkola**, to thin out, as seedlings.

Nyonkoka, ku, v.t. to come out (of hair), to moult (of feathers).

Nyonkola, ku, v.t. to pull up by the roots (of plants), to pull feathers (out of a bird).

Nyononona, ku, = ku nyona, q.v.

Nyonyonoka, ku, v.i. = ku nyonauka.

Nyoza, ku, v.i. to be tardy, to be slow, to delay.

Nzhi ? interr. pro. what?

O. The vowel has three sounds: broad, as in **ku böla**; long, as in **insöki**; short, as in **diöke-zha**.

O, (1) prep. denoting the instrument, with, by.

(2) Adv. there (short form of **ano**). **Mumoni no be o**, let there be light.

(3) Conj. even, and.

(4) Poss pro. 3 *p. cl.* 3, 4, 5, 9 *a.* *pl.* their, theirs.

(5) Num. part. cl. 1 and 2. *sing.*; *cl.* 3, 4, 5, 9 *a. pl.*; e.g. **muntu o-mwi**, one person.

Oba, ku, v.t. to bend, surround; *perf.* **obebe**.

Oba, (1) gen. part. cl. 1. *pl.* of.

(2) Rel. pro. cl. 1. *pl.* which.

Obéka, ku, v.i. cap. **oba**, to be bendable, pliable.

Obolóla, ku, v.t. to gather together.

Obuluka, ku, v.i. to subside, to abate, to decrease.

Obwa, (1) gen. part. cl. 4. *sing.* of.

(2) Rel. pro. cl. 4. *sing.* which.

Ocha, (1) gen. part. cl. 7. *sing.* of.

(2) Gen. part. cl. 7. *sing.* which.

Odia, (1) gen. part. cl. 3. *sing.* of.

(2) Rel. pro. cl. 3. *sing.* which.

Odimwi, adv. again.

Odimwi odimwi, adv. again and again.

Ofwála, ku, v.i. to grope about like a blind person, to be blind.

Ofwazha, ku, v.t. caus. **ofwala**, to cause to be blind.

Oka, (1) gen. part. cl. 6. *sing.* of.

(2) Rel. pro. cl. 6. *sing.* which.

Okela, ku, v.t. to go and look for game, to go and spy out a country.

Okezha, ku, v.t. to cause or allow to rest.

Okoya, prep. like, as if it were.

Okwa, (1) gen. part. cl. 5. *sing.* of.

(2) Rel. pro. cl. 5. *sing.* which.

Oloka, ku, v.i. to be right, straight.

Muntu udi olokele, the man is good, reformed.

Olokela, ku, to come round (of the seasons of the year). **Wo olokela mwaka ni nda dya mapopwe**, the year has gone round since I ate maize.

Olóla, ku, v.t. to bend a thing straight, as a bow. **Ku diolola**, to stretch oneself.

Olózha, ku, v.t. to have almost ripe fruit (of a tree).

Olubwezha, ku, v.i. to shout, to call the news to a person at some distance.

Olwa, (1) gen. part. cl. 9, 9 *a.* *sing.* of.

(2) Rel. pro. cl. 9, 9 *a.* *sing.* which.

Omahuna, n. 1 *a.* mwana omahuna, a child of adultery. **Bana bomahuna**, children of adultery.

Omba, ku, v.t. = ku diomba, to practise masturbation.

Ombengana, ku, v.i. to spread out extensively in growing, as a pumpkin.

Ombolola, ku, v.t. to tell tidings, to bring news to one.

Ombolózha, ku, v.t. caus. **ombolola**, to cause to tell, *i.e.* to ask the news, to enquire into a matter.

Ombuluka, ku (or umbuluka), v.i. to break (of the darkness), to disperse (of people).

Ombwezha, *ku, v. t.* to curse.
Ome, *subs. pro. simple. 1p. sing.* I, myself.
Ompa, *ku, v. t.* to not look straight at people. **Muntu u la ompa a menso**, of a person who doesn't look straight and hard at people (reckoned a good person).
Ompauzha, *ku, v. t.* to stop a person doing anything, to bring back a runaway.
Ompolola, *ku, v. t.* to call aloud, to shout.
Ompóta, *ku, v. i.* to wither in the heat.
Omuya-miaka, *adv.* for ever.
Ona, *ku, v. i.* to lie down, to sleep.
Oneka, *ku, v. t. caus.* ona, to lay down, to cause to sleep.
Onena, *ku, v. i. rel.* ona, to sleep for, at.
Onenena, *ku, v. t. rel.* ona, to sleep for. As when one lies in wait for game at night, or around a village to seize the people.
Onesha, *ku, v. i. int.* ona, to sleep soundly.
Onga, *ku, v. i.* to pass under by stooping, to get out of the way, to evade a missile.
Onga, *ku, v. t.* to deceive, to entrap a person.
Ongai ? *interr. pro.* how many ? (*cl. 3, 4, 5, 9 a. pl.*).
-ongeanana, *indef. adj.* few.
Ongela, *ku, v. t. rel.* onga, to deceive for, about. **Ba mu ongela a kudya**, they deceive him about food.
Ongola, *ku, v. i.* of a very old person, who is tenacious of life, does not easily die; to live long.
Ongoleka, *ku, v. i.* to be bent up, as an old man with weakness, or a man with rheumatism (or other pain) in the loins.
Ongozha, *ku, v. t. caus.* ongola, to cause to live long.
Oni ? with whom ?
Oni oni, whosoever.
Onya, *ku, v. t. caus.* ona, to lay down, to cause to sleep.
-onse, *indef. adj.* all, every.

Onza, *ku, v. i.* to stay a short time in a place, to lodge.
Onza, *ku, v. t.* to dislodge anything stuck up in a tree.
Onzhi, an overhanging thing. **Muntu wezo udi onzhi**, that person is doubled up, *i. e.* walks with his body leaning forward.
Onzoka, *ku, v. i.* to go to the fields until the grain is ripe.
Onzola, *ku, v. t.* to give a present to a messenger.
Ora, *n. 1 a. for. pl.* baora, hour.
Osha, (1) *gen. part. cl. 7. pl.* of.
 (2) *Rel. pro. cl. 7. pl.* which.
Osobala, *ku, v. i.* to lie stretched out like a corpse.
Otobala, *ku, v. i.* to be quiet.
Otobazha, *ku, v. t. caus.* otobala, to quieten.
Otwa, (1) *gen. part. cl. 6. pl.* of.
 (2) *Rel. pro. cl. 6. pl.* which.
Ovhula, *ku, v. t.* to trouble a person, to cause him to be in need. **Wezo wa ngovhula**, he troubles, distresses me.
Ovhulwa, *ku, v. i.* to be in need, to be poor.
Owa, (1) *gen. part. cl. 1 and 2. sing.* of.
 (2) *Rel. pro. cl. 1 and 2. sing.* who, which.
Oya, (1) *gen. part. cl. 8. sing. and cl. 2. pl.* of.
 (2) *Rel. pro. cl. 8. sing. and cl. 2. pl.* which.
Ozona, *adv.* to-morrow, yesterday.
Ozona ! Ozona ! A phrase used in thanking for a gift, *i. e.* give us also to-morrow and to-morrow.
P. Pronounced as in English.
Pa, *ku, v. t.* to give, present. **Ku pa muta**, to give a loan, to lend.
Padila, *ku, v. t. rel.* pala, to scrape for.
Padisha, *ku, v. t. int.* pala, to scrape carefully, well.
Palla, *ku, v. i. (?) rel.* pa, to pray at the graves.
Paizha, *ku, v. t. caus.* paila, to pray by means of, to make an offering at a grave.

Páka, ku, v. i. to be increased, multiplied.

Pakásha, ku, v. i. caus. pakata, to be heavily laden, of a person carrying many things. **Nda pakasha,** I am very busy.

Pakáta, ku, v. i. to carry anything under the arm.

Pakauka, ku, v. i. pers. rep. pakuka, to arise (of a number of people).

Pakúka, ku, v. i. to arise, get up (= **kubuka**).

Fála, ku, v. t. to scrape, to dress a skin by scraping.

Pála-pála, ku, v. t. redupl. pala, to scrape.

Palúla, ku, v. t. to circumcise.

Palumúka, ku, v. i. to be bitter.

Pámba, ku, v. t. to tie tightly.

Pambána, ku, v. i. to divide (of a road).

Pámpa, ku, v. t. to cut a person's head off; also, to take a thing belonging to your master, not stealing it, but borrowing it for a time. (It was the custom to cut off the heads of strangers and take them to the chiefs; this is, **ku pampa**.)

Pampamána, ku, v. i. to be flat, thin. *Perf.* **pampamene**; *e.g.* **chidi pampamene**, it is flat, or thin.

Pampamika, ku, v. t. caus. pampamana, to beat out thin, or flat.

-pampamene, adj. flat, thin.

Pampúla, ku, v. t. to dish up.

Pampwila, ku, v. t. rel. pampula, to dish up for.

Pana, ku, v. t. rec. pa, to give each other.

Pánda, ku, v. i. to go to a new place to build, to make new fields.

Pandulúka, ku, v. i. to be taught, educated.

Pandulúla, ku, v. t. to explain, elucidate.

-pandulushi, adj. educated, trained, explicated.

Pandulwila, ku, v. t. rel. pandulula, to explain to, for.

Pangika, ku, v. t. to hang up. **Ku**

pangika mozo, to set the heart upon, determine, resolve. **Ku pangika kudya,** to be unable to eat because of sorrow.

Papa, ku, v. i. of grain, about four inches high, no longer eaten by birds.

Pápa, ku, v. i. to be acid, sour.

Pápa, ku, v. i. to be rebellious, to refuse to do as told.

Papadika, ku, = ku shashadika, *q.v.*

Papadila, ku, v. t. rel. papala, to be rebellious against. **Wa mu papadila shimatwangakwe,** he rebels against his master.

Papála, ku, v. i. to be rebellious, self-willed.

Papaúla, ku, v. t. to cut up meat, to take bark off a stick.

Papila, ku, v. t. rel. papa, to rebel against, to refuse to acknowledge.

Papula, ku, v. t. to clean, to pull off a scab.

Papumúna, ku, v. t. to gnaw, as a rat at a piece of wood; to tear off anything fixed (as paper on a wall).

Pása, ku, v. i. to rise (of the sun).

Pasauka, ku, v. i. to be cut up, to be burst asunder. An Ila oath: **Nda pasauka,** I will be cut up.

Pasaula, ku, v. t. to cut up, to untie, to give evidence.

Pásha, ku, v. t. caus. paka, to multiply, increase in number.

Pasha, ku, v. t. caus. pasa, to cause to rise (of the sun).

Pasúka, ku, v. i. to come into view; to be free from a fault, it having been paid for by another.

Pastúla, ku, v. t. to clear or free a man by paying for his fault.

Pasulúka, ku, v. i. to be explained, explicated.

Pasulúla, ku, v. t. to explain, elucidate.

Pasulwila, ku, v. t. rel. pasulula, to explain to, for.

Pata, ku, v. t. to sell.

Pata, ku, v. t. to close tightly.

Pata, n. i a. pl. bampata, name of a fish.

- Pataika, ku, v. t. per. rep. patika,** to place things on a height, to lay a stick between two fork-sticks, to do things hurriedly, carelessly.
- Patana, ku, v. i.** to be entangled, fixed together.
- Patanya, ku, v. t.** to entangle, fix together.
- Patika, ku, v. t.** to put a stick in a fork-stick, to put an arrow into a bow.
- Patíla, ku, v. i.** to stick, be caught. Ing'ombe ya patila, the ox is stuck (as when it puts its head through the poles of the kraal and cannot withdraw it).
- patile, adj.** narrow.
- Patísha, ku, v. t. caus. patila,** to cause to stick, to catch.
- Paula, ku, v. i.** to strip maize cobs of the sheath.
- Páya, ku, v. i.** to overflow, flood, also of people when they disperse after a meeting.
- Pazha, ku, v. t.** to give another food left over.
- Pazha, ku, v. t. caus. pala,** to cause to scrape.
- Pe, adv.** no.
- Péka, ku, v. i.** to wave (of grass or grain).
- Pekésa, ku, v. t.** to roll into a ball, to tell lies.
- Pela, ku, v. i.** to lick the lips when eating something nice.
- Pela, ku, v. t. rel. ku pa,** to give for.
- Pēla, ku, v. t.** to sweep.
- Pele, conj. and prep. and adv.** only, except, but.
- Pémba, ku, v. t.** to blow the nose.
- Pembúla, ku, v. t.** to take the scum off beer, to blow the dirt from surface of water before beginning to drink.
- Penda, ku, v. t.** of a woman leaving her husband, of a tribe refusing a chief.
- Pénga, ku, v. i.** to be troubled.
- Pengéla, ku, v. i. rel. penga,** to be troubled on account of.
- Pénzha, ku, v. t. caus. penga,** to trouble, to persecute.
- Penzhizha, ku, v. t. caus. rel. penga,** to trouble on account of.
- Pepa, ku, v. t.** to sift, work a lukwi.
- Pepaúla, ku, v. t.** to turn over, to keep on turning over the leaves of a book, to fan anything by waving something over it.
- Pepenyána, ku, v. i.** to turn up at the edges, like a hat-brim; in-kuane idi pepenyene, the hat has its edges turned up.
- Pepenyéka, ku, v. t.** to file the teeth.
- Pepésha, ku, v. t.** to lie, tell falsehoods.
- Pepéta, ku, v. t.** to cleanse grain by removing the grit, &c.
- Pepudika, ku, v. i. cap. pepula,** to be capable of being blown about.
- Pepúla, ku, v. t.** to open a book, to press down bushes with a stick in looking for something.
- Pepulúka, ku, v. i. inv. stat. pepula,** to be blown about.
- Pésa, ku, v. t.** to spin thread, to twist cord, to plait hair into braids.
- Pesela, ku, v. t. rel. pesa,** to spin for.
- Pesha, ku, v. t. int. pa,** to give much, to be generous.
- Pesulúka, ku, v. t. inv. stat. pesa,** to be retwisted, replaited.
- Pesulula, ku, v. t. inv. pesa,** to retwist, to replait.
- Petúka, ku, v. t.** to go round, to disappear.
- Petusha, ku, v. t. caus. petuka,** to cause to disappear.
- Pesha, ku, v. t. caus. pela,** to cause to sweep, to sweep with.
- Pí, part. used with ku pia; e.g. menzhi a la pia-pí,** the water is very hot.
- Pia, ku, v. t.** to be hot, to be burnt; ku pia shukutu, said of things dried up by heat and destroyed.
- pia, adj.** new, young.
- Pidingána, ku, v. i.** to be in disorder.
- Pidingánya, ku, v. t. caus. pidin-**

gana, to cause disorder, confusion.

-pidingene, *adj.* disorderly.

Piishá, **ku** = **pisha**, *int.* **pia**, to be very hot.

Pika, **ku**, *v. t. caus.* **pia**, to make fire by friction.

Pikisa, **ku**, *v. t.* to rub with pressure, as in embrocating, to bore wood by friction; **wa ba pikisa**, an imprecation.

Pilaúla, **ku**, *v. t.* to turn (a person) over and over again.

Pilúka, **ku**, *v. i.* to turn back.

Pilukila, **ku**, *v. t. rel.* **piluka**, to turn back to, or from.

Pilula, **ku**, *v. t.* to turn anything back, to interpret, to translate.

Pimba, **ku**, *v. i.* to be very angry (of a child crying lustily); **mulonga wa pimba**, the river is full.

Pinaúla, **ku**, *v. t.* to turn over and over again.

Pindúla, **ku**, *v. t.* to turn back, to interpret, translate.

Pínga, **ku**, *v. i.* to affirm very strongly, to swear, to take an oath.

Pingisha, **ku**, *v. i.* to affirm, swear, take an oath.

Pinúka, **ku**, *v. i.* to lay oneself down, to lie down.

Pinúka, **ku**, *v. i.* to turn aside, as at a cross-road.

Pinula, **ku**, *v. t.* to lay down, to cause to lie down.

Pinúna, **ku**, *v. t.* to lay any one down, or to turn over.

Písa, **ku**, *v. t.* to wring (clothes).

Pisaúka, **ku**, *v. i.* to be sulky because made to do anything against one's will.

Pisaúla, **ku**, *v. t.* to do a thing quickly.

Pisausha, **ku**, *v. t. caus.* **pisauka**, to cause anybody to be sulky by making him work against his will.

Pisha, **ku** = **ku piisha**, to be very hot.

Pisúka, **ku**, *v. i.* = **ku pisauka**, also to have a limb broken.

Pitahano, *n. i a.* the moon of Feb.-March.

Pitána, **ku**, *v. i.* to be crooked.

Pitánya, **ku**, *v. t. caus.* **pitana**, to make crooked.

-pitene, *adj.* crooked.

Piú, *part. used with ku subila*; e.g. **ing'ombe i la subila-piú**, the ox is quite red, or very red.

Poba, **ku**, *v. i.* to scream, shout loudly.

Pobola, **ku**, *v. i.* to feast all day.

Pokomána, **ku**, *v. i.* to be gloomy, morose.

Póla, **ku**, *v. i.* to remove one's village, to go to another district to live.

Polóka, **ku**, *v. i.* to be stamped (of grain).

Polóla, **ku**, *v. t.* to stamp corn.

Polongwe, *n. i a.* a squirrel.

Pómba, **ku**, *v. t.* to fix spear head in shaft by means of a glue made from the root of musese tree, to glue.

Pómbo, *n. i a.* a baboon.

Pombola, **ku**, *v. i.* to continually beg, giving nothing; *prov.* **ingo-ma shidi shobili, oya mpombole, imwi kupana kupana**, there are two drums, one which I always beg, the other is to give and give in turn.

Pómpa, **ku**, *v. i.* to subside, to abate; **lwizhi lwa pompa**, the flood has abated.

Pompoma, **ku**, *v. i.* to discharge (of an abscess).

Pompomona, **ku**, *v. t.* to impress upon the mind.

Pompomwena, **ku**, *v. t. rel.* **pompomona**, to impress upon one.

Pona, **ku**, *v. i.* to live, to be well.

Pona-pona, **ku**, *v. i. redupl.* **pona**, to improve in health, to be better.

Pónda, **ku**, *v. t.* to kill or crack lice, to crack nuts, to wink.

Pondaúla, **ku**, *v. t.* to crumble.

Pondéla, **ku**, *v. t. rel.* **ponda**, to wink at somebody.

Poni poni, *adv.* so so; **mudimo wezu mponi-mponi**, this work is so so, not so good as it might be.

Ponya, ku, v. t. caus. pona, to cause to live, to heal, cure.
Pópoma, ku, v. i. = ku chu-chuma.
Popomóna, ku, v. t. to draw out, as grass from a thatch.
Popósha, ku, v. t. to wait about, delay, to travel about continually.
Potána, ku, v. i. to be entangled, mixed up; **makani aza a la potana,** these affairs are mixed up.
Potánya, ku, v. t. caus. potana, to entangle.
-potene, adj. entangled, mixed up.
Potonóna, ku, v. t. rev. pota, to disentangle.
Pozauka, ku, v. i. to be massacred, to be killed in numbers.
Pozaula, ku, v. t. to kill many game or people at a time, to massacre.
Pozomoka, ku, v. i. to call aloud, shout.
Pubuka, ku, v. i. stat. pubula, to be annoyed, troubled by insects.
Pubula, ku, v. t. to annoy, trouble (of insects).
Púka, ku, v. t. to make rain, to take a stick between the hands and twirl it, in stirring porridge, &c.
Pūka, ku, v. i. to turn away one's head in fear of something.
Pukúla, ku, v. t. to take all the food out of a pot, also things out of a house.
Pula, ku, v. t. to dish up, to turn bread or porridge out of a pot.
Pulúla, ku, v. t. to strip leaves off a branch.
Pulumúka, ku, v. i. to rush out of a place.
Púmpa, ku, v. t. to ask for, beg, to entreat.
Pumpila, ku, v. t. rel. pumpa, to ask for something. **Wa pumpila ku twala,** he asks for marriage.
Pumpisha, ku, v. t. int. pumpa, to crave, ask earnestly, implore.
Pumpishisha, ku, v. t. int. rel. pumpa, to plead on behalf of another.

Punaúka, ku, v. i. to refuse by shaking the head.
Punisha, ku, v. t. for. (Eng.) to punish.
Púpa, ku, v. i. to understand slightly, as when a person gets instructions and soon forgets them and returns to ask them again.
Púpa, ku, v. i. to struggle, of a bird caught in a trap and struggling to escape.
Pupula, ku, v. t. to blow (of the wind).
Pupulála, ku, v. t. to listen.
Pupúma, ku, v. i. to go out in force, in numbers, as when all the people come out of a village to see any one.
Pupumína, ku, v. t. rel. pupuma, to go out for. **Bantu ba la pupumina mwenzu,** the people go out to see the traveller.
Pupungána, ku, v. i. to be thin, lean.
Pupungánya, ku, v. t. caus. pupungana, to cause to be thin, lean.
-pupungene, adj. thin, lean.
Púsha, ku, v. t. to shake a tail, to make do without. **Shianza sha kale sha ba pusha, ta ba teledi twambo twa Lenza,** that is, their customs prevent them from believing in the Gospel: they understand but they prefer the old ways.
Pushumúka, ku, v. i. to slip out.
Putá, ku, v. i. to be poor, destitute.
Pwíka, ku, v. t. to put aside.
Pwitapwíta, ku, v. t. to sip, to dip a ladle.
Pyopyongána, ku, v. i. to be in tumult, in discord.
Pyopyongánya, ku, v. t. caus. pyopyongana, to create a discord, tumult.
S, pronounced as in English.
Saba, ku, v. i. to make a noise, to clamour.
Sabata, n. i a. for. the Sabbath.
Sabinta, ku, v. i. to eat (as a dog).

Sabúka, ku, *v. i.* to go to the rear (of children only).

Sabula, ku, *v. t.* to mock.

Sabwila, ku, *v. t. rel.* *sabula*, to mock at.

Sadika, ku, *v. t. cap.* *sala*, to be choosable.

Sadila, ku, *v. t. rel.* *sala*, to choose for, to set apart for, hence to hold sacred, to consecrate; ku *disadila*, to choose for oneself.

Sadisha, ku, *v. i.* of a person who alone out of a number has been given something and exults over the others.

Safwaka, ku, *v. t.* to do anything carelessly.

Sakana, ku, *v. i.* to be far, distant.

Sakanyá, ku, *v. t. caus.* *sakana*, to take to a distance.

-sakene, *adj.* far, distant.

Sakila, ku, *v. t.* to decorate, ornament oneself.

Sakúla, ku, *v. t.* to shave.

Sakula, ku, *v. t.* to prop.

Sakulúla, ku, *v. i.* to undress.

Sakulwila, ku, *v. t. rel.* *sakulula*, to give a person your old clothes.

Lit. to undress yourself for him.

Sakumuka, ku, *v. i.* to come or go in great numbers; ku *sakumuka mate*, to have a lot of spittle in the mouth.

Sakumuna, ku, *v. t.* to make one's mouth water.

Sala, ku, *v. t.* to choose, select, to set apart.

Sala, ku, *v. t.* to lay desolate.

Salála, ku, *v. i.* to be good, even (of a road); to be good, pure (of a person).

Saláma, ku, *v. i.* to lie on the back.

Salamika, ku, *v. t. caus.* *salama*, to lay on the back.

Salázha, ku, *v. t. caus.* *salala*, to make a road even, good; to make good, cleanse, purify (a person).

-saleme, *adj.* wide, broad.

Sāma, ku, *v. t.* to dress, clothe; *perf.* *samine*; *e.g.* *udi samine shikobelo shibotu*, he wears nice clothes.

Sāma, ku, *v. t.* to cut up meat for drying.

Sámba, ku, *v. i.* to wash, bathe, swim.

Sambála, ku, *v. i.* to trade, buy.

Sambásha, ku, *v. t. caus.* *sambala*, to trade, sell.

Samika, ku, *v. t. caus.* *sama*, to clothe, to dress another, to give presents of cloth to your betrothed.

Samikisha, ku, *v. t. caus. int.* *sama*, to clothe much, to decorate.

Samína, ku, *v. i. rel.* *sama*, to dress for.

Samísha, ku, *v. i. int.* *sama*, to wear a lot of clothes, to be foppish, to decorate oneself.

Sámpa, ku, *v. t.* to copulate (of cattle, &c.).

Sampaúdika, ku, *v. i. cap.* *sampaúla*, to be despicable.

-sampaudishi, *adj.* despicable.

Sampaúka, ku, *v. i. stat.* *sampaúla*, to be despised.

Sampaúla, ku, *v. t.* to despise, to contemn.

Sampaúsha, ku, *v. t. stat. caus.* *sampaúlo*, to despise by means of.

-sampaushi, *adj.* despised.

Sampuka, ku, *v. i.* to lose savour, to be strengthless (of drugs); to be exhausted (of the soil); to be lost, destroyed (of a man's character or reputation).

Sampula, ku, *v. t.* to cause to lose savour, strength, to cause to be bad, to do evil.

-sampushi, *adj.* useless.

Sampuzha, ku, *v. t. caus.* *sampuka*, to render savourless, to exhaust (of soil), to destroy character, make bad.

Samununa, ku, *v. t. rev.* *sama*, to undress, unclothe.

Sánda, ku, *v. i.* of a plant branching out extensively—*kasamo ka sanda*.

Sandaula, ku, *v. t. pers. rep.* *sandula*, to turn a thing over and over, as a man turns over a blanket before buying.

Sandudika, ku, *v. i. cap.* sandula, to be turnable, fickle, changeable.

-sandudishi, *adj.* changeable, fickle.

Sanduka, ku, *v. i. stat.* sandula, to change, alter, to reform, be converted.

Sandukila, ku, *v. i. stat. rel.* sandula, to change from.

Sandúla, ku, *v. t.* to change, turn, alter, transform, transfigure.

Sandumúka, ku, *v. i. rev. stat.* sandula, to turn right over.

Sandúmukila, ku, *v. t. rel.* sandumuka, to turn against.

Sandumúna, ku, *v. t. rev.* sandula, to turn right over, to invert, to reverse.

-sandushi, *adj.* changed, altered.

Sánga, ku, *v. t.* to pay a tax.

Sangána, ku, *v. i.* to mingle, mix. The custom is so called (*kusangana*) of man and wife eating food together on marriage day.

Sangánya, ku, *v. t. caus.* sangana, to mingle, to mix, to add together.

Sangaúka, ku, *v. i. pers. rep.* sanguka, to be dispersed, scattered; to be broken up (of a tribe).

Sangaúla, ku, *v. t.* to scatter, disperse, waste.

-sangene, *adj.* mixed, mingled.

Sangila, ku, *v. t.* ba la sangila, said of parents making presents to their daughter who is a bride.

Sangúka, ku, *v. i.* of the spirit of a man, surviving death and becoming a *musangushi*.

Sangúla, ku, *v. t.* = ku sandula.

Sānika, ku, *v. t.* to open the hand.

Sanína, ku, *v. t.* to feed.

Sankumuna, ku, *v. t.* to shake (as blankets).

-sanu, *ord. num.* fifth; *bushiku bwasanu*, the fifth day.

Sansa, ku, *v. t.* to beat out new corn with a stick, to wipe the feet, to kick, to shake something off the hand (as an insect).

Sansadisha, ku, *v. t.* to moisten; also of a man going for a short stroll, as when he makes the round of his station in the afternoon.

Sansalla, ku, *v. t.* to moisten, to sprinkle, to baptize (by sprinkling).

Sansála, ku, *v. i.* to saunter about.

Sansaúka, ku, *v. i.* to come or go quickly, to hasten.

Sansaúla, ku, *v. t. pers. rep.* sansa, to do rapidly, to speak rapidly, to beat out with quick strokes.

Sansila, ku, *v. t.* to echo, to repeat just what a previous speaker has said.

Sansula, ku, *v. t.* to reprove, to make a child leave off bad ways; *nda sansula mwanangu ku shianza shakwe*, I reprove my child for his bad ways.

Sansulúla, ku, *v. t.* to revert to a subject under discussion after an interruption, to explain.

Sansumúna, ku, *v. t.* to wash out a dish with the hand.

Santa, ku, *v. t.* to bite a little (of a dog).

Sánzha, ku, *v. t. caus.* samba, to wash (clothes, &c.).

Sanzisha, ku, *v. t. caus. int.* samba, to wash thoroughly.

Sapa, ku, *v. t.* to despise (= *chapa*).

Sapwa, ku, *v. i.* to shout with joy. *Ba la sapwa nzhi?* what are they shouting about?

Sasa, ku, *v. i.* to be fermented, worked, sharp (of beer).

Sasa, ku, *v. t.* to sew, to talk over a matter.

Sasána, ku, *v. t.* to open the hand widely with fingers outspread.

Sásha, ku, *v. t. caus.* sata, to cause or make to be ill.

Sasidila, ku, *v. t. rel.* sasa, to mend, sew up.

Sasila, ku, *v. t. rel.* sasa, to sew for.

Sasulula, ku, *v. t. rep.* sasa, to re-sew, sew over again; also to eat again and again of a thing cooked, *e.g.* a big piece of meat.

Sata, ku, *v. i.* to be sick, ill; ku sata mubiabe, to have headache; ku sata mwifu, to have stomach-ache.

Satisha, ku, *v. i. int.* sata, to be very sick, to be worse.

Saula, ku, *v. t.* to give a present.

Saulula, ku, *v. t.* to kill a weak or helpless animal or person.

Sausha, ku, *v. t.* to make wise.

Sauta, ku, *v. t.* to be wise.

Sea, ku, *v. i.* to menstruate.

Séba, ku, *v. t.* to winnow, to sift meal, to fan.

Sebensa, ku, *v. i.* to go with quick short strides, to amble.

Sebúla, ku, *v. t.* to clear away grass from a road or camping-place, to scuffle.

Sebwila, ku, *v. t. rel.* sebula, to clear away for.

Sechobochobo, *n. i a.* a kind of wood-sprite, described as a man with one arm and one eye, living in the forest; he brings good luck to those who see him, he takes people and shows them trees in the forest which can serve as medicines (= shichobochobo).

Sechókochóko, *n. i a.* name of a very small fish.

Séka, ku, *v. t.* to laugh at, deride, ridicule, to despise.

Sekela, ku, *v. t. rel.* seka, to enjoy.

Sekeléla, ku, *v. t.* to rejoice on account of something.

Sekelésa, ku, *v. t.* to join with another in rejoicing over his good fortune, and in going to give thanks, *e.g.* to the chief.

Sekésa, ku, *v. t. int.* seka, to laugh loudly, at length, to deride much.

Séla, ku, *v. t. rel.* sea, to menstruate for; mwana u ta selwa, a child born before its mother had ever menstruated.

Sela, ku, *v. t.* to look for a wife (= ku sesa); to get a person to do something for you. **Nda sela mufuzhi**, I get the blacksmith (to do some work for me).

Selaúka, ku, *v. i. pers. rep.* seluka,

to rise and fall continually, as food boiling in a pot.

Selaúla, ku, *v. t.* to throw anything up and let it fall continually, as a ball.

Selebála, ku, *v. i.* to lean against.

Selebasha, ku, *v. t. caus.* selebala, to lean anything against another.

Selebéka, ku, *v. t. caus.* selebala, to lean against.

Selela, ku, *v. i.* to arrive, of a canoe, also of a bride to her husband's house.

Selela, ku, *v. t. rel.* sela, to look for a wife for another.

Selúka, ku, *v. i.* to descend, to dismount, to come down.

Selukíla, ku, *v. t. rel.* seluka, to descend to.

Selúla, ku, *v. t.* to chew the cud.

Selúsha, ku, *v. t. caus.* seluka, to cause to descend, pull down.

Selushísha, ku, *v. t. caus. rel.* seluka, to cause to descend for.

Sémpa, ku, *v. t.* to carry.

Sempaúka, ku, *v. i.* to go backwards and forwards between two places.

Sempaúla, ku, *v. t. pers. rep.* sempula, to take a thing backwards and forwards between two places, as a postboy carries a postbag.

Sempúla, ku, *v. t.* to carry, to bear.

Sempúsha, ku, *v. t. caus.* sempula, to cause or help to carry.

Sempwíla, ku, *v. t. rel.* sempula, to carry for, or to.

Semúna, ku, *v. t.* to beat out a spear blade in order to sharpen it.

Sena, ku, *v. t.* to approach, to come near.

Sena, ku, *v. t.* to lend a wife.

Senana, ku, *v. i. rec.* sena, to approach each other.

Senana, ku, *v. t. rec.* sena, to lend each other your wives.

Sénda, ku, *v. t.* to break bread.

Sendalála, ku, *v. i.* to recline sideways.

Sendáma, ku, *v. i.* to be crooked, twisted, to be crooked in a moral sense; *perf.* sendeme; *e.g.* muntu wezu udi sendeme, this person is not straight, is dishonest, wicked.

Sendela, *ku, v. t.* to look into, as when one climbs up to look into a grain-bin (*butala*).

-sendeme, *adj.* crooked, wicked, dishonest.

Sendúla, *ku, v. t.* to shoot with bow and arrow.

Senenéna, *ku, v. t. rel. sena*, to draw nearer, closer.

Sénga, *ku, v. i.* to meet for a beer-drinking.

Senke, *n. i a.* rust.

Sénsa, *ku, v. t.* to peddle, to sell a small article.

Senya, *ku, v. t. caus. sena*, to bring a thing near.

Sepweléka, *ku, v. i.* to be loose, not tied properly; *mabu a sepweleka*, loose reeds.

Sepwelésha, *ku, v. t.* to tie a thing loosely, so that it hangs down.

-sepweleshi, *adj.* loose.

Sésa, *ku, v. t.* to go in search of a wife. When a man is wandering about aimlessly from place to place people ask, *Sa u la sesa?* Are you wanting a wife?

Seséka, *ku, v. t.* to hide, conceal.

Seséla, *ku, v. t.* to replenish a fire.

Seséma, *ku, v. i.* to be nauseated, to have feeling of nausea; *mozo wangu wa sesema*, my heart is nauseated; *nda sesemwa*, I am nauseated.

Sesémya, *ku, v. t. caus. sesema*, to nauseate.

Sésa, *ku, v. t. caus. seka*, to cause to laugh, to joke, to jest.

Sesúka, *ku, v. i. stat. sesula*, to get out of the way.

Sesúla, *ku, v. t.* to remove, shift, to take anything out of the way.

Sesulúla, *ku, v. t.* to move anything back.

Sesulúla, *ku, v. t.* to contradict or deny a thing when it is true.

Sha (1) *prefix to proper names*—‘The father of’.

(2) Also found as the initial syllable of many nouns of *cl. i a.*—denotes one who possesses, or is characterized by some quality.

(3) *gen. part. and pers. pro. cl. 7, 8, 9. pl.*

Sha, *ku, v. t.* to dig.

Shabwámi, *n. i a.* one who has authority.

Shachikánka, *n. i a.* a kind of lizard (? chameleon).

Shafumbúla, *n. i a.* a scavenger beetle.

Shakakwe, *n. i a.* a possessor, owner.

Shakanjúngo, *n. i a.* a variety of cassava.

Shakémba, *n. prop.* a name given to the Supreme Being, the rain-giver.

Shakúdya, *n. 7. pl.* food.

Shakuhóla, *n. 7. pl.* wages.

Shakúnwa, *n. 7. pl.* drinkables, drink.

Shakusáma, *n. 7. pl.* clothing.

Shála, *ku, v. i.* to stay, remain behind.

Shalo, *subs. pro. simple cl. 7, 8, 9. pl.* they, themselves.

Shalúentambúko, *n. i a.* one who walks with long strides.

Shalumáno, *n. i a.* an earwig.

Shaluzúke, *n. i a.* name of a fish (said to eat other fish).

Shamánga, *n. i a.* a wall-plate.

Shamangána, *n. i a.* a name given to the lion.

Shámba, *ku, v. t.* to pinch, to scratch (of a cat).

Shambísha, *ku, v. t. int. shamba*, to pinch hard, scratch much.

Shaménde, *n. i a.* an imitation impande shell.

Shamíta, *ku, v. i.* to sneeze. When Baila sneeze they say *Ta!* or *Tata!*

Shamúna, *ku, v. t.* to break with the hand, as a lump of tobacco.

Shamusózha, *n. i a.* an earwig.

Shanachiséнке, *n. i a.* name given to the pheasant (*kwale*).

Shánga, *ku, v. t.* to sow.

Shangulula, *ku, v. t. rep. shanga*, to resow, *i. e.* when the first sowing has failed.

Shangwe! *interj.* Thanks, sir! My lord. (From the Marotsi.)

Shanka, ku, v. t. to give a present freely.

Shankána, ku, v. i. to be narrow, to shrink.

Shankánya, ku, v. t. caus. shankana, to narrow.

-shankene, adj. narrow.

Shankóle, n. i a. a wart-hog.

Shanshaúka, ku, v. i. stat. shanshaula, to be entirely broken up and destroyed.

Shanshaúla, ku, v. t. to break up a thing entirely, to crush, as you crush a snake's head.

Shanshúla, ku, v. t. to break, damage.

Shanyánga, ku, v. t. to crush, as you crush clay in making mortar.

Shánza, n. i a. a name given to a lion.

Shánza, n. 7. pl. of chanza, *q. v.*

Shapidfo, n. i a. a hawk.

Shasha, ku, v. t. caus. shala, to detain.

Shashadika, ku, v. i. to stumble (without falling).

Shasubila, n. i a. the Pallah.

Shatámbe, n. i a. a dumb person.

She, see Shi.

Shedia, dem. pro. cl. 7, 8, 9. pl. yon, yonder.

Shejani, n. i a. for. (Eng.) a sergeant of police.

Shémbwe, n. i a. a ram.

Shēmpela, n. i a. a rhinoceros.

Sheshi, dem. pro. cl. 7, 8, 9. pl. these.

Shesho, dem. pro. cl. 7, 8, 9. pl. those.

Shetwi, n. i a. name given to a lion.

Shi (1) classifier cl. 7. pl.; pers. and rel. pro. same cl., also cl. 8 and 9. pl.

(2) *Negative part.* used with *i p. sing. only*; e.g. **Shi bwene**, I have not seen.

(3) **Shi** and **She** form the initial syllables of many nouns = **Sha**.

Shia, ku, v. t. to leave behind, for-sake, desert.

Shia, ku, v. i. to be dark, black, to be dusk; **kwa shia**, the afternoon salutation. **Mozo wa shia**, the heart is black, i. e. it is sad.

Shiba, ku, v. t. to whistle, to blow a trumpet; **ku shiba mulozhi**, to whistle; **ku shiba mpeta**, to blow a trumpet.

Shibila, ku, v. t. to moisten putty, &c., by working it with the fingers.

Shibele, subs. pro. prep. cl. 7, 8, 9. pl. them (where they are).

Shibinda, n. i a. a chief.

Shibombólwa, n. i a. a kind of ant.

Shibudikila, n. i a. a kind of snake.

Shibúfwí, n. i a. a jealous person.

Shibula, ku, v. t. to give presents to a recalcitrant wife or husband to induce her or him to submit.

Shibúlebúle, n. i a. a bird with long yellow legs seen on the brink of a river.

Shibumámbe, n. i a. an adulterer (esp. of one act).

Shibunóngá, n. i a. a deliberate person.

Shibusóngó, n. i a. a wise person.

Shibutámbo, n. i a. a ravenous person.

Shibuzándi, n. i a. a precious, valued person.

Shibwángá, n. i a. a genial, amiable person.

Shibwánzhi, n. i a. a disagreeable, quarrelsome person.

Shichibwába, n. i a. the bustard.

Shichilaka, n. i a. a person with an impediment in speech, a stammerer.

Shichimbémbe, n. i a. a person afflicted with small-pox, a man with small-pox marks on his face.

Shichimini, n. i a. a crook-back.

Shichímo, n. i a. a person of stature, a tall person.

Shichimónswe, n. i a. a left-handed person.

Shichimpámpa, n. i a. a bustard.

Shichingōngo, n. i a. the sand-grouse (or shijingongo).

Shichinguni, n. i a. an obstinate, self-willed person.

Shichinsénda, n. i a. a leper.

Shichintanda, n. i a. a naked person.

Shichinzóbe, *n. i a.* the situtunga antelope.

Shichisúnu, *n. i a.* the Puku.

Shichoba, *n. i a.* a fortunate, happy, blessed person.

Shichobocho = **bo Sechobochobo**, *q. v.*

Shichólwe, *n. i a.* a prosperous person.

Shidika, *ku, v. t.* to doctor, to cure, heal, dress wounds.

Shidisha, *ku, v. t. caus.* shidika, to doctor with, by means of.

Shidyo, *n. 7. pl.* food.

Shifúndwe, *n. i a.* a pelican.

Shika, *ku, v. t.* to arrive.

Shika, *ku, v. t.* to paddle.

Shikabíla, *n. i a.* the marabout stork.

Shikabusúmpwe, *n. i a.* the borer insect.

Shikabwekatánzhi, *n. i a.* a lizard.

Shikadidímo, *n. i a.* a kind of water-bird.

Shikakónze, *n. i a.* a kind of hawk.

Shikakúwa, *n. i a.* a kind of hawk.

Shikákwe, *n. i a.* an owner, master of things.

Shikalálu, *n. i a.* a madman, lunatic.

Shikále, *n. i a.* an ancient, an ancestor.

Shikalénda, *n. i a.* a stammerer, stutterer.

Shikaméba, *n. i a.* a kind of bush.

Shikamikami, *n. i a.* an impudent person.

Shikamimbía, *n. i a.* a swallow, also a spear with two barbs resembling a swallow's tail.

Shikaminomino, *n. i a.* a quarrelsome person.

Shikāmpáfwa, *n. i a.* a bat.

Shikamufune, *n. i a.* muscle of arm or leg.

Shikanchímwa, *n. i a.* an inactive person.

Shikanzínze, *n. i a.* a fool.

Shikapulwe, *n. i a.* name of a small animal.

Shikapempénýa, *n. i a.* moth.

Shikasánkwesánkwe, *n. i a.* an impudent person.

Shikasapálasapála, *n. i a.* an impudent person.

Shikasése, *n. i a.* a person liable to nausea.

Shikasonto, *n. i a.* an epileptic.

Shikatánda, *n. i a.* a bachelor.

Shikatemamudilo, *n. i a.* a person who does as he likes, a lawless person.

Shikaténguténgu, *n. i a.* a disrespectful person.

Shikatíla, *ku, v. t.* to grasp firmly with both hands.

Shikaúla, *ku, v. t.* to fold up (of a folding-table or chair).

Shikázwa, *n. i a.* an evil spirit, ghost.

Shikēmbézhí, *n. i a.* a boy of about seven or eight.

Shikibabála, *n. i a.* the bushbuck.

Shikíla, *ku, v. t. rel.* shika, to arrive to, to reach.

Shíkila, *ku, v. t.* to leave off, desist from.

Shikinkótwe, *n. i a.* = **shichinkotwe**, the 'knob-nosed' goose.

Shikisápi, *n. i a.* = **shichisapi**, a disobedient person.

Shikísu, *n. i a.* name of a fruit.

Shikisúnu, *n. i a.* = **shichisunu**, *q. v.*

Shikiya, *n. i a.* a pupil, learner, novice.

Shikó, *loc. phr.* I am not there.

Shikobélo, *n. 7. pl.* European clothing.

Shikóbo, *n. i a.* name of a bird; ? knorrhaan.

Shikondwíndo, *n. i a.* name of a bird.

Shikónzo, *n. i a.* a squirrel.

Shikóswe, *n. i a.* a rat.

Shikúbe, *n. i a.* a vulture.

Shikúfwa, *n. i a.* a dead person.

Shikuka, *ku, v. i.* to have a limb broken.

Shikúkwe, *n. i a.* = **shimowe**, the 'go-away' bird.

Shikúle, *n. i a.* a big stack of maize.

Shikulula, ku, v. t. to give a person an emetic.

Shikúndu, n. i a. a big milking-pail.

Shikúnku, n. i a. mist, fog, haze.

Shikūpaūpa, n. i a. a hypocrite.

Shikwa, ku, v. i. to be choked.

Shikwáze, n. i a. a fish eagle.

Name given to an ox with black head, black and white body.

Shikwensé, adv. always, continually.

Shila, ku, v. t. rel. shia, to leave for, at, &c.

Shila, ku, v. t. to grind tobacco or grain.

Shilangwa, n. i a. a rhinoceros.

Shilo, n. i a. the smell of burning meat.

Shilubámbo, n. i a. a person who practises lubambo, *q. v.*

Shilubángo, n. i a. a smoker of hemp.

Shilubidíla, n. i a. a kind of spider.

Shilubílo, n. i a. a swift person.

Shiludími, n. i a. a chatterbox.

Shilufualukovhu, n. i a. an old or sick person who does not leave his work notwithstanding his infirmities.

Shilufúkwe, n. i a. a mole.

Shilúka, n. i a. tsetse fly.

Shilumámbe, n. i a. a warrior, soldier.

Shilúmbi, n. i a. a thankless person.

Shilunkúlu, n. i a. a person with all his head shaved.

Shiluntúba, n. i a. name of a white fish-eating bird.

Shilúse, n. i a. a merciful person.

Shilusúnsu, n. i a. a harsh person.

Shilutángatंगा, n. i a. a kind of spider.

Shilutúzhi, n. i a. a passionate, quick-tempered, impatient person.

Shilúwe, n. i a. a leopard.

Shiluzhálo, n. i a. a prolific person.

Shilwengu, n. i a. a notorious person.

Shilwénzo, n. i a. a religious person, one who prays continually.

Shilwíki, n. i a. a persistent per-

son, one who does not abandon work or school, a 'sticker'.

Shíma, ku, v. i. to hiss, as green wood when burning.

Shíma, ku, v. i. to be mended, repaired (esp. of a crack in anything); *e. g.* **chibia changu cha shima,** my pot is repaired.

Shimādi, n. i a. a polygamist, one who serves two masters, or engages in more than one job at once.

Shimafúnzi, n. i a. a wicked person, rogue, rascal.

Shimahányo, n. i a. = **shikisapi, q. v.**

Shimakóma, n. i a. a long, dark-coloured, spitting snake, very poisonous; ? the African cobra.

Shimakwáti, n. i a. a carrier.

Shimalwéza, n. i a. a person who does astonishing things.

Shimamámbe, n. i a. an adulterer, adulteress.

Shimambonyambonya, n. i a. one who boasts of his belongings and despises others because they are poor.

Shimambúmbu, n. i a. one who likes eating by himself.

Shimanchénga, n. i a. a cross-eyed person.

Shimánga, n. i a. a kind person.

Shimáno, n. i a. a cunning, clever person.

Shimantumbwámwa, n. i a. a false boaster, a person who boasts falsely of the wonderful things he can do.

Shimasésho, n. i a. a joyous, cheerful person.

Shimaséu, n. i a. a person who contradicts.

Shimatúshi, n. i a. one who reviles, curses.

Shimatúya, n. i a. a kind of small animal.

Shimatwánga, n. i a. a master, owner.

Shimatwangabo, n. i a. their master.

Shimatwangako, n. i a. thy master.

- Shimatwangakwe**, *n. i a.* his master.
- Shimatwangangu**, *n. i a.* my master.
- Shimatwangenu**, *n. i a.* your master.
- Shimatwangesu**, *n. i a.* our master.
- Shimba**, *ku, v. t.* to carve in wood, engrave.
- Shimba**, *ku, v. t.* to carry a lot.
- Shimbaula**, *ku, v. i.* to delay when sent upon an errand.
- Shimbémbe**, *n. i a.* a kind of fish.
- Shimbila**, *ku, v. t.* to stamp (as a floor in a house).
- Shiménzo**, *n. i a.* a host.
- Shiminina**, *ku, v. t.* to press down hard.
- Shimó**, *loc. phr.* I am not in here, &c.
- Shimówe**, *n. i a.* the 'go-away' bird.
- Shimozomukándo**, *n. i.* a witch, sorcerer.
- Shimozómwi**, *n. i a.* an earnest, single-hearted person.
- Shimpa**, *ku, v. t.* to stand up, plant; *v. i.* of a person, to stop growing.
- Shimpika**, *ku, v. t.* to put a pot on the fire. **Wa shimpika leza**, the rain-clouds stand.
- Shimpikila**, *ku, caus. rel. shimpa*, to plant trees, &c.; idiom, **wa shimpikila ku ba tuka**, he came for the very purpose of cursing. **Nda ku shimpikila inzho**, I recognize you now.
- Shimpúka**, *ku, v. i. rev. stat.* shimpa, to be uprooted.
- Shimpúla**, *ku, v. t. rev. shimpa*, to uproot.
- Shimpulukútwi**, *n. i a.* wax in the ear; also name of a supposed insect which is thought to produce this wax in the ear.
- Shimudíma**, *n. i a.* a kind of bat: it is said to eat fruit in the night.
- Shimuendadiche**, *n. i a.* a solitary traveller.
- Shimuenzhalubflo**, a red biting ant; = **Shimwenzhalubilo**.
- Shimufulamwemvu**, *n. i a.* a kind of snake.
- Shimukanyikwa**, *n. i a.* spring-hare.
- Shimukónkomóna**, *n. i a.* the woodpecker.
- Shimukúndanchéla**, *n. i a.* dragon-fly.
- Shimulalákati**, *n. i a.* name given by children to the second finger.
- Shimuléle**, *n. i a.* name of a fish.
- Shimuna**, *ku, v. t.* to tell, narrate.
- Shimunika**, *ku, v. i. cap. shimuna*, to be tellable.
- Shimunyémbe**, *n. i a.* the wart-hog.
- Shimunyéu**, *n. i a.* a kind of black biting ant: a kind of game played with this ant is also called **shimunyéu**.
- Shimúsuntábóza**, *n. i a.* a caterpillar.
- Shimutangaláshi**, *n. i a.* one who speaks of his own goodness and virtue and says others are bad.
- Shimútwi**, *n. i a.* one at the head of a class, party, &c.; one in the forefront of a battle.
- Shimuzésu**, *n. i a.* my chief, lord.
- Shimwenje** = **mwenje**, *q. v.*
- Shimwina**, *ku, v. t. rel. shimuna*, to tell to.
- Shimwinina**, *ku, v. t. rel. shimuna*, to tell some one about another. **Ba mu shimwinina ku mwami**, they tell the chief about him.
- Shímya**, *ku, v. t. caus. of shima*, to mend, repair (esp. of a cracked bowl, &c.).
- Shína**, *ku, v. t.* to squeeze, to choke, to strangle, to throttle, to compress. **Ku shina menso**, to close the eyes; **ku shina dinso**, to take aim.
- Shinabwázwi**, *n. i a.* breast of an ox, &c.,—the portion taken to the chief.
- Shinakába**, *n. i a.* = **Shinabwázwi**.
- Shinakwabo**, *poss. phr. cl. 7, 8, 9. pl.* their, of their place.

Shinakwako, *poss. phr. cl. 7, 8, 9.*
pl. thy.

Shinakwakwe, *poss. phr. cl. 7, 8,*
9. pl. his.

Shinakwangu, *poss. phr. cl. 7, 8,*
9. pl. my.

Shinakwenu, *poss. phr. cl. 7, 8, 9.*
pl. yours, of your place.

Shinakwesu, *poss. phr. cl. 7. pl.*
our, of our place.

Shinána, *ku, v. i. to be crowded, to*
have no room.

Shinanána, *ku, v. i. to sneer.*

Shina-shina, *ku, v. i. redupl.*
shina, to wink.

Shinchúta, *n. i a. a locust, the*
voetganger.

Shínda, *ku, v. t. to hoe a new field*
at the end of the rainy season.

Shindaíla, *ku, v. t. to ram earth*
into a hole, grain into a sack.

Shindibadíla, *ku, v. t. rel. shindi-*
bala, to sit very near to any one.

Shindibála, *ku, v. i. to sit close.*

Shindika, *ku, v. t. to push.*

Shindikíla, *ku, v. t. to accompany*
one on a journey.

Shindíla, *ku, v. t. to ram earth, &c.*

Shindolo, *n. i a. a drowsy, sleepy*
person.

Shíndya, *n. i a. a glutton.*

Shínga, *ku, v. i. to be initiated (of*
boys). See note Eng.-Ila Vocab.
Initiate.

Shingabúla, *n. i. a small intestine.*

Shingangadino, *n. i. a kind of*
beetle.

Shingánya, *ku, v. t. to curse.*

Shingulúla, *ku, v. t. to finish off*
smearing.

Shing'unzunu, *n. i a. a person*
who does as he likes, without
respect to law or order.

Shinikísha, *ku, v. t. to agitate,*
stimulate, stir up, to push.

Shinina, *ku, v. t. rel. shina, to*
squeeze for.

Shinisha, *ku, v. t. to tell the truth.*

Shinka, *ku, v. t. to stop up, to*
caulk; mudiango udi shinki-
lwe, the door is shut.

Shinkana, *ku, v. t. to be narrow.*

Shínkana, *ku, v. t. to meet.*

Shinkaula, *ku, v. t. pers. rep.*
shinka, to open and reopen a
box.

-shinkene, *adj. narrow.*

Shinkole, *n. i a. a cruel, malicious*
person.

Shinkombe, *n. i a. a messenger.*

Shinkombwa, *n. i a. a messenger.*

Shinkondóma, *n. i a. my enemy.*

Shinkondonína, *n. i a. his enemy.*

Shinkondonóko, *n. i a. thy enemy.*

Shinkondonokwábo, *n. i a. their*
enemy.

Shinkondonokwénu, *n. i a. your*
enemy.

Shinkondonokwésu, *n. i a. our*
enemy.

Shinkúla, *ku, v. t. rev. shinka, to*
unplug, to open a box or bag.

Shinkwíla, *ku, v. t. rev. rel.*
shinka, to open for.

Shinsána, *n. i a. a person of*
strength, a powerful person.

Shinshibála, *ku, v. i. to be de-*
formed.

-shinshibele, *adj. deformed.*

Shinshíma, *ku, v. t. to prophesy,*
to foretell.

Shinshimúna, *ku, v. t. to break up*
pieces of firewood in a fire, so that
they may blaze, to speak again
and again.

Shinshimwína, *ku, v. t. rel. shi-*
nshimuna, to tell, tell always,
to tell over again.

Shintá, *ku, v. t. to give in ex-*
change.

Shintáfu, *n. i a. a glutton.*

Shintamo, *n. i a. a person who*
denies faults he has committed.

Shintána, *ku, v. t. rec. shinta,*
to exchange, to barter.

Shinténda, *n. i a. a compassionate*
person.

Shintóngo, *n. i a. a grumbler.*

Shintúka, *ku, v. i. to appear, as*
locusts.

Shintúnda, *n. i a. a humpback.*

Shintyombwi, *n. 7 the downy*
feathers of a young chicken.

Shinyauwe, *n. i a. a lewd per-*
son.

Shinzha, *ku, v. t. to go away*

- leaving things behind, as when a man leaves some food, being quite satisfied ; or of a person sweeping and leaving much unswept.
- Shi6**, *loc. phr.* I am not there.
- Shipa**, *ku, v. t.* to spit out, also to understand well.
- Shipolisa**, *n. i a.* a policeman.
- Shipúka**, *n. i a.* an idiot, idiotic person ; so called because he is supposed to have insects in his head.
- Shipupúza**, *n. i a.* honeycomb with no honey in it.
- Shisha**, *ku, v. i. int. shia*, to be very dark, black.
- Shisha**, *ku, v. t. int. sha*, to dig deep.
- Shisha**, *ku, v. t. caus. shia*, to leave anything in another's charge.
- Shishimbwi**, *n. i a.* a disrespectful person.
- Shishimúka**, *ku, v. i.* to revive after a fit, to awake.
- Shishimukila**, *ku*, to sigh for another, be sorry for another ; *ku dishishimukila*, to take a deep breath, sigh.
- Shishimúna**, *ku, v. t.* to touch, remind ; to revive a person after a fit.
- Shishimúsha**, *ku, v. t. caus. shishimuka*, to revive a person from a fit, to awaken.
- Shishína**, *ku, v. t.* to scratch the head.
- Shishishini**, *n. i a.* an owl.
- Shiswezhamózo**, *n. i a.* a patient, persevering person.
- Shitángo**, *n. 7. pl.* pieces of cloth about a yard long.
- Shitantasókwe**, *n. i a.* name of a forest tree, good mining timber.
- Shiti**, *ku, v. t.* to stay, remain ; *a mu chi shiti*, stay ye still—a parting salutation.
- Shitidíla**, *ku, v. t.* to veil behind a curtain, to sit in front of another to hide him from view, to shelter from the wind.
- Shitikízha**, *ku, v. t.* to place, to put.
- Shitukúlo**, *n. 7. pl.* white garments of Europeans.
- Shiubúbu**, *n. i a.* a disrespectful person.
- Shíza**, *ku, v. t.* to cut hair.
- Shízha**, *ku, v. t. caus. shia*, to make black, dirty.
- Sho** (1), *poss. pro. cl. 7, 8, 9. pl.* their, theirs. Prefixed by *gen. parts.* **Mwini wa-sh6**, their master.
- (2) *num. part. cl. 7, 8, 9. pl., e.g.* **shintu sho-bili**, two things.
- Shoba**, *ku, v. t.* to clean, dust, rub, polish ; *ku dishoba*, to rub fat on the face ; *ku shoba mufu mafuta*, to anoint a dead person with fat.
- Shobéla**, *ku, v. i.* to rub in the hands, as an ear of macheme.
- Shobóshóba**, *ku, v. t. redupl.* **shoba**, to brush dirt off the hands after working.
- Shóka**, *ku, v. i.* to arrive (of a canoe).
- Shokaúka**, *ku, v. i.* to be weak, tired.
- Shokaúla**, *ku, v. t.* to strip maize-cobs off the stalks.
- Shokolóla**, *ku, v. t.* to call any one by his old name, to unscrew.
- Shokóta**, *ku, v. t.* to rub between the fingers, to kill an insect in that way ; *ku dishokota*, to rub a sore eye.
- Sholaúka**, *ku, v. i.* to speak under the breath, to murmur, grumble.
- Shóma**, *ku, v. t.* to charge a gun.
- Shóma**, *ku, v. t.* to trust, confide in, to rely upon.
- Shómbo**, *n. 7. pl.* edible leaves of cassava.
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- shómeshi**, *adj.* faithful, trustworthy.
- Shómezha**, *ku, v. t. caus. shoma*, to cause to trust, to promise.
- Shomya**, *ku, v. i. caus. shoma*, to promise.

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Sobanya, *ku, v. t. caus.* sobana, to cause to play.
Sobelela, *ku, v. i.* to walk stealthily, on tiptoe.
Sofwála, *ku, v. i.* to be unclean, dirty.
Sofwásha, *ku, v. t. caus.* sofwala, to defile, make dirty.
Sóka, *ku, v. i.* to be established (of customs); *e. g.* shianza sha ka sóka bobo kwa Leza, the customs were established thus by God.
Soka, *ku, v. t.* to go and examine traps.
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Solóla, *ku, v. i.* to precede, to lead the way.
Sololéla, *ku, v. t. rel.* solola, to go in front of, to precede.
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Sōma, *ku, v. t.* to sheathe a knife, &c.
Sómba, *ku, v. t.* to offer a person payment, doubting whether it will be accepted.

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Somóna, *ku, v. t.* to extract a charge from a gun, to unsheathe a knife.
Somóna, *ku, v. i.* to give birth for the first time (of a cow).
Somonóna, *ku, v. t. rev.* soma, to draw grass out of a thatch.
Somonwéna, *ku, v. t. rev. rel.* soma, to draw out for.
Sompéla, *ku, v. t.* to look out for any one, to expect visitors.
Sompóla, *ku, v. t.* to pick one thing out of a lot, to snatch, as when you are about to give a thing and the person snatches it out of your hand.
Sóna, *ku, v. t.* to divine.
Sondéla, *ku, v. t. rel.* sonda, to look into (as into a grain-bin).
Sondóka, *ku, v. i.* to be mad.
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Sóngá, *ku, v. i.* to heap up (*i. e.* when a basket of grain is already full).
Songeléla, *ku, v. t.* to add one statement to another, as different witnesses.
Songwála, *ku, v. i.* to become wise.
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Sonkaúla, *ku, v. t.* to eat a little (as when one has already had enough), to say 'a few words'.
Sonkóto, *n.* 1 *a.* the pinnacle put on the top of a hut.
Sónsa, *ku, v. i.* to bud, to sprout.
Sónsa, *ku, v. t.* to light (a candle).
Sónta, *ku, v. t.* to pick, choose.
Sontóla, *ku, v. t.* to pick up things one by one.
Sónza, *ku, v. t.* to start a song.
Sónzha, *ku, v. t. caus.* sonda, to cause or help divine.
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Soséka, *ku, v. t.* to hide.
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- leaving things behind, as when a man leaves some food, being quite satisfied ; or of a person sweeping and leaving much unswept.
- Shiô**, *loc. phr.* I am not there.
- Shipa**, *ku, v. t.* to spit out, also to understand well.
- Shipolisa**, *n. i a.* a policeman.
- Shipúka**, *n. i a.* an idiot, idiotic person ; so called because he is supposed to have insects in his head.
- Shipupúza**, *n. i a.* honeycomb with no honey in it.
- Shisha**, *ku, v. i. int. shia*, to be very dark, black.
- Shisha**, *ku, v. t. int. sha*, to dig deep.
- Shisha**, *ku, v. t. caus. shia*, to leave anything in another's charge.
- Shishimbwi**, *n. i a.* a disrespectful person.
- Shishimúka**, *ku, v. i.* to revive after a fit, to awake.
- Shishimukila**, *ku*, to sigh for another, be sorry for another ; *ku dishishimukila*, to take a deep breath, sigh.
- Shishímúna**, *ku, v. t.* to touch, remind ; to revive a person after a fit.
- Shishimúsha**, *ku, v. t. caus. shishimuka*, to revive a person from a fit, to awaken.
- Shishína**, *ku, v. t.* to scratch the head.
- Shishishini**, *n. i a.* an owl.
- Shiswezhámózo**, *n. i a.* a patient, persevering person.
- Shitángo**, *n. 7. pl.* pieces of cloth about a yard long.
- Shitantasókwe**, *n. i a.* name of a forest tree, good mining timber.
- Shiti**, *ku, v. t.* to stay, remain ; a *mu chi shiti*, stay ye still—a parting salutation.
- Shitidíla**, *ku, v. t.* to veil behind a curtain, to sit in front of another to hide him from view, to shelter from the wind.
- Shitikísha**, *ku, v. t.* to place, to put.
- Shitukúlo**, *n. 7. pl.* white garments of Europeans.
- Shiubúbu**, *n. i a.* a disrespectful person.
- Shíza**, *ku, v. t.* to cut hair.
- Shísha**, *ku, v. t. caus. shia*, to make black, dirty.
- Sho (1)**, *poss. pro. cl. 7, 8, 9. pl.* their, theirs. Prefixed by *gen. parts.* **Mwini wa-shó**, their master.
- (2) *num. part. cl. 7, 8, 9. pl., e.g.* **shintu sho-bili**, two things.
- Shoba**, *ku, v. t.* to clean, dust, rub, polish ; *ku dishoba*, to rub fat on the face ; *ku shoba mufu mafuta*, to anoint a dead person with fat.
- Shobéla**, *ku, v. i.* to rub in the hands, as an ear of macheme.
- Shobóshóba**, *ku, v. t. redupl. shoba*, to brush dirt off the hands after working.
- Shóka**, *ku, v. i.* to arrive (of a canoe).
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Soséka, *ku, v. t.* to hide.
Sosolóla, *ku, v. t.* to pull sticks out of a fire.

Sosóma, ku, v. i. to smart.
Sosomya, ku, v. t. caus. sosoma, to cause to smart.
Sotaoka, ku, v. i. pers. rep. sotoka, to keep on jumping, to hop as insects.
Sotekela, ku, v. t. rel. sotoka, to spring out upon any one (as a dog or lion).
Sotoka, ku, v. i. to jump, spring.
Sowa, ku, v. t. to throw away, to abort. **Ku sowa mwana,** to commit infanticide. *Pass.* swewa.
Sowaŋa, ku, v. t. pers. rep. sowa, to throw away, waste.
Sózha, ku, v. t. to console, comfort.
Sózha, ku, v. t. caus. sowa, to cause abortion.
Súba, ku, v. i. to micturate.
Subŋa, ku, v. i. rel. suba, to be red.
Subidísha, ku, v. t. rel. int. suba, to be very red, crimson.
Subuka, ku, v. i. stat. subula = **ku pubuka q.v.**; also of people, to repent; of animals, to be alert, nervous, through being much hunted.
Subula, ku, v. t. = **ku pubula, q.v.**
Sucháma, ku, v. i. to be homesick.
Usunu ndi sucheme ku bana-isha, to-day I am homesick for my home.
Sudíka, ku, v. i. cap. sula, to be hateful.
Sudísha, ku, v. t. int. sula, to hate strongly.
-sudishi, adj. hateful, abominable.
Súka, ku, v. i. to marry first. Of a man who marries a woman, and shortly after she leaves him and goes to another man. People then ask, **nguni owa ka mu suka?** who married her first?
Súka, ku, v. t. to make butter, to churn, to soften a skin.
Sukáma, ku, v. i. = **ku suchama, q.v.**
Súko, n. i a. nipple of a muzzle-loader.
Sukúla, ku, v. t. to dress the hair.
Sukúla, ku, v. t. to sift, sieve.
Sukulúla, ku, v. i. to gargle, wash

out the mouth. **Ku disukulula,** to gargle (also to desire strongly anything not fit for one).
Sukuluzha, ku, v. t. caus. sukulula, to cause to gargle, to give medicine for gargling.
Sukúma, ku, v. t. to balance. **Ku sukuma isumo,** to balance a spear in taking aim.
Sukumúna, ku, v. t. to separate milk and butter after churning.
Sukúsha, ku, v. t. to try, attempt.
Súla, ku, v. t. to hate.
Súla, ku, v. t. to defaecate.
Sulána, ku, v. t. rec. sula, to hate each other.
Sulánya, ku, v. t. rec. caus. sula, to cause to hate each other.
Sulúbi, n. i a. the seruyi ant.
Sulúla, ku, v. i. to have diarrhoea.
Sulúla, ku, v. t. to mould bullets.
Súlwe, n. i a. a hare.
Sumanána, ku, v. i. to persist in a thing, to adhere to it.
Sumfka, ku, v. t. to cup, to perform the cupping operation.
Súmpa, ku, v. t. to bore (of the borer insect).
Sumpa, ku, v. t. to place on the head.
Sumpaúka, ku, v. i. to jolt, be jolted.
Sumpúka, ku, v. i. stat. sumpula, to be raised, promoted, exalted.
Sumpúla, ku, v. t. to promote, exalt.
Sumpúzha, ku, v. t. caus. sumpuka, to promote, elevate, exalt.
Súnda, ku, v. t. to push any one when there is no room.
Sundána, ku, v. t. rec. sunda, to push mutually when there is no room.
Sundúka, ku, v. i. stat. sundula, to leave a place after resting.
Sundúla, ku, v. t. to move people (*e. g.* carriers) off after a period of resting.
Súnga, ku, v. t. to bind, to be in travail (of a woman). **U la sunga ohindí,** she has a long confinement.
Sunga, ku, v. i. to stir up, stimulate.

Sungána, ku, v. i. to be stirred up, stimulated.

Sungánya, ku, v. t. caus. sungana, to stir up, stimulate.

Sungúla, ku, v. t. to lead (soldiers).

Ku disungula, to lead oneself, to offer oneself for a service; *e.g.* namushingididi mbwadi mwa-mi wa disungula, wa amba'ti—Nguni ngu tu ya aze? N. as he was a chief he offered himself, saying, 'Who will go with me?'

Sungulula, ku, v. t. rev. sunga, to unbind, unfasten, release.

Sungututa, ku, v. i. to have 'pins and needles'.

Sunkúla, ku, v. t. = ku pukula.

Sunkumána, ku, v. i. to sit on one's toes.

Sunkúsha, ku, v. t. caus. sunkuta, to make lame.

Sunkúta, ku, v. i. to be lame.

Sunkutaika, ku, v. i. to be a bit lame.

Sunsukúla, ku, v. t. to take up a song after interruption, to return to a matter after leaving it for a time.

Sunsúna, ku, v. t. to peck (like a fowl at a piece of meat).

Suntáma, ku, v. i. to kneel.

Suntamina, ku, v. t. rel. suntama, to kneel to.

Suntuka, ku, v. i. to die at once, as an animal shot and expiring immediately.

'Sunu, adv. to-day.

Sunúna, ku, v. t. to break bread.

Súpa, ku, v. t. to bathe a wound.

Supála, ku, v. i. to be useless.

Súsa, ku, v. t. to carry away.

Súsha, ku, v. t. to despise, disregard, pay no heed to a message.

Sūsū. Muntu-susu, a good person.

Susula, ku, v. t. to eat early in the day, or at noon.

Susunána, ku, v. i. to be almost dry.

Swa, ku, v. i. to be emaciated.

Swangána, ku, v. i. to meet, to join.

Swangánya, ku, v. t. caus. swa-

ngana, to cause to meet, to join, to add up, as figures.

Swáya, ku, v. t. to visit.

Sweísha, ku, v. i. int. sweya, to be very bright, holy.

Swéka, ku, v. i. stat. sowa, to be lost.

Swekéla, ku, v. i. stat. rel. sowa, to be lost to, by. Nda swekelwa mwanangu, I am lost to by my child, *i.e.* my child is lost.

Swena, ku = ku sena, to approach.

Swéya, ku, v. i. to be bright, clean, holy.

Swézha, ku, v. t. caus. sweya, to make clean, holy. Ku swezha mozo, to be patient, persevering.

Swezhísha, ku, v. t. caus. int. sweya, to make very clean, sanctify.

Swile, perf. of ku sula. Wezo muntu ndi mu swile, I hate that person.

T, pronounced as in English.

Ta, negative verbal particle; e.g. ta ba mani midimo, they do not work. U ta dyi, you must not eat.

Ta! voc. tata, my father!

Taba, ku, v. t. to answer.

Tabila, ku, v. t. rel. taba, to answer for.

Tafuna, ku, v. t. to chew, masticate.

Táka, ku, v. i. to eat a great deal.

Takana, ku, v. i. rec. taka, to be satisfied with food (of a lot of people).

Takanya, ku, v. i. rec. caus. taka, of a lot of people crowding to get food.

Takata, ku, v. i. to be dissatisfied.

Takolapakazha, ku, v. i. to move the lips without speaking.

Talúla, ku, v. t. to open up the belly of an animal.

Táma, ku, v. t. to falsely deny. See Intamo.

Tamaúka, ku, v. i. to wander in speech, in ordinary speech as well as in delirium.

Támba, ku, v. t. to take grain out of a bin.

Támba, ku, v. t. to invite.

- Tambála, ku, *v. i.*** to run about, as calves, in play.
- Tambíka, ku, *v. t.*** to hold out the hand in order to give, to offer.
- Tambikila, ku, *v. t. rel.*** tambika, to offer to, to hold out the hand to.
- Tambikísha, ku, *v. t.*** to give one to take to another.
- Tambila, ku, *v. t.*** to work a paddle towards you when turning a canoe, to invite on behalf of.
- Tambúla, ku, *v. t.*** to receive.
- Tambúzha, ku, *v. t. caus.*** tambula, to cause to receive.
- Tambuzhánya, ku, *v. t. caus. rec. caus.*** tambula, to pass from one to another, to circulate.
- Tambwála, ku, *v. i.*** to totter as a child learning to walk.
- Tambwíla, ku, *v. t. rel.*** tambula, to receive on behalf of.
- Tamikísha, ku, *v. t.*** to bear false witness.
- Tamina, ku, *v. t. rel.*** tama, to deny for.
- Taminína, ku, *v. t.*** to contradict, to cross words.
- Tánda, ku, *v. t.*** to drive away, to disperse, to banish, to put away a wife, to dismiss.
- Tandabála, ku, *v. i.*** to stretch out, *v. t.* to steer a boat with a rudder. **Wa tandabala matende,** his legs are stretched out. **Loyo lwa tandabala,** the quitch-grass stretches out, runs out (in growing).
- Tandila, ku, *v. t. rel.*** tanda, to drive away for.
- Tandubudíka, ku, *v. i. cap.*** tandubula, to be stretchable, to be elastic.
- tandubudishi, *adj.*** elastic.
- Tandubúka, ku, *v. i.*** to be stretched out.
- Tandubúla, ku, *v. t.*** to pull out, as elastic.
- Tánga, ku, *v. i.*** to begin (of the rain), to be the first.
- Tánga, ku, *v. t.*** to make a covenant. **Nda tanga mulongo,** I make a covenant with him.
- Tangála, ku, *v. i.*** to rejoice, to be glad.
- Tangána, ku, *v. t. rec.*** tanga, to make a covenant mutually.
- Tangánya, ku, *v. t.*** to cause to rejoice, to make glad.
- Tangásha, ku, *v. t. caus.*** tangala, to gladden, cause to rejoice.
- Tangúna, ku, *v. i.*** to be first, to commence.
- Tánka, ku, *v. t.*** to travel steadily.
- Tánta, ku, *v. i.*** to go away (*e. g.* to Bulawayo) to work, to climb (? Tonga).
- Tantána, ku, *v. i.*** to disperse, to sit at a distance from each other.
- Tantanta, *adv.*** in different directions. **Ka ba tia budio tantanta,** they simply ran away in different directions.
- Tantíka, ku, *v. i.*** to sleep up on a platform.
- Tantumúna, ku, *v. t.*** to place a thing near by.
- tanzhi, *adj.*** first.
- Tapa, ku, *v. t.*** to extract honey from a nest.
- Tapála, ku, *v. i.*** to shake. **Muntu u la tapála,** said when footsteps are heard outside.
- Tapata, ku, *v. i.*** to rebuke.
- Tapatila, ku, *v. t.*** to rebuke kindly.
- Tapázha, ku, *v. t. caus.*** tapala, to shake, to rouse a sleeping man, &c.
- Tata, *n. i a.*** my father.
- Táta, ku, *v. t.*** to prepare food.
- Tatana, ku, *v. i.*** to mourn loudly.
- Tatanána, ku, *v. i.*** to stand with legs stretched out.
- Tatasha, ku, *v. t.*** of a lot of men overcoming and beating one.
- Tatauka, ku, *v. i.*** to be scattered, wasted.
- Tataula, ku, *v. t.*** to scatter, waste.
- Tatela, ku, *v. t.*** to load (a gun).
- Tatesu, *n. i a.*** our father.
- Tatila, ku, *v. t. rel.*** tata, to prepare food for.
- tatu, *num.*** third. **Bushiku bwa-tatu,** the third day.
- Tatúla, ku, *v. t.*** to castrate.
- tatwe, *num.*** three.

Taya, *ku, v. t.* to begin to take things out of a full box, &c.; to throw ash upon a person—this is reckoned a very serious fault. See *Appendix I*, *ditaya*.

Tch, represents *ch* preceded by explosive sound.

Tohita! *interj.* I don't know!

Te (1) *Neg. part.* **Teó**, he is absent. **Ka teó**, he was absent.

(2) *Contr.* = *ta + i*.

Téa, *ku, v. t.* to trap, to ensnare.

Téa, *ku, v. t.* to bring forward the hands, &c., to receive.

Téba, *ku, v. t.* to copulate. **Teba**, of the man; **tebwa**, of the woman.

Tebúla, *ku, v. t.* to harvest.

Téka, *ku, v. t.* to draw water, to dip.

Tekána, *ku, v. i.* to roll from side to side (of a canoe), to stagger as a drunkard.

Tekánya, *ku, v. t. caus.* **tekana**, to cause to roll from side to side.

-teke, *adj.* wet, moist.

Tekéla, *ku, v. t. rel.* **teka**, to draw for.

Tekó, *loc. phr.* he is not there or here.

Tekúna, *ku, v. i.* to be ticklish.

Tekúnya, *ku, v. t.* to tickle.

Telaika, *ku, v. t.* to think, consider, suppose.

Telékela, *ku, v. i.* to be clear, quiet (of water).

-telekele, *adj.* quiet, clear (of water).

Teléla, *ku, v. t.* to hear, understand, to feel, to obey.

Telelána, *ku, v. t. rec.* **telela**, to hear, understand each other.

Teleléka, *ku, v. i. cap.* **telela**, to be audible, understandable.

Telelésha, *ku, v. t. int.* **telela**, to hear distinctly, to understand well.

-teleleshi, *adj.* audible, understandable.

Téma, *ku, v. t.* to fell trees, hew.

Tembaúla, *ku, v. t.* to repeat one's names, to praise.

Tembéka, *ku, v. t.* to carry a load slung between on a pole, as a *machila*.

Tembúla, *ku, v. t.* to tell one's own names. **Ko tembula mashina ako onse**, tell all thy names.

Teméka, *ku, v. t.* to dry fish or meat over a fire.

-temeke, *adj.* dried, smoked. **Buzane butemeke**, dried meat, biltong.

Temó, *loc. phr.* he is not (in) there.

Ténda, *ku, v. t.* to cut with knife, axe, or saw.

Téndeka, *ku, v. t.* to point.

Téndekela, *ku, v. t. rel.* **téndeka**, to point to.

Tenga, *ku, v. t.* to be dissatisfied with, to complain about. **Wa tenga madi akwe**, he is dissatisfied about his money.

Tenga, *ku, v. t.* to sell.

Tengela, *ku, v. t.* to sell for.

Tengela, *ku, v. t. rel.* **tenga**, to be dissatisfied for.

Tengenézha, *ku, v. t.* to carry on the head without holding or supporting the load.

Tengúla, *ku, v. t.* to treat an elder or superior with disrespect.

Ténta, *ku, v. t.* to burn, to set on fire, to scald, to singe. **Ku tenta butale**, to smelt iron.

Tentebéla, *ku, v. i.* to be slack (of a line).

Tentumuka, *ku, v. i. stat.* **tentumuna**, to be cracked, to be slightly open (of joints, seams).

Tentumúna, *ku, v. t.* to bring off chickens, to hatch.

Teó, *loc. phr.* he is not there or here.

Tepauka, *ku, v. i.* to be tempted.

Tepaúla, *ku, v. t.* to tempt one to do wrong.

Tepekézha, *ku, v. t.* to whisper.

Tepekezhána, *ku, v. t. rec.* **tepekeza**, to whisper to each other.

Tepula, *ku, v. t.* to gather and carry away much fruit.

Tesha, *ku, v. t. caus.* **teka**, to draw water with, to cause or help to draw. **Nina cha ku tesha**, I have nothing to draw with.

Tetéma, *ku, v. i.* to creak.

Tezha, *ku, v. t.* to give a person food.

Teshima, ku, *v. i.* to be slippery (like a fish).
Tezhimúka, ku, *v. i.* to slip and fall.
Ti, *n. i a. for.* (Eng.) tea.
Ti, ku, *v. t.* to say. Used to express 'about, on the point of'. **A ti a yaye shumbwa**, when he was about to kill a lion.
Tía, ku, *v. t.* to be afraid of, to fear, to run away.
Tiána, ku, *v. i. rec. tia*, to run together.
Tianína, ku, *v. t. rec. rel. tia*, to run towards.
Tidíla, ku, *v. t. rel. tila*, to pour into, upon.
Tidimúka, ku, *v. i.* to jump backwards in alarm, to shudder after taking nasty medicine.
Tifúka, ku, *v. i.* to be indented.
Tifwaudika, ku, *v. i. cap. tifwaula*, to be indentable.
Tifwauka, ku, *v. i.* to be indented.
Tifwaula, ku, *v. t.* to indent.
Tika, ku, *v. i. cap. tia*, to be dreadful, terrible, awful.
Tika, ku, *v. i.* to be spilt.
Tikaika, ku, *v. t.* to be spilt.
Tikaisha, ku, *v. t.* to spill.
Tikila, ku, *v. t.* of a number of people putting fault upon one person, either truly or falsely,—**ba mu tikila makani**.
Tikinya, ku, *v. t.* to shake. **Ku ditikinya**, to shrug the shoulders.
Tikita, ku, *v. t. for.* (Eng. ticket) to mark a labour ticket.
Tikúla, ku, *v. i.* to belch (of dogs).
Tikumúka, ku, *v. i.* of a tree casting its leaves.
Tikumúna, ku, *v. t.* to shake the head, to refuse, to shake. **Muzune wa ditikumuna**, the bird flaps its wings. **Leza wa tikumuna masalo akwe**, Leza shakes his skins (of gentle thunder).
Tila, ku (or ku tiila), *v. t. rel. tia*, to run to, for, &c.
Tila, ku, *v. t.* to pour, to spill.
Timba, ku, *v. i.* to be growing and getting strength (of a child).

Tímbatímba, ku, *v. t.* to press matter out of an abscess.
Tinde, *n. i a.* a fish poison.
Tinta, ku, to separate two things by means of a different thing, such as to put a small person between two big ones, a calf between two oxen, &c.
Tintána, ku, *v. i.* to be different (of people). **Tudi tintene**, we are of different tribes, &c.
Tintimana, ku, *v. i.* to be breast-deep in water or a hole.
Tizha, ku, *v. t. caus. tia*, to make afraid, to cause to flee.
To, (1) *Poss. pro. cl. 6. pl.* their, theirs.
 (2) *Num. part. cl. 6. pl., e.g.* twambo to-bili, two sayings.
 (3) *Contr. = ta + u.*
Toba, ku, *v. t.* to sprinkle.
Tobela, ku, *v. t.* to follow, to chase. **Ku tobela mikondo**, to follow a spoor.
Tcbwéla, ku, *v. t.* to pour water upon clay and tread it.
Todia, *dem. pro. cl. 6. pl.* yon, yonder.
Tokó, *loc. phr. cl. 2.* it is not there, or here.
Tóla, ku, *v. t.* to take to, to carry to.
Toléla, ku, *v. t. rel. tola*, to take towards, to take for.
Toma, ku, *v. t.* to taste food when cooked, to begin eating.
Tómba, ku, *v. t.* to take fat out of a pot.
Tombwe, *n. i a.* tobacco.
Tomena, ku, *v. t. rel. toma*, to taste for.
Tomó, *loc. phr. cl. 2.* it is not here, or there.
Tomwena, ku, *v. i.* to cram the mouth with food.
Tóna, ku, *v. i.* to be taboo, to be forbidden. See *Eng.-Ila Vocab. Taboo*.
Tondéka, ku, *v. t.* to point.
Tondekéla, ku, *v. t. rel. tondeka*, to point towards.
Tondezha, ku, *v. t.* to point out.

Tondila, *ku, v. i. rel. tonda*, to prohibit on account of.
Tondya, *ku, v. t. caus. tonda*, to taboo, forbid.
Tónga, *ku, v. i.* to grumble, murmur.
Tongaúka, *ku, v. i.* to grumble.
Tongaúla, *ku, v. i.* to be sad, sorry, disappointed.
Tongausha, *ku, v. t. caus. tongauka*, to cause to grumble.
Tongela, *ku, v. i.* to breathe hard, groan, moan.
Tongoka, *ku, v. i.* of a man or wife eating food alone and not giving to the other.
Tongóla, *ku, v. t.* to pick out, as with a knife or pin. *Ku ditongola*, to pick the teeth.
Tónka, *ku, v. t.* to push, to push off.
Tonkila, *ku, v. t. rel. tonka*, to push towards.
Tonkisha, *ku, v. t. int. tonka*, to push hard.
Tónta, *ku, v. t.* to follow a spoor; *fig.* to speak out a whole affair, follow up all details, to leave off old habits.
Tontóla, *ku, v. i.* to be cold, to be quiet, to be well. *Tontola!* be quiet, silence!
Tontolelwa, *ku, v. pass. rel. tontola*, to be left quiet, at peace.
Tontolo, *part.* *Wa tontola tontolo*, he was very quiet.
Tontózha, *ku, v. t. caus. tontola*, to make silent, quiet, to make cold, *e.g.* by pouring water on any one.
Tónzha, *ku, v. t.* to taboo, forbid.
Toto, *dem. pro. cl. 6. pl.* those.
Totu, *dem. pro. cl. 6. pl.* these.
Tówa, *ku, v. t.* to dazzle, to temporarily blind by putting something in the eye; *pass. twewa*. *Izuba dia ntowa*, the sun dazzles me.
Tu, (1) *Classifier cl. 6. pl.*
 (2) *Pers. pro. 1 p. pl.* we, us; also *cl. 6. pl.*
Tuba, *ku, v. t.* to be white.
Tubele, *subs. pro. prep. 1 p. pl. cl. 6 pl.* us (where we are), them (where they are).

Tubíshi, *n. 6. pl.* a small quantity of sour milk.
Tubwántu, *n. 6. pl.* a small quantity of beer.
Túbya, *ku, v. t. caus. tuba*, to make white, *fig.* to gladden.
Túdie? *interr. pro. cl. 6. pl.* which?
Tudyo, *n. 6. pl.* a small quantity of food.
Túka, *ku, v. t.* to swear at, revile, to curse, to execrate, to call foul names.
Tukámba, *n. 6. pl.* a small quantity of cassava.
Tukána, *ku, v. t. rec. tuka*, to curse each other.
Tukáni, *n. 6. pl.* small affairs, details, small facts.
Tukuku, *n. 6. pl.* a small quantity of strong beer.
Tukúla, *ku, v. t.* to shine up, to scrub, to polish.
Tukumúka, *ku, v. i.* to be inflated, to be puffed up, proud.
Tukumúna, *ku, v. t.* to inflate.
Tukúngu, *n. 6. pl.* a small quantity of cream.
Túla, *ku, v. t.* to put on the ground, of a burden.
Túla, *ku, v. t.* to take a present to a chief.
Tulauka, *ku, v. i. pers. rep. tuluka*, to be pierced slightly, to be perforated. *Musanza wa tulauka*, the forest is a bit light, as in early morning or evening.
Tulaukíla, *ku, v. i.* to be partly burnt, as a stretch of country.
Tulaula, *ku, v. t.* to perforate. *Ku tulaula menso*, to put out eyes.
Tulembi, *n. 6. pl.* a small quantity of arrow poison.
Tulo, *n. 6. pl.* sleep.
Tuluka, *ku, v. i. stat. tulula*, to be bored, pierced.
Tulúla, *ku, v. t.* to bore, pierce.
Tulungu, *n. 6. pl.* a small quantity of beads.
Tulúzha, *ku, v. t. caus. tulula*, to cause or help to pierce, to pierce by means of.
Túma, *ku, v. t.* to send, direct.

- Túmba**, *ku, v. i.* to gather (of an abscess, &c.).
- Tumbatíla**, *ku, v. t.* to hold carefully in the hand.
- tumbe**, *adj.* female, child-bearing.
- Tumbíka**, *ku, v. t.* to give a person all his things.
- Tumbila**, *ku, v. i.* to gather, suppurate. **Bwa tumbila bushila odimwi**, it is suppurating again.
- Tumbuka**, *ku, v. i.* to be delivered of a child.
- Tumbusha**, *ku, v. t. caus.* **tumbuka**, to deliver, to act as midwife.
- Tumína**, *ku, v. t. rel.* **tuma**, to send to or for.
- Tumpwika**, *ku, v. t.* to put meat into a pot without first cutting it up.
- Tunakwabo**, *poss. phr. cl. 6. pl.* their, of their place.
- Tunakwako**, *poss. phr. cl. 6. pl.* thy.
- Tunakwakwe**, *poss. phr. cl. 6. pl.* his.
- Tunakwangu**, *poss. phr. cl. 6. pl.* my.
- Tunakwenu**, *poss. phr. cl. 6. pl.* your, of your place.
- Tunakwesu**, *poss. phr. cl. 6. pl.* our, of our place.
- Tunáma**, *ku, v. t.* to look intently in one direction, to stare.
- Tunamína**, *ku, v. t. rel.* **tunama**, to look intently towards.
- Tunchelenchele**, *pl. of kanchelenchele*. **Bakaintu ba la uma tunchelenchele**, the women salute by crying shrilly.
- Tunga**, *ku, v. t.* to thread a needle, to thread beads, to pierce as when sewing thatch on.
- Tungíka**, *ku, v. t.* to put up a roof.
- Tunta**, *ku, v. t.* to shake things out of a bag.
- Tuntaíka**, *ku, v. i.* to beat (of the heart).
- Tuntudwila**, *ku, v. t. rel.* **tuntulula**, to pour water upon, as in watering plants.
- Tuntula**, *ku, v. t.* = **ku zubulula**.
- Tuntulúla**, *ku, v. t.* to pour water.
- Tunvuka**, *n. 6. pl.* a small quantity of beeswax.
- Tunyoni**, *n. 6. pl.* a necklace of beads.
- Tuseza**, *n. 6. pl.* a small quantity of marrow.
- Tutubala**, *ku, v. i.* to hide away.
- Tutuluka**, *ku, v. i. stat.* **tutulula**, to be open (of the eyes).
- Tutulúla**, *ku, v. t.* to open (the eyes).
- Tutúma**, *ku, v. i.* to shiver, tremble, to quake.
- Tuula**, *ku* = **ku túla**, *v. t.* to give a present to a chief.
- Twa** (1) *gen. part. cl. 6. pl.* (2) *pers. pro. 1 p. pl.* **we**. (3) *pers. pro. cl. 6. pl.* **they**.
- Twa**, *ku, v. t.* to stamp grain.
- Twadíka**, *ku, v. i. cap.* **twala**, to be marriageable.
- Twala**, *ku, v. t.* to marry.
- Twalána**, *ku, v. t. rec.* **twala**, to marry each other.
- Twalo**, *subs. pro. simple cl. 6. pl.* **they, themselves**.
- Twéla**, *ku, v. i.* to be on the lookout, to spy.
- Twelúka**, *ku, v. i.* to perceive.
- Twésha**, *ku, v. t.* (used in counting). **Ikumi o shi twesha shobili**, twelve.
- Tweta**, *ku, v. i.* to breathe.
- Twetana**, *ku, v. i.* to decrease, in number or size.
- Twetánya**, *ku, v. t. caus.* **twetana**, to decrease.
- twetene**, *adj.* decreased.
- Twíka**, *ku, v. t.* to put a load on another's shoulders. **Wa ditwika**, he loads himself.
- Twíla**, *ku, v. t.* to put poison into water to destroy fish.
- Twila**, *ku, v. t. rel.* **twa**, to stamp grain for.
- Twimba**, *n. 6. pl.* wrinkles between the eyes.
- Twino**, *n. 6. pl.* a small quantity of salt.
- U**. The vowel has two sounds—**ũ** as **oo** in **moon** and **ũ** as in **full**.
- U**, (1) *pers. pro. sing. 2 p.* **thou**; also *3 p. sing. cl. 1 and 2.* **he, it**. (2) *modified form of the locative mu*,

Shanka, ku, v. t. to give a present freely.

Shankána, ku, v. i. to be narrow, to shrink.

Shankánya, ku, v. t. caus. shankana, to narrow.

-shankene, adj. narrow.

Shankóle, n. i a. a wart-hog.

Shanshaúka, ku, v. i. stat. shanshaula, to be entirely broken up and destroyed.

Shanshaúla, ku, v. t. to break up a thing entirely, to crush, as you crush a snake's head.

Shanshúla, ku, v. t. to break, damage.

Shanyánga, ku, v. t. to crush, as you crush clay in making mortar.

Shánza, n. i a. a name given to a lion.

Shánza, n. 7. pl. of chanza, *q. v.*

Shapidío, n. i a. a hawk.

Shasha, ku, v. t. caus. shala, to detain.

Shashadika, ku, v. i. to stumble (without falling).

Shasubíla, n. i a. the Pallah.

Shatámbe, n. i a. a dumb person.

She, see Shi.

Shedia, dem. pro. cl. 7, 8, 9. pl. yon, yonder.

Shejani, n. i a. for. (Eng.) a sergeant of police.

Shémbwe, n. i a. a ram.

Shēmpela, n. i a. a rhinoceros.

Sheshi, dem. pro. cl. 7, 8, 9. pl. these.

Shesho, dem. pro. cl. 7, 8, 9. pl. those.

Shetwi, n. i a. name given to a lion.

Shi (1) classifier cl. 7. pl.; pers. and rel. pro. same cl., also cl. 8 and 9. pl.

(2) *Negative part.* used with *i p. sing. only*; e.g. Shi bwene, I have not seen.

(3) Shi and She form the initial syllables of many nouns = Sha.

Shia, ku, v. t. to leave behind, forsake, desert.

Shia, ku, v. i. to be dark, black, to be dusk; **kwa shia,** the afternoon salutation. **Mozo wa shia,** the heart is black, *i. e.* it is sad.

Shiba, ku, v. t. to whistle, to blow a trumpet; **ku shiba mulozhi,** to whistle; **ku shiba mpeta,** to blow a trumpet.

Shibíla, ku, v. t. to moisten putty, &c., by working it with the fingers.

Shibele, subs. pro. prep. cl. 7, 8, 9. pl. them (where they are).

Shibínda, n. i a. a chief.

Shibombólwa, n. i a. a kind of ant.

Shibudikíla, n. i a. a kind of snake.

Shibúfwí, n. i a. a jealous person.

Shibula, ku, v. t. to give presents to a recalcitrant wife or husband to induce her or him to submit.

Shibúlebúle, n. i a. a bird with long yellow legs seen on the brink of a river.

Shibumámbe, n. i a. an adulterer (esp. of one act).

Shibunóngá, n. i a. a deliberate person.

Shibusóngó, n. i a. a wise person.

Shibutámbo, n. i a. a ravenous person.

Shibuzándi, n. i a. a precious, valued person.

Shibwángá, n. i a. a genial, amiable person.

Shibwánzhi, n. i a. a disagreeable, quarrelsome person.

Shichibwába, n. i a. the bustard.

Shichilaka, n. i a. a person with an impediment in speech, a stammerer.

Shichimbémbe, n. i a. a person afflicted with small-pox, a man with small-pox marks on his face.

Shichimini, n. i a. a crook-back.

Shichímo, n. i a. a person of stature, a tall person.

Shichimónswe, n. i a. a left-handed person.

Shichimpámpa, n. i a. a bustard.

Shichingōngo, n. i a. the sand-grouse (or shijingongo).

Shichinguni, n. i a. an obstinate, self-willed person.

Shichinsénda, n. i a. a leper.

Shichintanda, n. i a. a naked person.

- Támbe**, *ku, v. i.* to gather (of an abscess, &c.).
- Tumbatila**, *ku, v. i.* to hold carefully in the hand.
- tumbo**, *adj.* female, child-bearing.
- Tumbuka**, *ku, v. i.* to give a person all his things.
- Tumbila**, *ku, v. i.* to gather, suppurate. *Bwa tumbila bushila odimwi*, it is suppurating again.
- Tumbuka**, *ku, v. i.* to be delivered of a child.
- Tumbusha**, *ku, v. i. caus.* tumbuka, to deliver, to act as midwife.
- Tumina**, *ku, v. i. rel.* tuma, to send to or for.
- Tumpwika**, *ku, v. i.* to put meat into a pot without first cutting it up.
- Tunakwabo**, *poss. phr. cl. 6. pl.* their, of their place.
- Tunakwako**, *poss. phr. cl. 6. pl. thy.*
- Tunakwakwe**, *poss. phr. cl. 6. pl.* his.
- Tunakwangu**, *poss. phr. cl. 6. pl.* my.
- Tunakwennu**, *poss. phr. cl. 6. pl.* your, of your place.
- Tunakwesu**, *poss. phr. cl. 6. pl.* our, of our place.
- Tunama**, *ku, v. i.* to look intently in one direction, to stare.
- Tunamina**, *ku, v. i. rel.* tunama, to look intently towards.
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- Tungika**, *ku, v. i.* to put up a roof.
- Tunta**, *ku, v. i.* to shake things out of a bag.
- Tuntafika**, *ku, v. i.* to beat (of the heart).
- Tuntudwila**, *ku, v. i. rel.* tuntulula, to pour water upon, as in watering plants.
- Tuntula**, *ku, v. i. = ku subulula.*
- Tuntulula**, *ku, v. i.* to pour water.
- Tunvuka**, *n. 6. pl.* a small quantity of beeswax.
- Tunyoni**, *n. 6. pl.* a necklace of beads.
- Tuseza**, *n. 6. pl.* a small quantity of marrow.
- Tutubala**, *ku, v. i.* to hide away.
- Tutuluka**, *ku, v. i. stat.* tutulula, to be open (of the eyes).
- Tutulula**, *ku, v. i.* to open (the eyes).
- Tutuma**, *ku, v. i.* to shiver, tremble, to quake.
- Tuula**, *ku = ku tula, v. i.* to give a present to a chief.
- Twa** (1) *gen. part. cl. 6. pl.* (2) *pers. pro. 1 p. pl. we.* (3) *pers. pro. cl. 6. pl. they.*
- Twa**, *ku, v. i.* to stamp grain.
- Twadika**, *ku, v. i. cap.* twala, to be marriageable.
- Twala**, *ku, v. i.* to marry.
- Twalana**, *ku, v. i. rec.* twala, to marry each other.
- Twalo**, *subs. pro. simple cl. 6. pl.* they, themselves.
- Twela**, *ku, v. i.* to be on the look-out, to spy.
- Twelika**, *ku, v. i.* to perceive.
- Twesha**, *ku, v. i.* (used in counting). *Ikumi o shi twesha shobili*, twelve.
- Tweta**, *ku, v. i.* to breathe.
- Twetana**, *ku, v. i.* to decrease, in number or size.
- Twetanya**, *ku, v. i. caus.* twetana, to decrease.
- twetene**, *adj.* decreased.
- Twika**, *ku, v. i.* to put a load on another's shoulders. *Wa ditwika*, he loads himself.
- Twila**, *ku, v. i.* to put poison into water to destroy fish.
- Twila**, *ku, v. i. rel.* twa, to stamp grain for.
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- U.** The vowel has two sounds—*ü* as *oo* in moon and *ü* as in full.
- U**, (1) *pers. pro. sing. 2 p. thou*; also 3 p. *sing. cl. 1* and 2. *he, it.* (2) *modified form of the locative nan*

Umpula, ku, *v. t.* to remove, strip off bark.
 Umpulula, ku, *v. t.* to dry fish or green corn at a fire.
 Umwe, *subs. pro. simple 2 p. pl.* you.
 Unga, ku, *v. i.* to blow (of the wind). U la unga Leza, the wind blows.
 Unguka, ku, *v. i.* to be blown away.
 Unguma, ku, *v. i.* to shake, be unfirm (of a weak child).
 Ungumana, ku, *v. i.* to be morose, solitary, sad.
 Ungumanya, ku, *v. t.* to cause to be sad, morose.
 Unka, ku, *v. i.* to start, depart.
 Unkoshi, *n. 1 a.* a petty chief, induna.
 Unji, *indef. pro. cl. 1 and 2. sing.* another, different.
 Upa, ku, *v. t.* to deceive.
 Upaupa, ku, *v. i.* to deceive. Ku upaupa menso, to be a hypocrite.
 Usa, ku, *v. i.* to sorrow, be sad.
 Usendeme, *n. 1 a.* a wicked, dishonest person.
 Usha, ku, *v. t. caus. usa,* to make sorry, to disappoint.
 Ushabo, *n. 1 a.* their father.
 Ushatwakwe, *n. 1 a.* a name given to the Supreme Being: indicates that He is master of all things and can do as He wishes.
 Ushe, *n. 1 a.* his father.
 Ushenu, *n. 1 a.* your father.
 Ushesu, *n. 1 a.* our father.
 Ushetwi, *n. 1 a.* a name given to the lion.
 Ushiswezhamozo, *n. 1 a.* a patient, persevering person.
 Uso, *n. 1 a.* thy father.
 Usungula, *n. 1 a.* a leader, commander.
 Usunu, *adv.* to-day.
 Uswe, *subs. pro. simple,* we.
 Uwa, ku, *v. i.* to be addled.
 Uwachikwapi, *n. 1 a.* a buffalo.
 Uwambeza, *n. 1 a.* a buffalo.
 Uwe, *subs. pro. simple,* thou.
 Uwebesho, *n. 1 a.* a shoulder-joint of meat.
 Uzha, ku, *v. t. caus. ula,* to sell.

Uzha, ku, *v. i.* to be silent, to refuse to answer when called.

V. Pronounced as in English.

Vh, for the sound represented by this sign see *chap. ii, sect. I.*

Vhuba, ku, *v. i.* to be rich.

Vhubya, ku, *v. t. caus. vhuba,* to enrich.

Vhukuta, ku, *v. t.* to blow bellows.

Vhukutula, ku, *v. t. rel. vhuba,* to blow bellows for.

Vhula, ku, *v. i.* to be numerous, abundant.

Vhula, ku, *v. t.* to examine anything (*e.g.* food), to see if all is there.

Vhula-vhula, ku, *v. i.* to open and shut the eyes, or wink, when you are afraid something will enter.

Vhulalata, ku, *v. t.* to close the eyes, as in prayer.

Vhulula, ku, *v. t.* to take up a thing and go along with it.

Vhuma, ku, *v. i.* to wade.

Vhuma, ku, *v. i.* to put (charm) medicine on track of a lion.

Vhumba, ku, *v. t.* to cover anything, to thatch.

Vhumbuka, ku, *v. i. rev. stat. vhumba,* to be uncovered, to stink.

Vhumbula, ku, *v. i.* to uncover.

Vhumbuluka, ku, *v. i.* to be uncovered, unthatched.

Vhumbulula, ku, *v. t. rev. vhumba,* to uncover, unthatch.

Vhumoka, ku, *v. i.* to seize suddenly.

Vhumokila, ku, *v. t.* to catch hold of a person suddenly, without speaking; to commit rape.

Vhumpa, ku, *v. i.* to crowd, to press.

Vhuna, ku, *v. t.* to get a person out of difficulties, to deliver, to help, to separate fighters.

Vhunaika, ku, *v. i. pers. rev. vhunika,* to cover up, close.

Vhundama, ku, *v. i.* to lie on the face.

Vhundamika, ku, *v. t. caus. vhundama,* to lay on the face.

Vhundamina, ku, *v. t. rel. vhundama,* to lie down before, in homage.

- Vhundika**, ku, *v. t.* to bury a thing for the purpose of rotting or softening it.
- Vhundila**, ku, *v. i.* to be mouldy (as bread).
- Vhunga**, ku, *v. t.* to fold up, to roll up, to wind up.
- Vhungana**, ku, *v. i. rec. vhunga*, to shrink up (as garments).
- Vhunguludika**, ku, *v. i. rev. cap. vhunga*, to be unfoldable, to be stretchable.
- Vhunguluka**, ku, *v. i. rev. stat. vhunga*, to be unrolled, unfolded.
- Vhungulula**, ku, *v. t. rev. vhunga*, to unroll, to unwind, to unfold.
- Vhunikila**, ku, *v. t.* to cover a pot, close.
- Vhunta**, ku, *v. i.* to throb. **Mupuka u la vhunga**, the insect throbs, *i. e.* I have a throbbing pain.
- Vhantuka**, ku, *v. i.* to blaze.
- Vhunsula**, ku, *v. t.* to take a thing from a man forcibly.
- Vhuvhuta**, ku, *v. i.* to hum (of people).
- Vhusha**, ku, *v. t. caus. vhula*, to multiply, increase.
- Vhwa**, ku, *v. i.* to emerge, to come out, to come from. **Ku vhwa mazo**, to suffer remorse.
- Vhwila**, ku, *v. t. rel. vhwa*, to emerge to, or from.
- Vukaila**, ku, *v. t.* to fill up a hole.
- Vukumuna**, ku, *v. t.* to take earth out of a hole.
- Vuma**, ku, *v. t.* to protect a village by surrounding it with (charm) medicine (= *vhuma*).
- Vumina**, ku, *v. t.* to assent, to agree.
- Vuminana**, ku, *v. t. rec. vumina*, to agree together.
- Vuminina**, ku, *v. t. rel. vumina*, to allow, to permit.
- Vuminya**, ku, *v. t. caus. vumina*, to convince.
- Vuya**, ku, *v. t.* to take counsel against, to conspire against.
- Vwela**, ku, *v. i.* to mix, mingle.
- Vwima**, ku, *v. t.* to hunt.
- Vwiya**, ku, *v. i.* to speak aside in a grumbling manner, to grumble, to backbite.
- W.** The semi-vowel *w* represents the simple vowel *o* or *u* followed by another vowel.
- Wa**, (1) *gen. part. cl. 1 and 2. sing.*; *e. g.* **Muzhike wa-kwe**, his slave.
- (2) *pers. pro. cl. 1. sing.* he, she, it.
- Wa**, ku, *v. i.* to fall.
- Wala**, ku, *v. t.* to throw.
- Walo**, *subs. pro. simple 3 p. sing. cl. 1 and 2.* he, himself; it, itself.
- Wazha**, ku, *v. t. caus. wala*, to cause, help to throw. *Esp.* of a *musondi* throwing the bones in divining.
- Wé!** *interj.* expresses surprise, disgust, reproof.
- We.** *Wa* becomes *we* when followed by a verb beginning with *i*; *e. g.* **we njila** for **wa injila**, he enters.
- Wedia**, *dem. pro. cl. 1 and 2. sing.* yon, yonder.
- Wela**, ku, *v. i.* to cry aloud, the way of women; to cry shrilly.
- Weza**, ku, *v. t.* to hunt.
- Weza** = **wa iza**, he comes, he came.
- Wezela**, ku, *v. t. rel. weza*, to hunt for, on behalf of.
- Wezha**, ku, *v. t. caus. weza*, to cause or help to hunt.
- Wezo**, *dem. pro. cl. 1 and 2. sing.* that.
- Wezu**, *dem. pro. cl. 1 and 2. sing.* this.
- Wi!** particle expressing quiet, silence. **Mwana wezu wi!** this child is very quiet. **Kudi inzile wi!** it is very quiet.
- Wila**, ku, *v. i. rel. wa*, to fall to, upon. **Wa ka wil' anshi**, he fell to the ground.
- Wilana**, ku, *v. i.* to go on, notwithstanding fatigue, sickness, or other obstacle.
- Wisha**, ku, *v. t. caus. wa*, to throw down, to let fall. **Ba la ngwisha**, they throw me down.
- Wizauka**, ku, *v. i.* to totter, to be weak on the legs, to stagger.

Wizausha, ku, v. t. to cause to totter, stagger.

Y. The semi-vowel *y* is the simple *i* followed by another vowel. When *y* changes it becomes *j*; e.g. *ba la yana*, they find; *ba la njana*, they find me.

Ya, (1) gen. part. cl. 8. sing. and cl. 2. pl.; e.g. *impongo ya-ngu*, my goat; *misamo yangu*, my medicines. (2) *pers. pro. cl. 8. sing. and cl. 2. pl.*

Ya, ku, v. i. to go. **Ku ya impuwo**, to be known, famous.

Yabila, ku, v. t. to sing alone.

Yadila, ku, v. t. rel. yala, to shut against, for; to dam up a stream.

Yala, ku, v. t. to close, to shut a door.

Yalo, subs. pro. simple cl. 8. sing. cl. 2. pl. it, itself; they, themselves.

Yalula, ku, v. t. rev. yala, to open. *Perf. yalwile* e.g. *mudiango udi yalwilwe*, the door is open.

Yalwila, ku, v. t. rev. rel. yala, to open for.

Yamba, ku, v. t. to wear a *mu-yemba*, to cover the whole body with cloth.

Yamina, ku, v. t. to scare away birds.

Yana, ku, v. t. to find, to discover. *Perf. yene*.

Yanana, ku, v. i. rec. yana, to find each other, to join, to be reconciled; e.g. *Kavuvu wa yanana o Shungu*, the Kafue joins the Zambesi.

Yanga, ku, v. t. to scratch up (of a fowl). **Ku yanga inyemo**, to harvest ground-nuts.

Yanika, ku, v. t. to bring together, as oxen into a yoke.

Yanyanya, ku, v. t. rec. caus. yana, to cause to find each other, to join two things side by side, to reconcile.

Yasa, ku, v. t. to spear, to wound, to stab.

Yasaula, ku, v. t. to cut up meat.

Yaya, ku, v. t. to kill, to murder, to destroy. **Ku yaya mulongo**,

to break a covenant. **Ku di-yaya**, to commit suicide.

Yayika, ku, v. i. cap. yaya, to be killable; of an animal easily killed, one that does not spring upon you when it is wounded.

Yayiwa, ku, pass. yaya, to be killed.

Yazha, ku, v. t. caus. yaya, to cause or help to kill, to kill with. **Ba la diyazha mushinzo**, they kill themselves with travelling.

Ye! Ye! Ye! Ye! interj. expresses reproof on return of a delaying messenger.

Yeba, ku, = ku eba, q. v.

Yedia, dem. pro. cl. 8. sing. and cl. 2. pl. yon, yonder.

Yeni, Tu yeni! let us go on! **Yeni** is the *imp. pl.* of *ya*.

Yeye! Yeye!! interj. women's cry at funeral.

Yo, (1) poss. pro. 3 p. cl. 8. sing. and cl. 2. pl. its, their, theirs.

(2) *Num. part. cl. 8. sing. cl. 2. pl.*; e.g. *ing'ombe yo-mwi*, one ox.

Yoba, ku, v. i. to chatter, to make a noise.

Yoboloka, ku, v. i. stat. yobolola, to be brought together.

Yobolola, ku, v. i. to bring scattered things together.

Yoko, n. cl. 1 a. for. (Eng. yoke) a yoke.

Yonkola, ku, v. i. to speak altogether, making a tumult.

Yosa, ku, v. i. to abate, to subside, of a flood.

Yovwa, ku, v. t. to help, to assist.

Yula, ku, v. t. to take a pot off the fire.

Yumbula, ku, v. t. to feed travellers.

Yuoma, ku, v. i. to ferment.

Z. Pronounced as in English.

Zaila, ku, v. t. to weed.

Zaka, ku, v. t. to build, to erect a building.

Zaka, ku, v. i. to blaze.

Zakila, ku, v. t. rel. zaka, to build

- for. **Ku disakila**, to build for oneself.
- Zakisha**, *ku, v. i. int. zaka*, to blaze much, fiercely.
- Zala**, *ku, v. t.* to spread out. **Ku sala bulo**, to spread out, prepare a bed.
- Zaluka**, *ku, v. i.* to menstruate for the first time.
- Zalwila**, *ku, v. t.* to take young birds out of the nest.
- Zama**, *ku, v. i.* to stick to, to adhere to (= *ku zhama*).
- Zamba**, *ku, v. t.* to bind round.
- Zamballa**, *ku, v. t. pers. rep. zamba*, to bandage, to curl round (of a plant tendril, or snake). **Inzoka ya disamballa**, the snake curls itself up.
- Zambika**, *ku, v. t.* to stir up (porridge, &c.).
- Zambila**, *ku, v. t. rel. zamba*, to bind a broken stick with string or wire.
- Zambuka**, *ku, v. i.* to leap, jump, spring.
- Zambukila**, *ku, v. i.* to be contagious, infectious (of a disease). **Ohimbembe chi la zambukila**, small-pox is infectious.
- Zambuluka**, *ku, v. i. rev. stat. samba*, to be disentangled, unravelled.
- Zambulula**, *ku, v. t. rev. zamba*, to disentangle, unravel.
- Zāmina**, *ku, v. i.* to lean, recline against (of a person).
- Zamuka**, *ku, v. i.* to migrate, of game leaving a place and going elsewhere.
- Zamuka**, *ku, v. i.* to be wise.
- Zanda**, *ku, v. t.* to like, wish for, to desire.
- Zandala**, *ku, v. i.* to grow, spread out (of quitch-grass).
- Zandana**, *ku, v. t. rec. zanda*, to like each other.
- Zandika**, *ku, v. i. cap. zanda*, to be precious, costly, valuable.
- sandishi**, *adj.* precious, costly, valuable.
- Zanga**, *ku, v. t.* to bear witness, to testify.
- Zangadika**, *ku, v. i.* to be a vagabond, exile.
- Zangadisha**, *ku, v. t. caus. zangadika*, to exile.
- Zanika**, *ku, v. t.* to hang out to dry.
- Zanta**, *ku, v. i.* = *ku samuka*.
- Zanza**, *ku, v. t.* to place a pot on the fire.
- Zanzaika**, *ku, v. t.* to evade, by prevaricating.
- Zanzala**, *ku, v. t.* to stir up grain when laid out to dry.
- Zapauka**, *ku, v. i.* to be ragged.
- zapaushi**, *adj.* ragged.
- Zapuka**, *ku, v. i. stat. zapula*, to be torn.
- Zapula**, *ku, v. t.* to tear.
- Zasha**, *ku, v. t. caus. zaka*, to make a fire blaze.
- Zasha**, *ku, v. t. caus. zaka*, to help, cause to build, to build with.
- Zazambe**, *n. i a.* name given to a climbing plant, supposed by the people to have neither beginning nor end. *Fig.* **Wezo muntu ngu zazambe**, that person goes on for ever, he never leaves off talking.
- Zea**, *ku, v. i.* to think, consider.
- Zeka**, *ku, v. t.* to lean one thing against another, especially when closing a gateway.
- Zekema**, *ku, v. i.* to pant (as an animal).
- Zela**, *ku, v. t.* to set fishing-nets in water, to catch fish in net or trap.
- Zelaila**, *ku, v. t.* to keep on hiding.
- Zeluluka**, *ku, v. i.* to prevaricate.
- Zema**, *ku, v. i.* to be quiet, reserved in speech.
- Zemba**, *ku, v. i.* to march up and down at a funeral, carrying spears. This describes the custom of the men at such times.
- Zemuna**, *ku, v. t.* to carry, to bear.
- Zenga**, *ku, v. t.* to boil fat, to boil the beans of castor-oil plant in making fat.
- Zengunuka**, *ku, v. i.* to melt, dissolve.
- Zeni**, *imperative pl. of kwesa*, come ye.

Zenzela, ku, v. i. to become loose, of a cord or string.

Zepa, ku, v. t. to clear away grass (ku sebula).

Zepaula, ku, v. t. to extract jiggers.

Zepula, ku, v. t. to cut.

Zeza, ku, v. t. to desire, wish for, ponder, think over.

Zezha, ku, v. t. caus. zeza, to think of. **Nda zezha shumbwa,** I thought of a lion, *i. e.* that it was a lion.

Zh. Pronounced as *z* in azure.

Zhadisha, ku, v. t. int. zhala, to bring forth much, to be prolific.

Zhala, ku, v. t. to bear, bring forth children. Also of animals, to calve, &c. *Fig.* **Inshila ya zhala,** the road gives birth; said when travellers arrive at a village.

Zhaluluka, ku, v. i. rep. stat. zhala, to be born again, anew.

Zhalulula, ku, v. t. rep. zhala, to bear anew.

Zhalwa, ku, v. i. pass. zhala, to be born.

Zhama, ku, = ku sama, v. i. to adhere, to stick.

Zhaminina, ku, v. t. rel. zhama, to stick to. **Bwa nzhaminina bulongo,** the clay sticks to me.

Zhana, ku, v. i. to dance.

Zhanga, ku, v. t. to revile, curse.

Zhangama, ku, v. i. to tremble, quake with fear. **Ku zhangama mwanza,** to have the ague.

Zhanina, ku, v. t. rel. zhana, to dance for. **Ba zhanina bakamwale,** they dance for the bakamwale.

Zhazza, ku, v. t. caus. zhala, to cause or help to be born.

-zhazhi, adj. female, child-bearing.

Zhi, ku (kwizhi) = ku zhiba, to know.

Zhia, ku, v. t. to grind corn with stones.

Zhiba, ku, v. t. to know.

Zhibaluka, ku, v. t. rep. stat. zhiba, to recollect.

Zhibalula, ku, v. t. = ku zhibalusha.

Zhibalusha, ku, v. t. rep. stat.

caus. zhiba, to cause to recollect, to remind.

Zhibana, ku, v. t. rec. zhiba, to know each other.

Zhibanya, ku, v. t. rec. caus. zhiba, to cause to know each other.

Zhibidila, ku; Zhibila, ku, v. t. rel. zhiba, to be accustomed to, used to.

Zhibya, ku, v. t. caus. zhiba, to make known, notify, to acquaint. **Dizhibya, ku,** to make oneself known. **Mwami wa dizhibya,** the chief reveals himself.

Zhidika, ku, v. t. to put one thing on top of another, of a woman carrying two pots on top of the other.

Zhidika, ku, v. i. to wander.

Zhidikila, ku, v. t. to give a present on conclusion of a bargain.

Zhika, ku, v. t. to bury. **Ku dizhika,** to bury oneself. **Udi dizhikile,** he has buried himself, said of one who stays always in his house.

Zhila, ku, v. i. to be forbidden, tabooed.

Zhiluka, ku, v. i. to be extinguished (of a lamp or fire), to be dull, stupid, unconscious (of a person).

Zhilwa, ku, v. i. to suffer. **Nda shilwa malwazhi,** I am suffering.

Zhima, ku, v. i. to stand.

Zhima, ku, v. t. to put out a fire or lamp.

Zhimba, ku, v. i. to swell.

Zhimba, ku, v. t. to hide, conceal part of an affair.

Zhimbila, ku, v. t. to constipate.

Zhimbilwa, ku, pass. v. to be constipated.

Zhimbizha, ku, v. t. to constipate.

Zhimbuluka, ku, v. i. rev. stat. zimba, to be abated (of a swelling).

Zhimbulula, ku, v. t. rev. zimba, to abate a swelling by applying medicine.

Zhimika, ku, v. t. caus. shima, to stand up, to raise, to erect.

-zhimikile, adj. upright, erect, steep.

Zhimina, ku, *v. t.* shima, to stand for. As *v. i.* to be lost.

Zhimingana, ku, *v. i.* to be effaced, rubbed out.

Zhiminganya, ku, *v. t. caus.* shimingana, to erase, to wipe out, to hide tracks, to obliterate, to entangle affairs so as to prevent one's fault becoming known.

Zhimoka, ku, *v. i. stat.* shima, to stand up, to start or leave.

Zhinga, ku, *v. i.* to coil as a rope, to come continually to a place, be perplexed.

Zhingana, ku, *v. i.* to question oneself.

Zhingashila, ku, *v. t.* to think of, remember, to call to mind.

Zhingatunkusa, ku; Zhingawimba, ku, *v. i.* to frown, scowl.

Zhinguka, ku, *v. i.* to gather around.

Zhinguluka, ku, *v. i.* to revolve, to go round about or round a thing, to be late, to be perplexed.

Zhingulula, ku, *v. i.* to unravel.

Zhingulusha, ku, *v. t. caus.* zhinguluka, to cause to revolve, to perplex.

Zhinshilika, ku, *v. t.* to search, to seek for.

Zhinsuka, ku, *v. i.* to be forgetful.

Zhishhi, ku (kwishizhi) = ku zhiba, to know.

Zhoka, ku, *v. i.* to return, go or come back.

Zhokela, ku, *v. t. rel.* zhoka, to return to. Ku zhokela munshi, to retreat, to backslide.

Zhokelana, ku, *v. i. rec.* zhoka, to return to each other, to be reconciled.

Zhokelanya, ku, *v. t. rec. caus.* zhoka, to cause to return to each other, to reconcile.

Zhola, ku, *v. t.* to cause to return, to bring or take back. Ku zhola muta, to repay a loan.

Zholaula, ku, *v. t. pers. rep.* zhola, to bring back one who has left his home.

Zhombwela, ku, *v. i.* to be round-about, not direct. Inzhela i la

zhombwela, the road is round-about.

Zhombwelela, ku, *v. t.* to examine a witness by asking him things over and over again.

Zhuka, ku, *v. i.* to be full (of the moon).

Zhula, ku, *v. t.* to draw out by the roots, to root up.

Zhula, ku, *v. t.* to find out, discover.

Zhunga, ku, *v. i.* to vibrate. Kuzhunga ku menso, to be dim-eyed on account of hunger.

Zila, ku, *v. t. rel.* kweza, to come for. Mwe zila nzhi! Why have you come! what have you come for!

Zisa, ku = kweza, to come.

Zobola, ku, *v. t.* to keep, preserve.

Zoboka, ku, *v. i. stat.* zobola, to be kept, preserved, saved.

Zoboloka, ku, *v. i.* to collect, gather together (people).

Zobwela, ku, *v. t. rel.* zobola, to keep, preserve for.

Zocha, ku, *v. t.* to bake, roast.

Zochila, ku, *v. t. rel.* zocha, to roast, bake for.

Zola, ku, *v. t.* to take a thing out, extract; e.g. from a bag.

Zomba, ku, *v. t.* to hunt.

Zomona, ku, *v. t.* to peck (as a fowl).

Zonauka, ku, *v. i.* to be destroyed.

Zonaula, ku, *v. t.* to destroy.

-zonaushi, *adj.* destroyed.

Zonawila, ku, *v. t. rel.* zonaula, to destroy for.

Zosha, ku, *v. t. caus.* zowa, to astonish, to amaze.

Zota, ku, *v. t.* to sit around. Bala zota mudilo, they sit around a fire.

Zowa, ku, *v. i.* to be astonished, amazed.

Zoza, ku, *v. i.* to breathe.

Zuba, ku, *v. i.* to hide, to conceal oneself, be hidden.

Zubaila, ku, *v. t. pers. rep.* zuba, to keep on hiding.

Zubika, ku, *v. t. caus.* zuba, to hide, conceal.

- Tambála, ku, *v. i.*** to run about, as calves, in play.
- Tambíka, ku, *v. t.*** to hold out the hand in order to give, to offer.
- Tambíkila, ku, *v. t. rel.*** tambika, to offer to, to hold out the hand to.
- Tambíkísha, ku, *v. t.*** to give one to take to another.
- Tambila, ku, *v. t.*** to work a paddle towards you when turning a canoe, to invite on behalf of.
- Tambúla, ku, *v. t.*** to receive.
- Tambúsha, ku, *v. t. caus.*** tambula, to cause to receive.
- Tambushánya, ku, *v. t. caus. rec. caus.*** tambula, to pass from one to another, to circulate.
- Tambwála, ku, *v. i.*** to totter as a child learning to walk.
- Tambwíla, ku, *v. t. rel.*** tambula, to receive on behalf of.
- Tamikísha, ku, *v. t.*** to bear false witness.
- Tamina, ku, *v. t. rel.*** tama, to deny for.
- Taminína, ku, *v. t.*** to contradict, to cross words.
- Tánda, ku, *v. t.*** to drive away, to disperse, to banish, to put away a wife, to dismiss.
- Tandabála, ku, *v. i.*** to stretch out, *v. t.* to steer a boat with a rudder. **Wa tandabala matende,** his legs are stretched out. **Loyo lwa tandabala,** the quitch-grass stretches out, runs out (in growing).
- Tandila, ku, *v. t. rel.*** tanda, to drive away for.
- Tandubudíka, ku, *v. i. cap.*** tandubula, to be stretchable, to be elastic.
- tandubudishi, *adj.*** elastic.
- Tandubúka, ku, *v. i.*** to be stretched out.
- Tandubúla, ku, *v. t.*** to pull out, as elastic.
- Tánga, ku, *v. i.*** to begin (of the rain), to be the first.
- Tánga, ku, *v. t.*** to make a covenant. **Nda tanga mulongo,** I make a covenant with him.
- Tangála, ku, *v. i.*** to rejoice, to be glad.
- Tangána, ku, *v. t. rec.*** tanga, to make a covenant mutually.
- Tangánya, ku, *v. t.*** to cause to rejoice, to make glad.
- Tangásha, ku, *v. t. caus.*** tangala, to gladden, cause to rejoice.
- Tangúna, ku, *v. i.*** to be first, to commence.
- Tánka, ku, *v. t.*** to travel steadily.
- Tánta, ku, *v. i.*** to go away (*e. g.* to Bulawayo) to work, to climb (? Tonga).
- Tantána, ku, *v. i.*** to disperse, to sit at a distance from each other.
- Tantanta, *adv.*** in different directions. **Ka ba tia budio tanta-nta,** they simply ran away in different directions.
- Tantíka, ku, *v. i.*** to sleep up on a platform.
- Tantumúna, ku, *v. t.*** to place a thing near by.
- tanzhi, *adj.*** first.
- Tapa, ku, *v. t.*** to extract honey from a nest.
- Tapála, ku, *v. i.*** to shake. **Muntu u la tapála,** said when footsteps are heard outside.
- Tapata, ku, *v. i.*** to rebuke.
- Tapatila, ku, *v. t.*** to rebuke kindly.
- Tapásha, ku, *v. t. caus.*** tapala, to shake, to rouse a sleeping man, &c.
- Tata, *n. i a.*** my father.
- Táta, ku, *v. t.*** to prepare food.
- Tatana, ku, *v. i.*** to mourn loudly.
- Tatanána, ku, *v. i.*** to stand with legs stretched out.
- Tatasha, ku, *v. t.*** of a lot of men overcoming and beating one.
- Tatauka, ku, *v. i.*** to be scattered, wasted.
- Tataula, ku, *v. t.*** to scatter, waste.
- Tatela, ku, *v. t.*** to load (a gun).
- Tatesu, *n. i a.*** our father.
- Tatila, ku, *v. t. rel.*** tata, to prepare food for.
- tatu, *num.*** third. **Bushiku bwa-tatu,** the third day.
- Tatúla, ku, *v. t.*** to castrate.
- tatwe, *num.*** three.

Taya, ku, v. t. to begin to take things out of a full box, &c.; to throw ash upon a person—this is reckoned a very serious fault. See *Appendix I*, *ditaya*.

Teh, represents *ch* preceded by explosive sound.

Tchita! interj. I don't know!

Te (1) Neg. part. **Teó**, he is absent. **Ka teó**, he was absent.

(2) *Contr.* = *ta + i*.

Téa, ku, v. t. to trap, to ensnare.

Téa, ku, v. t. to bring forward the hands, &c., to receive.

Téba, ku, v. t. to copulate. **Teba**, of the man; **tebwa**, of the woman.

Tebúla, ku, v. t. to harvest.

Téka, ku, v. t. to draw water, to dip.

Tekána, ku, v. i. to roll from side to side (of a canoe), to stagger as a drunkard.

Tekánya, ku, v. t. caus. **tekana**, to cause to roll from side to side.

-teke, adj. wet, moist.

Tekéla, ku, v. t. rel. **teka**, to draw for.

Tekó, loc. phr. he is not there or here.

Tekúna, ku, v. i. to be ticklish.

Tekúnya, ku, v. t. to tickle.

Telaika, ku, v. t. to think, consider, suppose.

Telékela, ku, v. i. to be clear, quiet (of water).

-telekele, adj. quiet, clear (of water).

Teléla, ku, v. t. to hear, understand, to feel, to obey.

Telelána, ku, v. t. rec. **telela**, to hear, understand each other.

Teleléka, ku, v. i. cap. **telela**, to be audible, understandable.

Telelésha, ku, v. t. int. **telela**, to hear distinctly, to understand well.

-teleleshi, adj. audible, understandable.

Téma, ku, v. t. to fell trees, hew.

Tembaúla, ku, v. t. to repeat one's names, to praise.

Tembéka, ku, v. t. to carry a load slung between on a pole, as a *machila*.

Tembúla, ku, v. t. to tell one's own names. **Ko tembula mashina ako onse**, tell all thy names.

Teméka, ku, v. t. to dry fish or meat over a fire.

-temeke, adj. dried, smoked. **Buzane butemeke**, dried meat, biltong.

Temó, loc. phr. he is not (in) there.

Ténda, ku, v. t. to cut with knife, axe, or saw.

Téndeka, ku, v. t. to point.

Téndekela, ku, v. t. rel. **tendeka**, to point to.

Tenga, ku, v. t. to be dissatisfied with, to complain about. **Wa tenga madi akwe**, he is dissatisfied about his money.

Tenga, ku, v. t. to sell.

Tengela, ku, v. t. to sell for.

Tengela, ku, v. t. rel. **tenga**, to be dissatisfied for.

Tengenésha, ku, v. t. to carry on the head without holding or supporting the load.

Tengúla, ku, v. t. to treat an elder or superior with disrespect.

Ténta, ku, v. t. to burn, to set on fire, to scald, to singe. **Ku tenta butale**, to smelt iron.

Tentebéla, ku, v. i. to be slack (of a line).

Tentumuka, ku, v. i. stat. **tentumuna**, to be cracked, to be slightly open (of joints, seams).

Tentumúna, ku, v. t. to bring off chickens, to hatch.

Teó, loc. phr. he is not there or here.

Tepauka, ku, v. i. to be tempted.

Tepaúla, ku, v. t. to tempt one to do wrong.

Tepekésha, ku, v. t. to whisper.

Tepekezhána, ku, v. t. rec. **tepekeza**, to whisper to each other.

Tepula, ku, v. t. to gather and carry away much fruit.

Tesha, ku, v. t. caus. **teka**, to draw water with, to cause or help to draw. **Nina cha ku tesha**, I have nothing to draw with.

Tetéma, ku, v. i. to creak.

Tezha, ku, v. t. to give a person food.

Teshima, ku, v. i. to be slippery (like a fish).
Teshimúka, ku, v. i. to slip and fall.
Ti, n. i a. for. (Eng.) tea.
Ti, ku, v. t. to say. Used to express 'about, on the point of'. *A ti a yaye shumbwa*, when he was about to kill a lion.
Tia, ku, v. t. to be afraid of, to fear, to run away.
Tiána, ku, v. i. rec. tia, to run together.
Tianína, ku, v. t. rec. rel. tia, to run towards.
Tidíla, ku, v. t. rel. tila, to pour into, upon.
Tidimúka, ku, v. i. to jump backwards in alarm, to shudder after taking nasty medicine.
Tifúka, ku, v. i. to be indented.
Tifwaudika, ku, v. i. cap. tifwaula, to be indentable.
Tifwauka, ku, v. i. to be indented.
Tifwaula, ku, v. t. to indent.
Tika, ku, v. i. cap. tia, to be dreadful, terrible, awful.
Tika, ku, v. i. to be spilt.
Tikaika, ku, v. t. to be spilt.
Tikaisha, ku, v. t. to spill.
Tikila, ku, v. t. of a number of people putting fault upon one person, either truly or falsely, — *ba mu tikila makani*.
Tikinya, ku, v. t. to shake. *Ku ditikinya*, to shrug the shoulders.
Tikita, ku, v. t. for. (Eng. ticket) to mark a labour ticket.
Tikúla, ku, v. i. to belch (of dogs).
Tikumúka, ku, v. i. of a tree casting its leaves.
Tikumúna, ku, v. t. to shake the head, to refuse, to shake. *Musune wa ditikumuna*, the bird flaps its wings. *Leza wa tikumuna masalo akwe*, Leza shakes his skins (of gentle thunder).
Tila, ku (or ku tiila), v. t. rel. tia, to run to, for, &c.
Tila, ku, v. t. to pour, to spill.
Timba, ku, v. i. to be growing and getting strength (of a child).

Tímbatímba, ku, v. t. to press matter out of an abscess.
Tinde, n. i a. a fish poison.
Tinta, ku, to separate two things by means of a different thing, such as to put a small person between two big ones, a calf between two oxen, &c.
Tintána, ku, v. i. to be different (of people). *Tudi tintene*, we are of different tribes, &c.
Tintimana, ku, v. i. to be breast-deep in water or a hole.
Tizha, ku, v. t. caus. tia, to make afraid, to cause to flee.
To, (1) Poss. pro. cl. 6. pl. their, theirs.
 (2) *Num. part. cl. 6. pl., e.g. twambo to-bili*, two sayings.
 (3) *Contr. = ta + u.*
Toba, ku, v. t. to sprinkle.
Tobela, ku, v. t. to follow, to chase. *Ku tobela mikondo*, to follow a spoor.
Tcbwéla, ku, v. t. to pour water upon clay and tread it.
Todia, dem. pro. cl. 6. pl. yon, yonder.
Tokó, loc. phr. cl. 2. it is not there, or here.
Tóla, ku, v. t. to take to, to carry to.
Toléla, ku, v. t. rel. tola, to take towards, to take for.
Toma, ku, v. t. to taste food when cooked, to begin eating.
Tómba, ku, v. t. to take fat out of a pot.
Tombwe, n. i a. tobacco.
Tomena, ku, v. t. rel. toma, to taste for.
Tomó, loc. phr. cl. 2. it is not here, or there.
Tomwena, ku, v. i. to cram the mouth with food.
Tóna, ku, v. i. to be taboo, to be forbidden. See *Eng.-Ila Vocab. Taboo*.
Tondéka, ku, v. t. to point.
Tondekéla, ku, v. t. rel. tondeka, to point towards.
Tondesha, ku, v. t. to point out.

Tondila, *ku, v. i. rel. tonda*, to prohibit on account of.

Tondya, *ku, v. t. caus. tonda*, to taboo, forbid.

Tónga, *ku, v. i.* to grumble, murmur.

Tongaúka, *ku, v. i.* to grumble.

Tongaúla, *ku, v. i.* to be sad, sorry, disappointed.

Tongausha, *ku, v. t. caus. tongauka*, to cause to grumble.

Tongela, *ku, v. i.* to breathe hard, groan, moan.

Tongoka, *ku, v. i.* of a man or wife eating food alone and not giving to the other.

Tongóla, *ku, v. t.* to pick out, as with a knife or pin. *Ku ditongola*, to pick the teeth.

Tónka, *ku, v. t.* to push, to push off.

Tonkila, *ku, v. t. rel. tonka*, to push towards.

Tonkisha, *ku, v. t. int. tonka*, to push hard.

Tónta, *ku, v. t.* to follow a spoor; *fig.* to speak out a whole affair, follow up all details, to leave off old habits.

Tontóla, *ku, v. i.* to be cold, to be quiet, to be well. **Tontola!** be quiet, silence!

Tontolelwa, *ku, v. pass. rel. tontola*, to be left quiet, at peace.

Tontolo, *part.* **Wa tontola tontolo**, he was very quiet.

Tontózha, *ku, v. t. caus. tontola*, to make silent, quiet, to make cold, *e.g.* by pouring water on any one.

Tónzha, *ku, v. t.* to taboo, forbid.

Toto, *dem. pro. cl. 6. pl.* those.

Totu, *dem. pro. cl. 6. pl.* these.

Tówa, *ku, v. t.* to dazzle, to temporarily blind by putting something in the eye; *pass. twewa*. **Izuba dia ntowa**, the sun dazzles me.

Tu, (1) *Classifier cl. 6. pl.*

(2) *Pers. pro. 1 p. pl.* we, us; also *cl. 6. pl.*

Tuba, *ku, v. t.* to be white.

Tubele, *subs. pro. prep. 1 p. pl. cl. 6 pl.* us (where we are), them (where they are).

Tubíshi, *n. 6. pl.* a small quantity of sour milk.

Tubwántu, *n. 6. pl.* a small quantity of beer.

Túbya, *ku, v. t. caus. tuba*, to make white, *fig.* to gladden.

Túdie? *interr. pro. cl. 6. pl.* which?

Tudyó, *n. 6. pl.* a small quantity of food.

Túka, *ku, v. t.* to swear at, revile, to curse, to execrate, to call foul names.

Tukámba, *n. 6. pl.* a small quantity of cassava.

Tukána, *ku, v. t. rec. tuka*, to curse each other.

Tukáni, *n. 6. pl.* small affairs, details, small facts.

Tukuku, *n. 6. pl.* a small quantity of strong beer.

Tukúla, *ku, v. t.* to shine up, to scrub, to polish.

Tukumúka, *ku, v. i.* to be inflated, to be puffed up, proud.

Tukumúna, *ku, v. t.* to inflate.

Tukúngu, *n. 6. pl.* a small quantity of cream.

Túla, *ku, v. t.* to put on the ground, of a burden.

Túla, *ku, v. t.* to take a present to a chief.

Tulauka, *ku, v. i. pers. rep. tuluka*, to be pierced slightly, to be perforated. **Musanza wa tulauka**, the forest is a bit light, as in early morning or evening.

Tulaukíla, *ku, v. i.* to be partly burnt, as a stretch of country.

Tulaula, *ku, v. t.* to perforate. **Ku tulaula menso**, to put out eyes.

Tulembi, *n. 6. pl.* a small quantity of arrow poison.

Tulo, *n. 6. pl.* sleep.

Tuluka, *ku, v. i. stat. tulula*, to be bored, pierced.

Tulúla, *ku, v. t.* to bore, pierce.

Tulungu, *n. 6. pl.* a small quantity of beads.

Tulúzha, *ku, v. t. caus. tulula*, to cause or help to pierce, to pierce by means of.

Túma, *ku, v. t.* to send, direct.

- Túmba**, *ku, v. i.* to gather (of an abscess, &c.).
- Tumbatíla**, *ku, v. t.* to hold carefully in the hand.
- tumbe**, *adj.* female, child-bearing.
- Tumbíka**, *ku, v. t.* to give a person all his things.
- Tumbila**, *ku, v. i.* to gather, suppurate. **Bwa tumbila bushila odimwi**, it is suppurating again.
- Tumbuka**, *ku, v. i.* to be delivered of a child.
- Tumbusha**, *ku, v. t. caus.* **tumbuka**, to deliver, to act as midwife.
- Tumína**, *ku, v. t. rel.* **tuma**, to send to or for.
- Tumpwika**, *ku, v. t.* to put meat into a pot without first cutting it up.
- Tunakwabo**, *poss. phr. cl. 6. pl.* their, of their place.
- Tunakwako**, *poss. phr. cl. 6. pl.* thy.
- Tunakwakwe**, *poss. phr. cl. 6. pl.* his.
- Tunakwangu**, *poss. phr. cl. 6. pl.* my.
- Tunakwenu**, *poss. phr. cl. 6. pl.* your, of your place.
- Tunakwesu**, *poss. phr. cl. 6. pl.* our, of our place.
- Tunáma**, *ku, v. t.* to look intently in one direction, to stare.
- Tunamína**, *ku, v. t. rel.* **tunama**, to look intently towards.
- Tunchelenchele**, *pl. of kanchelenchele*. **Bakaintu ba la uma tunchelenchele**, the women salute by crying shrilly.
- Tunga**, *ku, v. t.* to thread a needle, to thread beads, to pierce as when sewing thatch on.
- Tungíka**, *ku, v. t.* to put up a roof.
- Tunta**, *ku, v. t.* to shake things out of a bag.
- Tuntaúka**, *ku, v. i.* to beat (of the heart).
- Tuntudwila**, *ku, v. t. rel.* **tuntulula**, to pour water upon, as in watering plants.
- Tuntula**, *ku, v. t.* = **ku zubulula**.
- Tuntulúla**, *ku, v. t.* to pour water.
- Tunvuka**, *n. 6. pl.* a small quantity of beeswax.
- Tunyoni**, *n. 6. pl.* a necklace of beads.
- Tuseza**, *n. 6. pl.* a small quantity of marrow.
- Tutubala**, *ku, v. i.* to hide away.
- Tutuluka**, *ku, v. i. stat.* **tutulula**, to be open (of the eyes).
- Tutulúla**, *ku, v. t.* to open (the eyes).
- Tutúma**, *ku, v. i.* to shiver, tremble, to quake.
- Tuula**, *ku* = **ku tûla**, *v. t.* to give a present to a chief.
- Twa** (1) *gen. part. cl. 6. pl.* (2) *pers. pro. 1 p. pl.* **we**. (3) *pers. pro. cl. 6. pl.* **they**.
- Twa**, *ku, v. t.* to stamp grain.
- Twadíka**, *ku, v. i. cap.* **twala**, to be marriageable.
- Twala**, *ku, v. t.* to marry.
- Twalána**, *ku, v. t. rec.* **twala**, to marry each other.
- Twalo**, *subs. pro. simple cl. 6. pl.* they, themselves.
- Twéla**, *ku, v. i.* to be on the lookout, to spy.
- Twelúka**, *ku, v. i.* to perceive.
- Twésha**, *ku, v. t.* (used in counting). **Ikumi o shi twesha shobili**, twelve.
- Tweta**, *ku, v. i.* to breathe.
- Twetana**, *ku, v. i.* to decrease, in number or size.
- Twetánya**, *ku, v. t. caus.* **twetana**, to decrease.
- twetene**, *adj.* decreased.
- Twika**, *ku, v. t.* to put a load on another's shoulders. **Wa ditwika**, he loads himself.
- Twila**, *ku, v. t.* to put poison into water to destroy fish.
- Twila**, *ku, v. t. rel.* **twa**, to stamp grain for.
- Twimba**, *n. 6. pl.* wrinkles between the eyes.
- Twino**, *n. 6. pl.* a small quantity of salt.
- U**. The vowel has two sounds—**ũ** as **oo** in **moon** and **ũ** as in **full**.
- U**, (1) *pers. pro. sing. 2 p.* **thou**; also *3 p. sing. cl. 1 and 2.* **he, it**. (2) *modified form of the locative mu*,

before nouns, &c., beginning with m; also of ku before those beginning with k. (3) *classifier cl.* I *a. sing.* generally omitted, and heard only when the noun stands alone or comes first in a sentence.

Uachisha, *n.* I *a.* my uncle.

Uba, ku, *v. i.* to be light (not heavy).

Ubaúla, ku, *v. t.* to dishonour, to make light of.

Ubele, *subs. pro. prep. 2 p. sing.* thee (where thou art).

Ubudi, *prep.* as.

Ubula, ku, *v. t.* to take things off —of clothes, ornaments. *Insoka ya diubula*, the snake changes its skin.

Ubulúla, ku, *v. t.* to take a man's load from him, to relieve him.

Ubya, ku, *v. t. caus.* uba, to lighten, make light.

Ucha-akati, *n.* I *a.* a cut through the middle of an animal.

Uchabachembele, *n.* I *a.* the placenta.

Uchesha-umenso, *n.* I *a.* a short sighted person.

Uhinemunemu, *n.* I *a.* name of a game.

Udidí, udidíe? *adv.* when?

Udíe? *interr. pro. cl.* I and 2. *sing.* which?

Udíka, ku, *v. i. cap.* ula, to be saleable.

Udika, ku, *v. t.* to give a name, to name.

Udila, ku, *v. t. rel.* ula, to buy for.

Uka, ku, *v. t.* to steal in time of famine.

Ukuba, *conj.* if, if perhaps.

Ukúnji, *adv.* otherwise, differently.

Ukúti, *conj.* because.

Ukwí? *adv.* where?

Ukwí-ukwí, *adv.* wherever.

Ula, ku, *v. t.* to buy, sell.

Úla, ku, *v. t.* to take off meat killed by a wild beast.

Ula, ku, *v. i.* to cry shrilly, as women do at funeral.

Ulána, ku, *v. t. rec.* ula, to buy or sell to each other, to barter.

Ulúka, ku, *v. i.* to fly (of a bird).

Ulukila, ku, *v. t. rel.* uluka, to fly to, for. *U la ulukila makani*, said of one who hastens to speak of matters before properly understanding them.

Ululeme, *n.* I *a.* a good person.

Ululúka, ku, *v. i. rev. stat.* uluka, to be blown about, away; *e.g.* *ing'anda ya ululuka kambizhi*, the roof is blown away by the whirlwind.

Ululúla, ku, *v. t. rep.* ula, to trade with a thing over and over again.

Ululula, ku, *v. t.* to cause to blow away, winnow.

Ulusha, ku, *v. t. caus.* uluka, to cause to fly.

Uma, ku, *v. t.* to beat, strike, to punish.

U-má! *interj.* is it so! really!

Umambako, *n.* I *a.* thy paramour (in allowed adultery, &c.).

Umambakwe, *n.* I *a.* his paramour.

Umambangu, *n.* I *a.* my paramour.

Umana, ku, *v. t. rec.* uma, to strike each other.

Umanya, ku, *v. t. rec. caus.* uma, to cause to strike each other.

Umauma, ku, *v. t. redupl.* uma, to continue knocking, as at a door.

Umba, ku, *v. t.* to go past game, or other thing, without seeing it.

Umbila, ku, *v. t.* to make a big fire.

Umbudísha, ku, *v. t.* to soothe, quieten a noisy child.

Umbula, ku, *v. t.* to finish, end.

Umbuluka, ku, *v. i.* to be light, as in the very early morning, to be lost by dispersion (= ombuluka).

Umbulula, ku, *v. t.* to shell maize, to diminish a thing.

Umbweszha, ku = ku ombweszha, *v. t.* to curse.

Umisha, ku, *v. t. int.* uma, to beat much, hard, severely.

Umishi, *n.* I *a.* a woman in the family way.

Umpa, ku, *v. t.* to roast slightly on the ashes.

Umpampachubo, *n.* I *a.* a plant eaten as a relish with food.

Umpi, *n.* I *a.* a wild dog.

Umpuka, ku, *v. i. stat.* umpula, to be removed, stripped off (of bark).

Umpula, ku, v. t. to remove, strip off bark.
Umpulula, ku, v. t. to dry fish or green corn at a fire.
Umwe, subs. pro. simple 2 p. pl. you.
Unga, ku, v. i. to blow (of the wind). **U la unga Leza,** the wind blows.
Unguka, ku, v. i. to be blown away.
Unguma, ku, v. i. to shake, be unfirm (of a weak child).
Ungumana, ku, v. i. to be morose, solitary, sad.
Ungumanya, ku, v. t. to cause to be sad, morose.
Unka, ku, v. i. to start, depart.
Unkoshi, n. 1 a. a petty chief, induna.
Unji, indef. pro. cl. 1 and 2. sing. another, different.
Upa, ku, v. t. to deceive.
Upaupa, ku, v. i. to deceive. **Ku upaupa menso,** to be a hypocrite.
Usa, ku, v. i. to sorrow, be sad.
Usendeme, n. 1 a. a wicked, dishonest person.
Usha, ku, v. t. caus. usa, to make sorry, to disappoint.
Ushabo, n. 1 a. their father.
Ushatwakwe, n. 1 a. a name given to the Supreme Being: indicates that He is master of all things and can do as He wishes.
Ushe, n. 1 a. his father.
Ushenu, n. 1 a. your father.
Ushesu, n. 1 a. our father.
Ushetwi, n. 1 a. a name given to the lion.
Ushiswezhamozo, n. 1 a. a patient, persevering person.
Uso, n. 1 a. thy father.
Usungula, n. 1 a. a leader, commander.
Usunu, adv. to-day.
Uswe, subs. pro. simple, we.
Uwa, ku, v. i. to be addled.
Uwachikwapi, n. 1 a. a buffalo.
Uwambeza, n. 1 a. a buffalo.
Uwe, subs. pro. simple, thou.
Uwebesho, n. 1 a. a shoulder-joint of meat.
Uzha, ku, v. t. caus. ula, to sell.

Uzha, ku, v. i. to be silent, to refuse to answer when called.

V. Pronounced as in English.

Vh, for the sound represented by this sign see *chap. ii, sect. 1.*

Vhuba, ku, v. i. to be rich.

Vhubya, ku, v. t. caus. vhuba, to enrich.

Vhukuta, ku, v. t. to blow bellows.

Vhukutula, ku, v. t. rel. vhuba, to blow bellows for.

Vhula, ku, v. i. to be numerous, abundant.

Vhula, ku, v. t. to examine anything (e.g. food), to see if all is there.

Vhula-vhula, ku, v. i. to open and shut the eyes, or wink, when you are afraid something will enter.

Vhulalata, ku, v. t. to close the eyes, as in prayer.

Vhulula, ku, v. t. to take up a thing and go along with it.

Vhuma, ku, v. i. to wade.

Vhuma, ku, v. i. to put (charm) medicine on track of a lion.

Vhumba, ku, v. t. to cover anything, to thatch.

Vhumbuka, ku, v. i. rev. stat. vhuba, to be uncovered, to stink.

Vhumbula, ku, v. i. to uncover.

Vhumbuluka, ku, v. i. to be uncovered, unthatched.

Vhumbulula, ku, v. t. rev. vhuba, to uncover, unthatch.

Vhumoka, ku, v. i. to seize suddenly.

Vhumokila, ku, v. t. to catch hold of a person suddenly, without speaking; to commit rape.

Vhumpa, ku, v. i. to crowd, to press.

Vhuna, ku, v. t. to get a person out of difficulties, to deliver, to help, to separate fighters.

Vhunaika, ku, v. i. pers. rep. vhumika, to cover up, close.

Vhundama, ku, v. i. to lie on the face.

Vhundamika, ku, v. t. caus. vhundama, to lay on the face.

Vhundamina, ku, v. t. rel. vhundama, to lie down before, in homage.

Vhundika, *ku, v. t.* to bury a thing for the purpose of rotting or softening it.
Vhundila, *ku, v. i.* to be mouldy (as bread).
Vhunga, *ku, v. t.* to fold up, to roll up, to wind up.
Vhungana, *ku, v. i. rec. vhunga*, to shrink up (as garments).
Vhunguludika, *ku, v. i. rev. cap. vhunga*, to be unfoldable, to be stretchable.
Vhunguluka, *ku, v. i. rev. stat. vhunga*, to be unrolled, unfolded.
Vhungulula, *ku, v. t. rev. vhunga*, to unroll, to unwind, to unfold.
Vhunikila, *ku, v. t.* to cover a pot, close.
Vhunta, *ku, v. i.* to throb. **Mupuka u la vhunga**, the insect throbs, *i.e.* I have a throbbing pain.
Vhantuka, *ku, v. i.* to blaze.
Vhunzula, *ku, v. t.* to take a thing from a man forcibly.
Vhuvhuta, *ku, v. i.* to hum (of people).
Vhuzha, *ku, v. t. caus. vhula*, to multiply, increase.
Vhwa, *ku, v. i.* to emerge, to come out, to come from. **Ku vhwa moso**, to suffer remorse.
Vhwila, *ku, v. t. rel. vhwa*, to emerge to, or from.
Vukaila, *ku, v. t.* to fill up a hole.
Vukumuna, *ku, v. t.* to take earth out of a hole.
Vuma, *ku, v. t.* to protect a village by surrounding it with (charm) medicine (= *vhuma*).
Vumina, *ku, v. t.* to assent, to agree.
Vuminana, *ku, v. t. rec. vumina*, to agree together.
Vuminina, *ku, v. t. rel. vumina*, to allow, to permit.
Vuminya, *ku, v. t. caus. vumina*, to convince.
Vuya, *ku, v. t.* to take counsel against, to conspire against.
Vwela, *ku, v. i.* to mix, mingle.
Vwima, *ku, v. t.* to hunt.
Vwiya, *ku, v. i.* to speak aside in

a grumbling manner, to grumble, to backbite.

W. The semi-vowel *w* represents the simple vowel *o* or *u* followed by another vowel.

Wa, (1) *gen. part. cl. 1 and 2. sing.*; *e.g.* **Muzhike wa-kwe**, his slave.

(2) *pers. pro. cl. 1. sing.* he, she, it.

Wa, *ku, v. i.* to fall.

Wala, *ku, v. t.* to throw.

Walo, *subs. pro. simple 3 p. sing. cl. 1 and 2.* he, himself; it, itself.

Wazha, *ku, v. t. caus. wala*, to cause, help to throw. *Esp.* of a *musondi* throwing the bones in divining.

Wé! *interj.* expresses surprise, disgust, reproof.

We. *Wa* becomes *we* when followed by a verb beginning with *i*; *e.g.* **we njila** for **wa injila**, he enters.

Wedia, *dem. pro. cl. 1 and 2. sing.* yon, yonder.

Wela, *ku, v. i.* to cry aloud, the way of women; to cry shrilly.

Weza, *ku, v. t.* to hunt.

Weza = wa iza, he comes, he came.

Wezela, *ku, v. t. rel. weza*, to hunt for, on behalf of.

Wezha, *ku, v. t. caus. weza*, to cause or help to hunt.

Wezo, *dem. pro. cl. 1 and 2. sing.* that.

Wezu, *dem. pro. cl. 1 and 2. sing.* this.

Wi! particle expressing quiet, silence. **Mwana wezu wi!** this child is very quiet. **Kudi inzile wi!** it is very quiet.

Wila, *ku, v. i. rel. wa*, to fall to, upon. **Wa ka wil' anshi**, he fell to the ground.

Wilana, *ku, v. i.* to go on, notwithstanding fatigue, sickness, or other obstacle.

Wisha, *ku, v. t. caus. wa*, to throw down, to let fall. **Ba la ngwisha**, they throw me down.

Wizauka, *ku, v. i.* to totter, to be weak on the legs, to stagger.

Wizausha, ku, v. t. to cause to totter, stagger.

Y. The semi-vowel *y* is the simple *i* followed by another vowel. When *y* changes it becomes *j*; *e.g.* *ba la yana*, they find; *ba la njana*, they find me.

Ya, (1) gen. part. cl. 8. sing. and cl. 2. pl. ; e.g. *impongo ya-ngu*, my goat; *misamo yangu*, my medicines. (2) *pers. pro. cl. 8. sing. and cl. 2. pl.*

Ya, ku, v. i. to go. **Ku ya impuwo**, to be known, famous.

Yabila, ku, v. t. to sing alone.

Yadila, ku, v. t. rel. yala, to shut against, for; to dam up a stream.

Yala, ku, v. t. to close, to shut a door.

Yalo, subs. pro. simple cl. 8. sing. cl. 2. pl. it, itself; they, themselves.

Yalula, ku, v. t. rev. yala, to open. *Perf.* *yalwile e.g.* *mudiango udi yalwilwe*, the door is open.

Yalwila, ku, v. t. rev. rel. yala, to open for.

Yamba, ku, v. t. to wear a *mu-yemba*, to cover the whole body with cloth.

Yamina, ku, v. t. to scare away birds.

Yana, ku, v. t. to find, to discover. *Perf.* *yene*.

Yanana, ku, v. i. rec. yana, to find each other, to join, to be reconciled; *e.g.* *Kavuvu wa yanana o Shungu*, the Kafue joins the Zambesi.

Yanga, ku, v. t. to scratch up (of a fowl). **Ku yanga inyemo**, to harvest ground-nuts.

Yanika, ku, v. t. to bring together, as oxen into a yoke.

Yanyanya, ku, v. t. rec. caus. yana, to cause to find each other, to join two things side by side, to reconcile.

Yasa, ku, v. t. to spear, to wound, to stab.

Yasaula, ku, v. t. to cut up meat.

Yaya, ku, v. t. to kill, to murder, to destroy. **Ku yaya mulongo**,

to break a covenant. **Ku diyaya**, to commit suicide.

Yayika, ku, v. i. cap. yaya, to be killable; of an animal easily killed, one that does not spring upon you when it is wounded.

Yayiwa, ku, pass. yaya, to be killed.

Yasha, ku, v. t. caus. yaya, to cause or help to kill, to kill with. **Ba la diyasha mushinzo**, they kill themselves with travelling.

Ye! Ye! Ye! Ye! interj. expresses reproof on return of a delaying messenger.

Yeba, ku, = ku eba, q. v.

Yedia, dem. pro. cl. 8. sing. and cl. 2. pl. yon, yonder.

Yeni, Tu yeni! let us go on! **Yeni** is the *imp. pl.* of *ya*.

Yeye! Yeye!! interj. women's cry at funeral.

Yo, (1) poss. pro. 3 p. cl. 8. sing. and cl. 2. pl. its, their, theirs.

(2) *Num. part. cl. 8. sing. cl. 2. pl. ; e.g.* *ing'ombe yo-mwi*, one ox.

Yoba, ku, v. i. to chatter, to make a noise.

Yoboloka, ku, v. i. stat. yobolola, to be brought together.

Yobolola, ku, v. i. to bring scattered things together.

Yoko, n. cl. 1 a. for. (Eng. yoke) a yoke.

Yonkola, ku, v. i. to speak altogether, making a tumult.

Yosa, ku, v. i. to abate, to subside, of a flood.

Yovwa, ku, v. t. to help, to assist.

Yula, ku, v. t. to take a pot off the fire.

Yumbula, ku, v. t. to feed travellers.

Yuoma, ku, v. i. to ferment.

Z. Pronounced as in English.

Zaila, ku, v. t. to weed.

Zaka, ku, v. t. to build, to erect a building.

Zaka, ku, v. i. to blaze.

Zakila, ku, v. t. rel. zaka, to build

- for. **Ku disakila**, to build for oneself.
- Zakisha**, *ku, v. i. int. zaka*, to blaze much, fiercely.
- Zala**, *ku, v. t.* to spread out. **Ku zala bulo**, to spread out, prepare a bed.
- Zaluka**, *ku, v. i.* to menstruate for the first time.
- Zalwila**, *ku, v. t.* to take young birds out of the nest.
- Zama**, *ku, v. i.* to stick to, to adhere to (= *ku zhama*).
- Zamba**, *ku, v. t.* to bind round.
- Zambaila**, *ku, v. t. pers. rep. zamba*, to bandage, to curl round (of a plant tendril, or snake). **Inzoka ya dizambaila**, the snake curls itself up.
- Zambika**, *ku, v. t.* to stir up (porridge, &c.).
- Zambila**, *ku, v. t. rel. zamba*, to bind a broken stick with string or wire.
- Zambuka**, *ku, v. i.* to leap, jump, spring.
- Zambukila**, *ku, v. i.* to be contagious, infectious (of a disease). **Chimbembe chi la zambukila**, small-pox is infectious.
- Zambuluka**, *ku, v. i. rev. stat. zamba*, to be disentangled, unravelled.
- Zambulula**, *ku, v. t. rev. zamba*, to disentangle, unravel.
- Zāmina**, *ku, v. i.* to lean, recline against (of a person).
- Zamuka**, *ku, v. i.* to migrate, of game leaving a place and going elsewhere.
- Zamuka**, *ku, v. i.* to be wise.
- Zanda**, *ku, v. t.* to like, wish for, to desire.
- Zandala**, *ku, v. i.* to grow, spread out (of quitch-grass).
- Zandana**, *ku, v. t. rec. zanda*, to like each other.
- Zandika**, *ku, v. i. cap. zanda*, to be precious, costly, valuable.
- zandishi**, *adj.* precious, costly, valuable.
- Zanga**, *ku, v. t.* to bear witness, to testify.
- Zangadika**, *ku, v. i.* to be a vagabond, exile.
- Zangadisha**, *ku, v. t. caus. zangadika*, to exile.
- Zanika**, *ku, v. t.* to hang out to dry.
- Zanta**, *ku, v. i.* = *ku samuka*.
- Zanza**, *ku, v. t.* to place a pot on the fire.
- Zanzaika**, *ku, v. t.* to evade, by prevaricating.
- Zanzala**, *ku, v. t.* to stir up grain when laid out to dry.
- Zapauka**, *ku, v. i.* to be ragged.
- zapaushi**, *adj.* ragged.
- Zapuka**, *ku, v. i. stat. zapula*, to be torn.
- Zapula**, *ku, v. t.* to tear.
- Zasha**, *ku, v. t. caus. zaka*, to make a fire blaze.
- Zasha**, *ku, v. t. caus. zaka*, to help, cause to build, to build with.
- Zazambe**, *n. i. a.* name given to a climbing plant, supposed by the people to have neither beginning nor end. *Fig.* **Wezo muntu ngu zazambe**, that person goes on for ever, he never leaves off talking.
- Zea**, *ku, v. i.* to think, consider.
- Zeka**, *ku, v. t.* to lean one thing against another, especially when closing a gateway.
- Zekema**, *ku, v. i.* to pant (as an animal).
- Zela**, *ku, v. t.* to set fishing-nets in water, to catch fish in net or trap.
- Zelaila**, *ku, v. t.* to keep on hiding.
- Zeluluka**, *ku, v. i.* to prevaricate.
- Zema**, *ku, v. i.* to be quiet, reserved in speech.
- Zemba**, *ku, v. i.* to march up and down at a funeral, carrying spears. This describes the custom of the men at such times.
- Zemuna**, *ku, v. t.* to carry, to bear.
- Zenga**, *ku, v. t.* to boil fat, to boil the beans of castor-oil plant in making fat.
- Zengunuka**, *ku, v. i.* to melt, dissolve.
- Zeni**, *imperative pl. of kweza*, come ye.

Zenzela, ku, v. i. to become loose, of a cord or string.

Zepa, ku, v. t. to clear away grass (ku sebula).

Zepaula, ku, v. t. to extract jiggers.

Zepula, ku, v. t. to cut.

Zesa, ku, v. t. to desire, wish for, ponder, think over.

Zesha, ku, v. t. caus. zesa, to think of. **Nda zesha shumbwa,** I thought of a lion, *i.e.* that it was a lion.

Zh. Pronounced as **z** in azure.

Zhadisha, ku, v. t. int. shala, to bring forth much, to be prolific.

Zhala, ku, v. t. to bear, bring forth children. Also of animals, to calve, &c. *Fig.* **Inshila ya shala,** the road gives birth; said when travellers arrive at a village.

Zhaluluka, ku, v. i. rep. stat. shala, to be born again, anew.

Zhalulula, ku, v. t. rep. shala, to bear anew.

Zhalwa, ku, v. i. pass. shala, to be born.

Zhama, ku, = ku sama, v. i. to adhere, to stick.

Zhaminina, ku, v. t. rel. zhama, to stick to. **Bwa nshaminina bulongo,** the clay sticks to me.

Zhana, ku, v. i. to dance.

Zhanga, ku, v. t. to revile, curse.

Zhangama, ku, v. i. to tremble, quake with fear. **Ku zhangama mwansa,** to have the ague.

Zhanina, ku, v. t. rel. zhana, to dance for. **Ba zhanina baka-mwale,** they dance for the baka-mwale.

Zhazza, ku, v. t. caus. shala, to cause or help to be born.

-zhashi, adj. female, child-bearing.

Zhi, ku (kwishi) = ku shiba, to know.

Zhia, ku, v. t. to grind corn with stones.

Zhiba, ku, v. t. to know.

Zhibaluka, ku, v. t. rep. stat. shiba, to recollect.

Zhibalula, ku, v. t. = ku zhibalusha.

Zhibalusha, ku, v. t. rep. stat.

caus. shiba, to cause to recollect, to remind.

Zhibana, ku, v. t. rec. shiba, to know each other.

Zhibanya, ku, v. t. rec. caus. shiba, to cause to know each other.

Zhibidila, ku; Zhibila, ku, v. t. rel. shiba, to be accustomed to, used to.

Zhibya, ku, v. t. caus. shiba, to make known, notify, to acquaint. **Dishibya, ku,** to make oneself known. **Mwami wa dishibya,** the chief reveals himself.

Zhidika, ku, v. t. to put one thing on top of another, of a woman carrying two pots on top of the other.

Zhidika, ku, v. i. to wander.

Zhidikila, ku, v. t. to give a present on conclusion of a bargain.

Zhika, ku, v. t. to bury. **Ku dishika,** to bury oneself. **Udi dishikile,** he has buried himself, said of one who stays always in his house.

Zhila, ku, v. i. to be forbidden, tabooed.

Zhiluka, ku, v. i. to be extinguished (of a lamp or fire), to be dull, stupid, unconscious (of a person).

Zhilwa, ku, v. i. to suffer. **Nda shilwa malwashi,** I am suffering.

Zhima, ku, v. i. to stand.

Zhima, ku, v. t. to put out a fire or lamp.

Zhimba, ku, v. i. to swell.

Zhimba, ku, v. t. to hide, conceal part of an affair.

Zhimbila, ku, v. t. to constipate.

Zhimbilwa, ku, pass. v. to be constipated.

Zhimbisha, ku, v. t. to constipate.

Zhimbuluka, ku, v. i. rev. stat. shimba, to be abated (of a swelling).

Zhimbulula, ku, v. t. rev. shimba, to abate a swelling by applying medicine.

Zhimika, ku, v. t. caus. shima, to stand up, to raise, to erect.

-zhimikile, adj. upright, erect, steep.

Zhimina, ku, v. t. shima, to stand for. As *v. i.* to be lost.

Zhimingana, ku, v. i. to be effaced, rubbed out.

Zhiminganya, ku, v. t. caus. shi-mingana, to erase, to wipe out, to hide tracks, to obliterate, to entangle affairs so as to prevent one's fault becoming known.

Zhimoka, ku, v. i. stat. shima, to stand up, to start or leave.

Zhinga, ku, v. i. to coil as a rope, to come continually to a place, be perplexed.

Zhingana, ku, v. i. to question oneself.

Zhingashila, ku, v. t. to think of, remember, to call to mind.

Zhingatunkusa, ku; Zhing-twimba, ku, v. i. to frown, scowl.

Zhinguka, ku, v. i. to gather around.

Zhinguluka, ku, v. i. to revolve, to go round about or round a thing, to be late, to be perplexed.

Zhingulula, ku, v. i. to unravel.

Zhingulusha, ku, v. t. caus. shinguluka, to cause to revolve, to perplex.

Zhinzhilika, ku, v. t. to search, to seek for.

Zhinsuka, ku, v. i. to be forgetful.

Zhishi, ku (kwishishi) = ku zhiba, to know.

Zhoka, ku, v. i. to return, go or come back.

Zhokela, ku, v. t. rel. shoka, to return to. **Ku shokela munshi**, to retreat, to backslide.

Zhokelana, ku, v. i. rec. zhoka, to return to each other, to be reconciled.

Zhokelanya, ku, v. t. rec. caus. zhoka, to cause to return to each other, to reconcile.

Zhola, ku, v. t. to cause to return, to bring or take back. **Ku zhola muta**, to repay a loan.

Zholaula, ku, v. t. pers. rep. zhola, to bring back one who has left his home.

Zhombwela, ku, v. i. to be round-about, not direct. **Inzhela i la**

shombwela, the road is round-about.

Zhombwelela, ku, v. t. to examine a witness by asking him things over and over again.

Zhuka, ku, v. i. to be full (of the moon).

Zhula, ku, v. t. to draw out by the roots, to root up.

Zhula, ku, v. t. to find out, discover.

Zhunga, ku, v. i. to vibrate. **Ku-zhunga ku menso**, to be dim-eyed on account of hunger.

Zila, ku, v. t. rel. kweza, to come for. **Mwe zila nzhi?** Why have you come? what have you come for?

Zisa, ku = kweza, to come.

Zobola, ku, v. t. to keep, preserve.

Zoboka, ku, v. i. stat. zobola, to be kept, preserved, saved.

Zoboloka, ku, v. i. to collect, gather together (people).

Zobwela, ku, v. t. rel. zobola, to keep, preserve for.

Zocha, ku, v. t. to bake, roast.

Zochila, ku, v. t. rel. zocha, to roast, bake for.

Zola, ku, v. t. to take a thing out, extract; *e.g.* from a bag.

Zomba, ku, v. t. to hunt.

Zomona, ku, v. t. to peck (as a fowl).

Zonauka, ku, v. i. to be destroyed.

Zonaula, ku, v. t. to destroy.

-zonaushi, adj. destroyed.

Zonawila, ku, v. t. rel. zonaula, to destroy for.

Zosha, ku, v. t. caus. zowa, to astonish, to amaze.

Zota, ku, v. t. to sit around. **Ba la zota mudilo**, they sit around a fire.

Zowa, ku, v. i. to be astonished, amazed.

Zoza, ku, v. i. to breathe.

Zuba, ku, v. i. to hide, to conceal oneself, be hidden.

Zubaila, ku, v. t. pers. rep. zuba, to keep on hiding.

Zubika, ku, v. t. caus. zuba, to hide, conceal.

Zubuluka, ku, *v. i.* to be disclosed.
Zubulula, ku, *v. t. rev.* zuba, to disclose an affair which has been hidden.
Zudila, ku, *v. t. rel.* zula, to be full for, sufficient. **Tudyo twa ka be zudila**, the food was sufficient for them.
Zudisha, ku, *v. i. int.* zula, to be very, quite full.
Zukuma, ku, *v. i.* to grimace.
Zula, ku = **kwizula**, *v. i.* to be full.
Zula, ku, *v. t.* to find guilty.
Zulwa, ku, *v. pass.* zula, to be found guilty.
Zuma, ku, *v. t.* to hunt.
Zuma, ku, *v. i.* to be hard, dry, to be costly, dear.
Zumanana, ku, *v. i.* to quarrel, dispute.
Zumanika, ku, *v. t. caus.* zumanana, to cause to quarrel, dispute.
Zumazuma, ku, *v. i. redupl.* zuma, to be thick (as porridge, &c.).
Zumba, ku, *v. t.* to push any one over (as over a precipice).
Zumbana, ku, *v. i. rec.* zumba, to shake as a hammock when carried quickly.
Zumbanya, ku, *v. t. caus.* zumbana, to jolt, cause to jolt, to cause to rock or swing (as a hammock).
Zumina, ku, *v. t. rel.* zuma, to be hard for, difficult for.
Zuminina, ku, *v. i. rel.* zuma, to be quite dried up, to be unconscious. **Ku zuminina itashi**, to have a paralysed arm.

-sumo, *adj.* hard, dry, difficult.
Zumuka, ku, *v. i.* to fly high, to soar.
Zumuka, ku, *v. t.* to throw, or spear, violently.
Zumya, ku, *v. t. caus.* zuma, to dry, harden.
Zunda, ku, *v. t.* to overcome, beat, to vanquish.
Zunga, ku, *v. t.* to suppose, to think of doing something.
Zungana, ku, *v. i.* to be shaky (as a hoe-head in its handle), to shake.
Zunganya, ku, *v. t. caus.* zungana, to shake, as a bottle of medicine.
Zungidila, ku, *v. t.* to add to.
Zungidisha, ku, *v. t.* to add to.
Zungila, ku, *v. t.* to add.
Zungisha, ku, *v. t.* to add up figures.
Zungula, ku, *v. t.* to cleanse grain by removing all grit.
Zunguna, ku, *v. i.* to be loose, shaky, of a pole.
Zungunya, ku, *v. t. caus.* zunguna, to loosen, as a pole by grasping and swaying it to and fro.
Zunka, ku, *v. i.* to change one's place of abode.
Zunza, ku, *v. t.* to raise the hand threateningly, to examine traps.
Zupa, ku, *v. t.* to peel, to shell.
Zupulula, ku, *v. t. rep.* zupa, to peel off skin.
Zutuka, ku, *v. i.* to be cut, torn.
Zutula, ku, *v. t.* to tear to pieces.
Zusha, ku, *v. t. caus.* zula, to fill.

APPENDIX I

CONTAINING WORDS INADVERTENTLY OMITTED AND OTHERS ACQUIRED SINCE PART III WENT TO PRESS

Ambauzha, *ku, v. t. fr. ku amba*, to speak repeatedly to a person who does not answer.

Ambawila, *ku, v. t. fr. ku amba*, to go on speaking or telling.

Ampaika, *ku, v. i.* to speak in a false, mocking manner.

Andulula, *ku, v. t. rep. anda*, to divide up. **Ku andulula chishi**, to pass through a country.

Ansansa, *adv.* at a distance. **Ku ita ansansa**, to pass at a distance.

Anzauka, *ku, v. i.* to have headache, also of people or cattle dying in a pestilence.

Anzulula, *ku, v. t.* to completely empty, to come to an end in speaking.

Anzwila, *ku, v. t.* to drain the last drop in drinking.

Apostele, *n. 1 a. for.* an apostle.

Babila, *ku, v. t.* to burn grass round a village so that grass-fires may not reach the houses.

Balunzandi, *n. 1. pl.* people who are needed, precious.

Bashinkwela, *n. 1 a. pl.* lads who dance the *chishimbo*.

Bizusha, *ku, v. t.* to ripen, cause to be ripe.

Bonununa, *ku, v. t. rep. bona*, to see again, as a blind man when cured.

Bozwa, *ku, v. pass.* to belch.

Budimo, *n. 4.* a hoeing.

Bukatila, *ku, v. t.* to embrace, caress.

Bulashi, *n. 4. = bukwazhi, q. v.*

Busaleme, *n. 4. = busazhi, q. v.* **Ku ona busaleme**, to lie on the back.

Busukuma, *n. 4.* a herd of the small Baila cattle.

Buzashizho, *n. 4.* fuel for kindling a fire.

Buzhole, *n. 4.* a bringing back.

Bwilauka, *ku, v. i.* to go about from place to place.

Chabala, *n. 1 a.* name of a bird.

Chadiyana, *adv.* in revenge. **Waka mu yaya chadiyana**, he killed him in revenge.

Chamwanda, *adv.* hundredfold.

Chango, *n. 7.* a three-pronged stick.

Chekumi, *adv.* tenfold.

Chengaila, *ku, v. i.* to leave a path in order to avoid meeting a person whom you suspect.

Chenguluka, *ku, v. i. rev. stat. chenga*, to be undeceived.

Chengulula, *ku, v. t. rev. chenga*, to undeceive.

Chenzelelelo, *n. 7.* a place for prayer.

Chezha, *ku, v. i.* See DELAY, p. 284.

Chidiatizho, *n. 7.* a press.

Chikaminwe, *lit.* something like the fingers. **Babo bantu badi dikwete chikaminwe**, those people are very close friends. **Ku kwata chikaminwe**, to hold anything very tightly.

Chikokozho, *n. 7.* an instrument for stripping leaves, cleaning grass, &c.

Chilai, *n.* 7. a mound, embankment.

Chilezho, *n.* 7. a sign.

Chilolezho, *n.* 7. present, gift.

Chimbo, *n.* 7. a song.

Chimpampa, *n.* 7. 'pins and needles.'

Nda fwa chimpampa.

Chimwemwe, *n.* 7. a hone.

Chinsema, *n.* 7. biestings.

Chintolo, *n.* 7. *for.* (Eng.) a store.

Chipani, *n.* 7. hammer of a gun.

Chishimuzho, *n.* 7. evidence, proof.

Chishinko, *n.* 7. a bribe to secure silence, hush-money.

Chisukulo, *n.* 7. a comb.

Chitango, *n.* 7. a short stretch of cloth.

Chituta, *n.* 1 *a.* a deaf person.

Chivini, *n.* 7. *for.* (Eng. vine) a vineyard.

Chiyilo, *n.* 7. a school.

Chiyiwo, *n.* 7. a teaching, doctrine.

Cholobola, *ku, v. t.* to hoe a munchadi, *q. v.*

Cholobwela, *ku, v. t.* to look intently at anything.

Chonankando. See MOON, p. 318.

Chumpa, *n.* 7. a bundle tied up in grass.

Dinga, *ku, v. t.* to try, attempt.

Dipambula, *ku, v. i.* to shave oneself.

Ditaya, *ku, v. i.* of a slave who deserts one master through ill-treatment and goes to another man whom he likes and throws ash upon him. This is reckoned a serious fault (see *ku taya*) and in consequence of it the slave becomes the man's possession, and the former master must redeem him if he wants him back. It also applies to a freeman who wishes to be under the protection of another, and by throwing ash upon him he becomes his slave.

Emba, *ku, v. i.* to play.

Enzanya, *ku, v. t. caus. enzana,* to make whole, restore.

Enzelelela, *ku, v. t. rel. enzela,* to pray on behalf of, for any one.

Ezhezha, *ku,* see p. 386; also, to determine. **We ezhezha mozo wakwe ati a chite kabotu,** he determines to do good, *lit.* he smoothes his heart.

Fuama, *ku, v. i.* to be adjacent, near, alongside.

-fueme, *adj.* adjacent.

-fukete, *adj.* half full.

Fuluka, *ku, v. i.* to be thin, emaciated.

-fulukele, *adj.* emaciated

Fuzhuka, *ku, v. i.* to persevere.

Fwenta, *ku, v. i.* to walk laboriously, as in soft sand; *v. t.* to search diligently.

Fweta, *ku, v. t.* to backbite.

Hulula, *ku; hulusha, ku, v. i.* to have a nap.

Ibovhu, *n.* 3. dewlap.

Ikulula, *ku, v. t. rep. ika,* to re-cook.

Ikungubulo, *n.* 3. a large bed, bed for two.

Ilakula, *n.* 3. gill of fish.

Ilala, *ku, v. i.* to go to bed hungry.

Imbu, *n.* 3. a kind of fruit.

Impemba, *n.* 8. white clay.

Induluka, *ku, v. i.* to be changed.

Indulula, *ku, v. t.* to change.

Inkanamino, *n.* 8. muscle of thigh.

Inkobwa, *n.* 8. a plant with a pea-like flower, root eaten as vegetable.

Injelele, *n.* 8. a small insect found darting about on surface of water; eaten with food as a charm to render one invisible in battle.

Intengatenga, *n.* 8. young reed.

Intomo, *n.* 8. *for.* (Suto, thomo; Dutch, toom) a bridle.

Intongo, *n.* 8. soft maize cooked and put in the sun to harden.

Intovhulumo, *n.* 8. froth, foam, at a person's mouth. **Ku kusha intovhulumo,** to foam at the mouth.

Invhundi, *n.* 8. mildew.

Inyanyi, *n.* 8. = **inkobwa**, *q. v.*

Ipempe, *n.* 3. a moth.

Ishiedizhi, *n.* 3. indistinctness.

Ku langa ishiedizhi, to see indistinctly.

Itangatanga, *n.* 3. an open space, as in a village.

Itungu, *n.* 3. a shelter erected in a field. **Tu la ya ku matungu**, we are going to the fields, *i. e.* to our temporary residences in the fields.

Iumwankodi, *n.* 3. a large drum.

Izuzukisha, *ku, v. t. fr. ku zula*, to fill to the brim.

Ka, expresses 'like'; *e. g.* **ko fuma ka shimbula**, get up very early, *i. e.* like a shimbula, a person who gathers imbula fruit.

Kabwibwi, *n.* 6. kind of small bead.

Kafuto, *n.* 6. a small bend in a piece of wood.

Kaianza, *n.* 6. a small or trivial custom.

Kalalatimba, *n.* 6. a kind of grass.

Kamantana, *ku, v. i.* to stick together.

Kamantanya, *ku, v. t. caus. kama-ntana*, to cause to stick together.

Kanana, *ku, v. t.* to narrate.

Kananina, *ku, v. t. rel. kanana*, to relate to.

Kankamana, *ku, v. i.* to be greatly astonished.

Kankunga, *n. 1 a. pl. batunkunga*, = **kamwale**, *q. v.*

Kanondanonda, *n. 1 a.* a kind of beetle.

Kansansamwe, *n.* 6. coolness, of the day.

Kanshianshia, *n.* 6. a tradition.

Kanza, *ku, v. i.* to speak of going away.

Kapukupuku, *n.* 6. a kind of tree.

Kapumpu, *n.* 6. the state of being minus a hand or foot; the *pl.* **tupumpu** refers to both hands or feet being absent. It was the custom among the Baila to cut off these members in punishment for adultery.

Kasankwesankwe, *n.* 6. impudence.

Kasonde, *n.* 6. a needle.

Kayobe, = **katongola**, *q. v.*

Koma, *ku, v. t.* to trouble.

Konkomwesha, *ku, v. t.* to impress upon one.

Kuma, *ku, v. t.* to speak, to tell.

Kunka, *ku, v. t.* to lop, to cut off branches of a tree.

Kusula, *ku, v. t.* to strip the lukusa plant.

Laisha, *ku, v. t.* to make an embankment.

Lebya, *ku, v. t. caus. leba*, to trip, cause to stumble.

Lengazha, *ku, v. t. caus. lengaa*, to cause to shirk.

Lengeka, *ku, v. t. phr. ku lengeka mozo*, to go on doing a thing not knowing what will come of it, as when people hoe their fields feeling they may not get a harvest.

Lengela, *ku, v. t.* to astonish.

Lengulula, *ku, v. t. rep. lenga*, to re-establish, restore.

Lubulula, *ku, v. t. rev. luba*, to tell clearly.

Lukusa, *n.* 9. = **mukusa**, *q. v.*

Lundulula, *ku, v. t.* to replait.

Lungutuka, *ku, v. i.* to be very dry (of grain).

Lunkulu, *n.* 9. a shaved head.

Lushika, *n.* 9. a kind, variety.

Luzhalulo, *n.* 9. a rebirth, regeneration.

Lwezeka, *ku, v. i. cap. lweza*, to be wonderful.

Lwinga, *n.* 9. *pl.* **inyinga**, a potsherd.

Mabangwapopo, *n. 1 a.* woodpecker.

Mabua, *n.* 3. *pl.* a country with trees and short grass.

Machenchela, *n.* 3. *pl.* side-glances. **Ku langa machenchela**, to look with side-glances.

Makakala, *n.* 3. *pl.* rough surface.

Makushikushi, *n.* 3. *pl.* rubbish.

Malele, *n.* 3. *pl.* an accident.

Malowe, *n.* 3. *pl.* an accident.

- Mangwalozhi**, *n.* 3. *pl.* a thing not seen. **Mudi nzhi mu chinkudi?** What is in the calabash? **Man-gwalozhi**. **U ta angwa ta dyi**. M. He that is not tied up is not to eat. This is said to repress curiosity.
- Manjesha**, *n.* 3. *pl.* thoughts, conscience. **Wezo muntu u ina manjesha**, that person has no conscience,—said of a person who is always doing evil.
- Mankondole**, *n.* 3. *pl.* a large kind of melon.
- Mansenda**, *n.* 3. *pl.* lumps on the ground.
- Masankulunya**, *n.* 3. *pl.* roughnesses.
- Masunsunya**, *n.* 3. *pl.* roughnesses.
- Mbu**, particle used with **ku fuma**. **Ku fuma mbu**, to get up very early.
- Mbwa**, particle used with **ku shiti**. **Ba shiti mbwa**, they stay well, in health and prosperity.
- Momba-a-balumbu**, *n.* 1 *a.* a kind of large drum.
- Mozha**, *n.* 2. a kind of tree.
- Muchembazhi**, *n.* 1. an aged person.
- Mudiato**, *n.* 1. a greedy person.
- Mudilo**, *n.* 2. fire. **Mudilo wa Leza**, God's fire, leprosy.
- Mufwi**, *n.* 1. a jealous person.
- Mukuma**, *n.* 1. a large tree-lizard, said to live on air.
- Mukuta**, *n.* 2. an unsoftened skin.
- Mukutulo**, *n.* 2. a sound.
- Mulumo**, *n.* 2. a sound.
- Muma**, *n.* 1 *a.* a bush-pig.
- Muma**, *ku*, *v. t.* to surround a village.
- Muna**, *ku*, *v. i.* to look out of a door, &c.
- Munchadi**, *n.* 2. a long narrow stretch of hoeing.
- Mungu**. **Ku shoma mungu**, to trust implicitly. **Ku zhiba mungu**, to know entirely.
- Munkunkumbele**, *ku dya*, *phr.* to eat without chewing.
- Munwa**, *n.* 1. = **mubanzhi**, a person who annoys another.
- Munya**, *ku*, *v. t. caus.* **muna**, to hand a thing from inside a house.
- Mupi**, *n.* 1. a giver.
- Musangushi**, *n.* 1. a spirit, also a person possessed by a spirit.
- Musendo**, *n.* 2. a hammock, *machila*.
- Museulushi**, *n.* 1. one who contradicts.
- Musununu**, *n.* 2. a bamboo.
- Mutembeshi**, *n.* 1. a hammock-bearer.
- Mutua**, *n.* 2. a kind of tree.
- Mwabi**, *n.* 1. a giver.
- Mwāmi**, *n.* 1. a prophetess. These women not only foretell events but they promote peace among the different chiefs. They are highly honoured among the people.
- Mwana-Leza**, *n. prop.* the child of God. It is said that very long ago He descended and stayed some time in the district of Lusaka, telling the people to leave off fighting. He was killed at Chongo, but His spirit entered into others, and the *bāmi* carry on His mission of promoting peace. This year (1906) people were weeping over a very large area because **Mwana-Leza** was dead.
- Mwezhu**, *n.* 1. a hale old person.
- Mwiningizha**, *ku*, *v. t.* to see indistinctly.
- Nga**, particle indicating 'fast'. **Ku kwatila nga**, to be quite fast. **Mwami na kale nga!** may the chief sit fast! *i. e.* be prosperous. **Pele nga!** quite fast!
- Nswala**, *n.* 1 *a.* a coward.
- Nswana**, *n.* 1 *a.* an heir, inheritor.
- Nuna**, *ku*, *v. t.* to take out of water.
- Nyanyemuka**, *ku*, *v. i.* = **ku papaluka**, *q. v.*
- Nyema**, *ku*, *v. i.* to be angry.
- Pabauka**, *ku*, *v. i.* to chatter, to babble.

Pabu-pabu, *interj.* rebuke to chattering people.

Papalala, *ku, v. i.* to be very hard, dry.

Papuluka, *ku, v. i.* to be detached, loose, as boot sole from upper leather.

Pomboloka, *ku, v. i.* to be undeceived.

Pombolola, *ku, v. t.* to undeceive.

Posana, *ku, v. i.* to go to and fro, to be entangled.

Posola, *ku, v. t.* to pull out forcibly.

Pozha, *ku, v. t.* to hide away, as cattle in time of war; *v. i.* to be many.

Putu, *ku, v. i.* to be poor.

Sampukuluka, *ku, v. i. rev. stat.* **sampuka**, to be restored, as a man who went wrong but is now reformed.

Sampukulula, *ku, v. t. rev. sampuka*, to restore, reform.

Sampulula, *ku, v. t. rep. sampa, q. v.*

Sangabala, *ku, v. i.* to be overseasoned with salt.

Sangabazha, *ku, v. t.* to overseason with salt.

Sekaula, *ku, v. t. pers. rep. sekula.*

Sekula, *ku, v. t.* to lift up a woman's dress.

Sena, *interr. part.* **Sena nje?** Shall I go?

Shankalka, *ku, v. t. pers. rep. shankika*, to distribute one by one, to keep on distributing.

Shankaila, *ku, v. i.* to go steadily.

Shankika, *ku, v. t.* to give, distribute.

Shichimbodio, *n. 1a.* a one-eyed person.

Shikapumpu, *n. 1a.* person with one hand or foot cut off.

Shikukila, *ku, v. t.* to seize a person forcibly.

Shimauka, *ku, v. i.* to be seen afar off.

Shimuka, *ku, v. i.* to be seen, noticed. *Prov.* **Ta kashimuka**

ku makamo, a small thing is not noticed in a crowd.

Shimuzha, *ku, v. t.* to bear testimony, to prove.

Shinampwila, *ku, v. t.* to peer, to look as one does in trying to penetrate a mist or darkness.

Shinkombelo, *n. 1a.* a religious person.

Shinshanya, *ku, v. t.* to suppose, to imagine.

Shitupumpu, *n. 1a.* a person with both hands or feet cut off.

Shoka, *ku, v. t.* to ask a person his family, clan, &c.

Sola, *ku, v. i.* to be quiet, comforted. **Sola ndo**, quiet, my dear (said to a crying child).

Somba, *ku, v. t.* to redeem.

Sombaola, *ku, v. t. pers. rep. sombola*, to turn out, cast out,—of many.

Sombola, *ku, v. t.* to turn out, to cast out, expel.

Sumba, *ku, v. t.* to hand out from within.

Sungidizha, *ku, v. t.* to constrain to go.

Swana, *ku, v. i.* to meet.

Tafuninwa, *ku, v. pass.* to be overcome. **Muntu ta tafuninwa**, the person is not to be conquered. **Mudilo to tafuninwa**, the fire is not to be overcome, *i. e.* it will burn even though the wood may be damp.

Takata, *ku, v. t.* to refuse a thing because it is insufficient.

Takatika, *ku, v. i. cap. takata*, to be refusable, unacceptable.

Tāma, *ku, v. i.* to stand with legs apart.

Tambauka, *ku, v. i.* to stride along.

Tankula, *ku, v. t.* to raise, lift up.

Tantaika, *ku, v. t.* to place at intervals.

Tantanya, *ku, v. t. caus. tantana*, to disperse. **Ku tantanya matende**, to stretch the legs wide apart.

Tentebesha, ku, *v. t. caus.* tente-bela, to slacken (a line).

Tesula, ku, *v. t.* to bring nearer.

Tinga, ku, *v. t.* to tie tightly with one cord, strangle.

Toa, ku, *v. t.* to put a small amount of meal into a pot to make the water boil when making porridge.

Tuntumbweza, ku, *v. i.* to delay, fool about, dawdle.

Tupuka, ku, *v. i.* to gush, as water out of a bottle.

Twa, particle. Buloa twa! How much blood!

Vhuka, ku, *v. i.* to speak in chorus.

Vhumaika, ku, *v. i.* to be silent, refuse to tell.

Vhunduka, ku, *v. i.* to get up early; to be changed as when the newness of a thing has worn off.

Vhunganya, ku, *v. t. caus.* vhungana. Ku vhunganya bushu, to let the countenance fall, to be sad, gloomy.

Vhwemesha, ku, *v. t.* to scare, frighten.

Wayuka, ku, *v. i.* to spring to one's feet.

Yasa, ku, *v. t.* to spear, wound.

Zaia, ku, *v. i.* to be lost, to die.

Zalula, ku, *v. t.* to clear away (a table).

Zangulula, ku, *v. t. rep.* zanga, to bear witness against.

Zelauka, ku, *v. i.* to be afraid, of a person fearing to approach a chief because conscious of a fault.

Zhandaika, ku, *v. t.* to set grass alight.

Zhiminina, ku, *v. t. rel.* zshima, to stand by, to be on the side of.

Zholeka, ku, *v. i. stat.* zholo, to be brought back, to leave off unbelieving and to believe.

Zhuluka, ku, *v. i.* of a blind man turning his eyes about.

Zuwa, ku, *v. t.* to overthrow, overturn.

APPENDIX II

SOME PROVERBS IN ADDITION TO THOSE GIVEN IN THE VOCABULARIES

Bomba, u dye malelo : be humble that you may eat. Advice to a haughty person.

Bulemu bwa lulu ngu nasanga : the honour of an ant-heap is the grass upon it, *i. e.* it is not feared unless there is grass upon it in which a lion might be hiding. A man is to be honoured according to what he has.

Bushiku bomwi ta bu bozha muzovu : one day does not rot an elephant. Rome was not built in a day.

Chi konda u twele : it pleases who is married. If a wife pleases her husband or a thing its master it does not matter what others may say.

Chibi chi zhi mulomo : a bad thing knows the mouth. Don't refuse without tasting ; don't give up without trying.

Chibi ku bantu ukudi baina nohibotu : what is bad to (other) people is good to its (a child's) mother.

Chidingadinga chidi badi nkumu : good luck is of those who have the (lucky) forehead. It is not every one who has good luck.

Ing'ombe insolozhi nji nwa menzhi : the ox which first arrives is the one that drinks good water. First come, first served.

Kabwenga moa ngu ongola : it is a cowardly (or prudent) hyena that lives long. Discretion is the better part of valour.

Ku mukando ta ku tika mushinza : by an elder gravy is not spilt. He knows better than a youngster how to do things.

Ku zuba o mwana kulu mwinzihila : hiding with a child the leg is in the road, *i. e.* it will be seen by those searching for you. Don't trust in unworthy people when you are in trouble.

Kula, u bone twa 'nshi : grow that you may see the things on the earth. The more you live the more you see.

Kupa nkwanzhika : to give is to hang up. He who gives will receive.

Lemeka kana, ako ka ku lemeke : honour a child that it may honour you.

Matako aswangene ta budi mutukuta : buttocks meeting do not lack perspiration. People who live long together are bound to quarrel some time.

- Mukando mu shie lubilo, mano to mu shii :** you may surpass an elder in speed but not in cunning.
- Mulombwana muzovu, u la dikwela :** a man is an elephant, he draws himself. Encouragement to one in distress.
- Mulonga owa ta ka zholwa wa kwata makobo :** a river which could not be straightened has bends. Of a man who spurns advice and persists in evil; later he will not be able to change. As a tree falls so it lies.
- Munwe omwi to ponda injina;** one finger does not crack a louse. It needs two people to do a job or to quarrel.
- Muzhimo u diamba ngu dya nyama :** it is the muzhimo who speaks that eats the meat. If you want anything, ask for it.
- Mwenzu ta langwa ankumu, mu lange mwifu :** a traveller is not to be regarded as to his face but as to his stomach. You must not simply look at him but must offer him food.
- Ngulube wa ka fwa mu shitamba :** the pig was caught in a trap. Said to an obstinate person who rejects advice.
- Ngunungunu ngwa babili :** a journey is to be undertaken by two people, not by one.
- Shakazhimina ka langa ku muntonoko :** a thing that is lost is to be looked for to your fellow man.
- Shikoswe wa ka bu sukusha butale :** the rat tried (his teeth) on the iron. Of a person who attempts the impossible, as when he makes an impossible claim with small hope of success. There is no harm in trying.
- Shikwaze ta budi budilo bwa nswi :** a fish eagle does not lack fish for its food on a journey. An admonition to travellers to trust people for their food.
- Twa bwene indudi :** we have seen them, *i.e.* houses, as to the roofs. You may see a man's actions, not his motives.
- U bosha oba mu weza :** he pays them out who hunted him. Assigning blame to those who run into danger and get hurt.
- U kwete luse lwa mulozhi :** he has the kindness of a witch. Applied in distrust to any one who is over-kind.
- U la tia mushinze u ina kabwenga :** you fear the darkness that has no hyena. Applied to a person who is timid without cause.
- Ushikwaze u le lala :** even the fish eagle goes to bed hungry sometimes. One cannot always have food.

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